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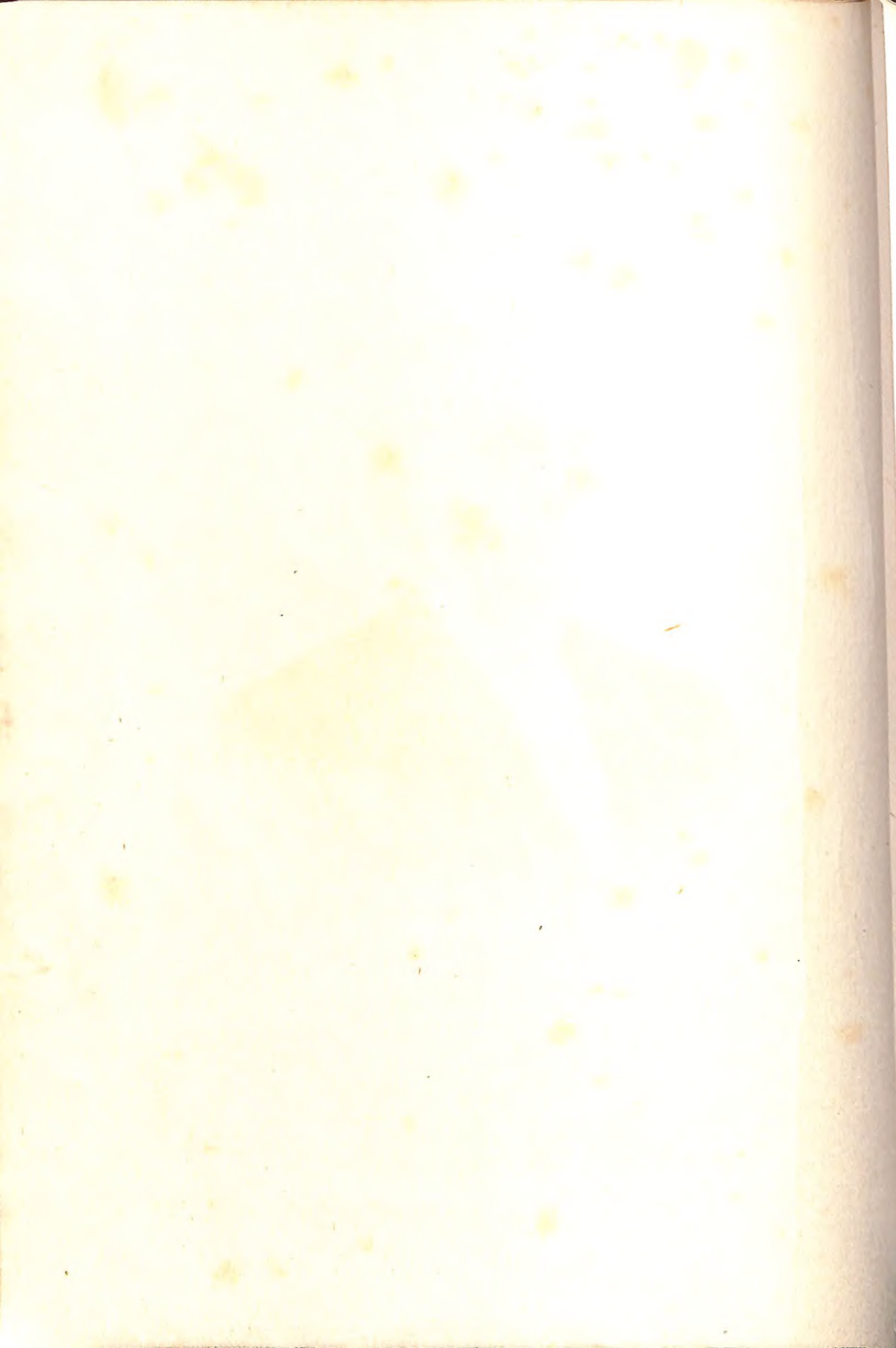
Affectionate Memento

to
Joseph F. & Phoebe Knapp

Praying that all the happiness
and blessedness contemplated by the
Angelic Choristers, in their song of Glory
to God in the highest, peace on earth
and good will to men, may be yours
for time and through all eternity

Your F. & Aunt Ma
W. C. & L. A. Lankford Palmer









Yours in Jesus
Walter C. Palmer

THE
GUIDE TO HOLINESS

AND
REVIVAL MISCELLANY.

VOLUME LXVII.

From January to July, 1881.

"Holiness becometh Thy house, O Lord, forever."—Psalm 93: 5.

EDITORS.

DR. WALTER C. PALMER,
REV. GEO. HUGHES.

New York:

W. C. PALMER, PUBLISHER.

62 & 64 BIBLE HOUSE

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Wm. H. Hays
Sept. 10, 1890

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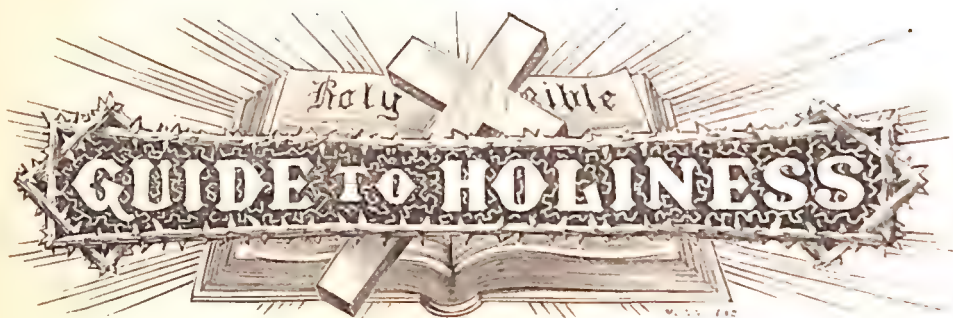
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JANUARY, 1881.

"And who then is willing to consecrate his service this day unto the Lord."—
1 Chron. 29: 5.

HYMN FOR THE NEW YEAR.

God's reiterated "ALL!"
O wondrous word of peace and power,
Touching with its tuneful fall
Each unknown day, each hidden hour,
Of the coming year.

Only "all" His Word believe,
"All" peace and joy your heart shall fill,
"All" things asked ye shall receive;
This is the Father's word and will—
For the coming year.

"All I have is thine," saith He;
"All things are yours," He saith again;
"All" the promises for thee
Are sealed with Jesus Christ's "Amen"—
For the coming year.

He shall "all" your need supply,
And He will make "all" grace abound;
Always "all-sufficiency"
In Him for "all" things shall be found—
Through the coming year.

Frances Ridley Havergal.

OUR PORTRAIT.

BY REV. G. HUGHES.



E present on our first page an excellent portrait of Dr. W. C. Palmer, the senior editor of the GUIDE. This is done in response to the wishes of many subscribers, earnestly expressed, who have already been furnished with those of the late Mrs. Phoebe Palmer, and Mrs. S. A. Lankford Palmer. These are cherished with warm affection in many homes as precious Christian mementoes. But the circle would be

incomplete without the one given in the present number. If the question had been submitted to his own decision, he would doubtless have modestly shrunk from such prominence in these pages over which he is called to exercise editorial supervision. Our readers will therefore understand that his own protest in the case has been overruled by his associate, who regarded the gratification of many thousand subscribers a consideration sufficient to outweigh all personal scruples.

The following sketch was published in the *Christian Cabinet*, London, during

the trans-Atlantic tour of Dr. and Mrs. Phoebe Palmer :

W. C. Palmer was born in the State of New Jersey, February 9, 1804. While still an infant his parents removed to the City of New York, where the largest portion of his life has been spent. The most important event of life—the conversion of the soul to God—took place at the age of thirteen—a fact, from amongst thousands, which proves that the Divine and saving influences of the Holy Spirit on the hearts of children are not, as many erroneously suppose, ephemeral.

Thousands of parents mourn the profitless course of wayward children, who might have had their offspring walking hand in hand with them in the paths of usefulness and piety had they pursued the course which Dr. Palmer's parents did with their son. These parents first gave themselves to God, and then trained their infant charge for immortality and eternal life. To the glory of grace it is due to say that he was, from a very early age, under the restraining, guiding influence of the all-gracious Spirit. He was particularly the companion of his pious parents. With them he walked to the house of God in company, and talked of the blessed ways of Zion; and from an early age he learned experimentally that,

"The ways of Zion yield
A thousand sacred sweets,
Before we reach the heavenly ways
Or walk the golden streets."

He said all along through his early childhood he had one standing wish, and that was that he might know that he was truly born of the Spirit, and that his sins were all blotted out. This happy privilege was awarded him on his thirteenth birthday.

Though so young, his desire for usefulness had already developed itself, and he stood one among a noble band of

Sabbath-school teachers. All the week prior to the Sabbath which was to usher in his thirteenth birthday he had been thinking, "What a blessed birthday would it be for me if I might know on Sabbath that this long unsettled question in regard to my adoption could be decided by my being consciously born into the kingdom of grace!" According to the faith of his youthful heart it was done unto him. On that eventful Sabbath, in the large room where the Sabbath-school was held, an opportunity was given for all who desired to confess their need of an interest in Jesus to manifest it, when young Walter nobly came forward to confess openly, in gratitude to his Savior, the desire for salvation that had so long been the moving principle of his heart.

Amid a company of sorrowing penitents he knelt, and from the outgoings of his inmost heart began to cry, "*My* Savior, save me, *me!*" As he thus began and continued to plead, unmindful of the presence of any but the Savior, at whose feet he was now casting himself, the superintendent of the Sabbath-school, who greatly loved the work of directing lambs to the fold, knelt down by him and began to whisper, in loving, assuring terms, "My little son, and is not Jesus your Savior? You are saying '*My* Savior, my Savior!' and is he *your* Savior?" "Yes, he is my Savior, *my* Savior!" exclaimed the youthful believer, and in a moment "the oil of joy was given for mourning, and the garment of praise for the spirit of heaviness."

The subject of our sketch, from his youthful days, felt that he was called to work in the vineyard of the Lord. His mind was seriously impressed with the question whether it might not be his duty to give up his favorite project—the study of medicine—and enter upon

the specific work of preparing for the holy ministry. But after-consideration convinced him that no calling on earth could be more Christlike, in its aims and purposes, than that of the pious physician. To be scientifically acquainted with the mechanism of the human body, built by an Almighty hand, and redeemed at an infinite price for the purpose of being a habitation for God on earth,—what an ennobling science! And to possess a correct knowledge of the healing art, so as to know how to go about doing good, not only to the souls of the redeemed family, but to their bodies, would be treading in the footsteps of the Heavenly Healer when on earth.

After completing his academic studies, in which he so succeeded as to meet the approval of his preceptors, and the abiding love of his fellow-students, frequently bearing off the palm, where patient, manly investigation was most required, he entered the College of Physicians and Surgeons of New York.

He passed through all the required gradations of study in medicine and surgery with honor, unscathed by the blighting influence of irreligion and scepticism by which he was often surrounded. Often has he been heard to adore the riches of grace, in reviewing the dangers to which he was exposed from sceptical surroundings during this critical period of his life, declaring that had it not been for the strong girdings of piety thrown around him in his youthful days, he must have fallen into some of the many snares laid for his feet.

As a medical man he soon became master of a large and lucrative practice. As years rolled on the pressure increased, and few have known more of the toils and pleasures of the successful physician. That there are toils and solitudes in the career of the faithful physician, of which other professional

men may know but little, is true; but there is also satisfaction in the life of the successful, pious physician, of which few can partake.

Nothing is more sure than that there is a point beyond which human science or skill, however mature, may not reach. "It is appointed unto men once to die,"—and to witness the dissolving tabernacle and weeping friends is sad; but even amid these dis severing ties how grateful the presence of the pious, sympathizing physician must be to the patient.

But, though Dr. Palmer adopted medicine as a calling, and has been favored with success above not a few of his fellows, it has been a settled conviction with him that his secular business as a medical man should ever be manifestly subservient to the duties of his religious calling. If the toils of his profession have been financially encouraging, these earthly gains have not been heaped up in coffers. It is his belief that the Christian man is as truly called to do a business for God, as the missionary among cannibals, or in unhealthy climes is called to minister for God. One is called to the less sacrificing work of the ministry with his open purse and prayers, and well-concerted plans, and the other to present the sacrifice of home comforts and friends, time, health, and often of life—"In the great cause of man's salvation greatly valorous." More than one prosperous mission owes its origin to plans with which he has stood connected, and to which his ever-open purse has offered the first instalment.

His name long stood as one of the able board of managers of the Missionary Society of the Methodist Episcopal Church of America; and when the philanthropists of America began their first mighty movements against the monster Intemperance, he was chosen president

of the Young Men's Total Abstinence Society—we believe, the first *total* abstinence society organized in the country. And so long as the arduous duties of his calling would admit, he retained his place as superintendent of a large Sabbath-school. However pressing the duties of his medical profession, he has perhaps, succeeded in not permitting the demands of the outer life to trespass on the inner life. This, blended with the early training of grace, has had much to do with the promotion of that vigorous winning, symmetrical piety, with which his life has been characterized.

His natural tendencies are hopeful and humorous; but these having been brought early under the control of grace, have admirably fitted him to enliven the depressed sufferer, and not only give a joyous, hopeful tone to homes of the physically diseased, but have also rendered him a well-known comforter to the morally and spiritually depressed,—so that the beloved physician and the son of consolation have blended.

Few have had more ample opportunities of entertaining the wise and good of various sects. A bishop and his lady having made a visit sufficiently protracted at his hospitable residence to observe his vivacious yet peaceful piety, diffusing itself into loving, cheerful streams on all around, the lady of the bishop exclaimed, "How is it, Doctor, that you always seem to be happy? We never hear you speak of trials. We all seem to have our trials and temptations, and we talk of them, but you never speak of trials and temptations; do you ever have any?"

The Doctor looked thoughtful, and then gave an answer so characteristic of the man that our sketch could scarcely be complete without it. The reply was about thus—"Really, Mrs. H., I have so much to do in sympathy with the

trials and afflictions of others, being so constantly about among the sick, that I find no time to parley with the enemy. Satan, you know, is a conquered foe, and Christ is the conqueror. So when he comes I say, Glory be to Jesus, glory be to Jesus, my Savior! And the more he tempts the more I say, Glory be to Jesus! There is nothing Satan hates so much as to hear the name of his conqueror praised. You know nothing could be more disagreeable to a conquered foe than to be compelled to remain within hearing distance while the name of the conqueror is being praised; and, therefore, Satan does not stay with me long."

Among the more important traits of Dr. Palmer's life has been the marked catholicity of his spirit. Though from his boyhood a member of the Methodist Episcopal Church in America, the boundaries of his love and labor have not been circumscribed by denominational barriers.

It is almost a quarter of a century (now over forty years) since his drawing-rooms were thrown open on Tuesday afternoon of every week for Christian people. Here it is not unusual to see ministers and people of four or five denominations mingling together for gracious converse as one, on the common platform of Bible Christianity—entire devotion to God. Of these blessed weekly convocations it may be said—

"Here names and sects and parties fall,
And Christ alone is all in all."

So great has been the attendance that the three capacious drawing-rooms have, to provide suitably, been thrown into one, making a room of seventy-feet deep, and still, at times, the place is too strait. These meetings have often been spoken of as furnishing the precedent for the many "Union Meetings" which have constantly been so owned of God.

THE GREAT COMMAND;

A SERMON,

BY REV. J. A. M. CHAPMAN, D. D.,

*Pastor of St. Paul's Methodist Episcopal Church,
New York.*

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—(Matthew xxii: 37.)

IT is natural for man to desire to excel in whatever is the business of his life, indeed, if not to rise superior to others; at least to achieve the highest success possible to himself. We see this illustrated in every department of human thought and activity, and with few exceptions all feel its inspiration more or less, not only in the achievements of arms or learning, art or science, mechanics or manufactures, but even in furniture and dress there is an unhealthy and senseless competition. Indeed, this spirit is found everywhere except in religion; here the majority seem to study how little they can get along with, how low down, not in humility, but in barrenness and worldliness they can live and yet maintain the semblance of religion. Now, this ought not so to be. The ambition of every disciple of Christ should be, How much can I enjoy? How much like Christ can I become? And then time and energy should be given to this as to nothing else. What is it to love God with all the heart, soul and mind? We are told, by the heart the whole energy of reason and intellect; by the soul the whole energy of sentiment and passion; and by the mind the whole energy of thought and will in its manifestation. We are then to love God with the whole possible strength; with all the powers and faculties of our whole being. whatever strength and maturity of love is possible for man to obtain by the aid of divine grace he is to exercise towards God. "Oh, yes!"

say you; "there is no difference of opinion on that point; all are agreed that we ought to love God with all of our ability." But the question is, How much can we love him? It is unhesitatingly replied by some that it is our privilege and duty to be made perfect in love. Others shrink from applying the term perfect love to anything human. Man is so covered with defects that many conscientious, honest and deeply thoughtful people hesitate to affirm perfection of any of his possibilities in this life. But such should remember that this is affirmed only of the possibilities of grace, and is a term frequently used in the Bible in its application to Christian experience. God said to Abraham, "Walk before me, and be thou perfect." Christ said to His disciples, "Be ye therefore perfect even as your Father which is in Heaven is perfect." Paul exhorted the Church to leave the principles of the doctrine of Christ and go on unto perfection; "This also we wish, even your perfection." Christians are to be made perfect in every good work. "Be perfect, lacking nothing." They speak of love being made perfect or perfect love, so that there can be no valid objection to the phrase perfect love to denote the state of religious experience attainable in this life, and which I am now discussing.

First, you will observe that it is not perfect knowledge, so there may be co-existing with perfect love a defective perception, an erroneous judgment. Error in judgment may lead to corresponding error in practice, so that perfect love does not imply perfect judgment or perfect practice, but when judgment is controlled and practice inspired by love, such love is accepted for perfect obedience; for the Apostle declares, it is the fulfilling of the law. From insufficient data, or from incorrect data, we may

• come to wrong conclusions, form wrong judgments, and so may have wrongly directed feelings, which will eventuate in wrong actions, so that there will come no time when we shall not need the merits of Christ's blood. But this is not inconsistent with loving God with all our heart, soul and mind. Misdirected feelings, erroneous practices, do not always spring from a deficiency of love. The services of your little child may be very weak, imperfect, and even useless compared with those of your grown up boy. You do not attribute it to a want of love, but to a want of judgment, experience, knowledge, strength. You never think of saying, Well, when he loves me more he will do better, but when he *knows* more, has had more experience, then he will render more useful service. And so God accepts our services, according to what we have, and not according to what we have *not*.

Secondly, it is not perfect in the sense of being incapable of growth. A plant, an animal, or an intelligence may be perfect in nature, yet capable of growth. A plant may be perfect before there is bud or flower. A fruit may be perfect when it is first seed, as well as when it hangs in golden ripeness from the pendant branch. The human body is as perfect in childhood as in manhood. The human soul has all the powers and faculties in the child as it has in the man, however they are expanded and enlarged. So with perfect love in the Christian believer. It may increase with his increase of knowledge and power of loving, and yet in each succeeding stage of its progress, fill all the mind and all the heart; so on through all the endless ages of eternity, ever increasing and yet ever perfect. God does not demand of us in this life the perfection of the saints in glory or the perfection of the angels, but the per-

fection of Christians according to our stage and possibilities.

Thirdly, it is a love that is relatively perfect, in which there is no sinful lack in measure or kind. First, under this, comes pure love. I mean by this, unmixed by selfishness, or animalism, or sinfulness, a love of which God is the object, and not His gifts in this world or his heaven in the world to come, but God himself. A man may serve God in order to escape perdition, in order to gain heaven; from a sense of duty; from principle; but these do not exhaust the motives. A man may serve God not simply because he loves to serve, but because he loves Him. And the service of love is the only free, perfect and acceptable service; a love that unites the soul to God, making them one. Now this implies, of course, moral purity, for just so far as there is sin there is separation. So in this union in love with God, there can be no moral sinfulness; the soul must be cleansed from all sin before it can be filled with the pure love of God, and for this the Gospel makes provision. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of His son Jesus Christ *cleanses us from all sin*." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Secondly, it is supreme love. It is loving God better than anything or any other being in the universe. If there is anything that we prize more highly, or any being that we love as much, our love is not supreme; it is not made perfect. St. Paul represents it when he says: "Yea, doubtless I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Not only is it loving God more than all else, but it is loving all else in God as from God,

and so doubly valuable and doubly joyous, because expressive of His will. (You all know the difference in your regard for two objects of equal intrinsic value: the one you purchased; the other the gift of a friend. I once had two watches: the one I bought; the other the gift of some highly prized friends: the first I sold; the other money could not buy.) Now when the blessings of life come to us, expressive of God's will, the gifts of His love, enriched with His smile and favor, how doubly precious, how joyous, how thrilling; how they afford a perpetual feast of the most exquisite enjoyment! Is it attainable? First, it is affirmed in the Bible. My text is a sufficient proof, for he who loves God with all his heart, mind, might and strength, loves Him perfectly. And this was the old commandment to God's ancient people, to remember, teach their children, talk with them sitting in their home or walking by the way. This Christ sanctioned by an explicit approval. Now we cannot suppose that God would give this commandment, Christ repeat and sanction it, and yet obedience be impossible. For each one to love God with all his heart, mind, soul and strength is all He requires, the highest state attainable here or hereafter, for a being to love all he can, is all that is required of him here and there. And this requirement pervades the whole Bible, it is the sum of all virtue; of duty; of worldly morality; of law. It is the old commandment and the new commandment, and the sum of all commandments. It is the centre and circumference of human duty.

Secondly, it has been the experience more or less in all ages of the Church. I might speak of Enoch, Noah, David and Daniel. Paul said "I live, yet not I, but Christ liveth in me."

The world had no power over him;

he was dead to it, for by the cross of our Lord Jesus Christ he was crucified to the world and the world to him. He felt that nothing could separate him from Christ. I might speak of the beloved disciple and of martyrs and confessors, and saints all down the ages: Luther and Fenelon, Madame Guyon, George Fox, Rutherford and Fletcher, one unbroken line from Christ to the present time. And thank God it is not without witnesses and illustration in the Church to-day.

Thirdly, the belief of the Church from the earliest past—apostolic days, among the early fathers, as Clemens, of Alexandria, De Renty, Thomas a' Kempis of the Church of Rome. The Church of England teaches its members to pray, "Cleanse the thoughts of our hearts by the inspiration of the Holy Spirit, that we may perfectly love Him and worthily magnify His holy name." Leighton and Taylor and Hall in the Church; Doddridge, Wesley and scores of others in and out of the English Church teach it; plainly, positively and unequivocally; so that it is no new doctrine, but the old doctrine of salvation from sin—*all sin*. It is the old doctrine that puts the crown of complete victory on the Savior's brow. It is the old doctrine that accords to the blood its proper efficacy; the Spirit its divine power; grace its absolute sovereignty; the Cross its atonement.

First, be convinced that it is attainable. We do not feel responsible for what is not enjoined by competent authority, nor do we seek for that which we do not believe to be attainable. Therefore, let me urge all to search the Scriptures with special reference to their duty in this direction. Be satisfied whether anything less than supreme love to God can meet the divine requirement; whether Christ gave himself to redeem from all iniquity and purify to

himself a peculiar people, zealous of good works; whether the commandments, precepts, provisions and exhortations of the Bible do not tend to its possession. Is there anything unreasonable, unnatural? Does not a God of love, an infinite Father require the whole heart? "Shall meekness and patience be perfected only when there are no more insults to endure, afflictions to suffer?" Shall our love to our neighbor be perfect only when we are about to leave him? Then what is there in death that will purify us? Surely disease and corruption can produce no moral effects. It is the blood that cleanses; the Spirit that perfects; it is Christ that saves; and are sin and guilt so mighty, that to save us from them He must take us out of the world? If He can subdue can He not exterminate? If He conquer and bind, can He not cast out? If He can carry the citadel can He not the outworks?

Secondly, *Count the cost.* I would have all understand what it will cost to devote themselves fully to the Lord. You must cease to love the world, "for if any man love the world, the love of the Father is not in him." The glitter and glare of a vain world must be rejected; the applause of men; the love of self, in all its multiplied forms; of self-preferment, of self-admiration; of doubtful pursuits and practices; of adventurous familiarities with earthly pleasures and pastimes; but love of the creature must be secondary to love of the Creator. All bodily appetites and passions must be crushed, controlled, subordinated to law; the whole man, from the crown of the head to the soles of the feet, subjugated to law and consecrated to the glory of God. Not become a hermit; that is shunning, not overcoming; that puts the light under a bushel, not on a candlestick. You are

to be "diligent in business as well as fervent in spirit." He will deprecate nothing, undervalue nothing, neither wealth, honor, possession nor refinement nor culture, but use all for God's glory, admire with the highest æsthetic appreciation of the beautiful and sublime, and intensify the flame of his love at the altar of art and nature: love friends, bosom companions, family, wife, husband, children; love everything but sin, and yet love God more than any or all, and love these all the more truly for loving God supremely.

Thirdly, consecrate yourselves. You are, all you are, all you hope to be in life, in death, in time, in eternity. Make no reservation, no condition, absolutely and forever to be controlled by His will and to be used for His glory. Look, plead for no extraordinary manifestations; in and through Christ give all to God, and be satisfied that all is in His hands and you shall be accepted; you shall find the pearl of great price, the white stone only known to him who receiveth it; the pure linen white and clean; the wedding garment of meekness for the marriage supper of the Lamb, and you shall be brought to the King "all glorious within."

Fourthly, believe and remember the ultimate condition of all spiritual blessings is *faith* in the Lord Jesus Christ as a *personal Savior*. Oh, my brethren, how much God is willing to do for us; at what great disadvantage we place religion in this world; how poor, and, imperfectly we represent Christ. Why should we cling to our diseases, when there is a balm in Gilead, a physician there? Why go away starving, when the table is spread with the bread of life in abundance? Why thirsty, when the fountains of life are pouring the crystal waters at our feet? And why so illy clad when we may be robed

in clean linen of the Savior's righteousness? Why barren when we can bring forth a hundred fold to His glory? Why unsaved when the very heavens are charged with influences to save?

"Christ is able to *save to the uttermost* all that come unto God by Him." Not speculative—it is a simple, plain, present declaration of the Bible, urged and incumbent upon every disciple; the duty of every disciple; that every disciple neglects at the peril of his soul in the hereafter. You may count it enthusiasm; it is the enthusiasm of Christ; it is the enthusiasm of the fathers; it is the enthusiasm of the best men and the best women that have ever lived; it is the enthusiasm of the great heart of God, who so loved the world, and so longs to save the world, that He gave His best, dearest, richest gift to purchase for you this complete and perfect salvation.

O, when the Church shall put on these beautiful garments and come up out of the wilderness, she shall become the perfection of beauty, out of which God shall shine for the illumination and salvation of the world. God hasten the day.

A ROYAL favorite was charged with most heinous crimes. The day of trial came. The court was densely crowded, and the prisoner brought in, but not a ruffle was on his countenance, and as witness after witness was examined, not a ray of hope was left, but still he was perfectly unmoved, and when the verdict came in of guilty, he arose with manly form and straightened himself and pulled from his pocket a document with the Royal seal appended of a full and free pardon.

NO THANKS to man that Jesus reigns over the universe. Had his sinful wishes been realized, would he not now be a prisoner in the grave, instead of a monarch on the throne?

FEARFUL YET FEARLESS.

MRS. PHOEBE PALMER.

"Certain women of our company made us astonished which were early at the sepulchre. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus which was crucified."

And some lone ones in venture bold,
(They were of those of whom 'tis said,
Their hearts are not of sterner mould,)

But to Christ's guarded grave they've sped;
Here they think sepulchred their Lord and Friend,
This is enough, and they that grave descend.

Ah! here these sad bereaved ones see
The gloomy vestments death hath left;
They gaze with awe, and tremblingly
They stand, as if of all bereft,
And hope expires! Their Lord was not now there,
This their last solace gone, they weepingly despair.

'Tis strange! yet often proven clear;
Scarce do earth's hopes retire,
And mortals turn a lingering ear
To heaven, with strong desire,
Ere brighter prospects smile, and heaven's sweet voice
Bids grief retire, and the free heart rejoice.

Thus it was now—a soothing tone
Fell on the spirit's ear;
Those fearful ones were not alone,
No! angel forms were near;
And death's dark house was lighted by the ray,
Which these bright shining-robed ones there display.

And "Fear not ye" was gently said,
For why do ye thus seek
The living here among the dead?
Did He not to ye speak
Of this His rising, when He was with thee?
Remember ye His words, while yet in Galilee.

O! they His words remembered them,
For memory's spell is broken,
And thought's deep fount is fathomed when
The words of Christ are spoken;
And holy joy, with her attendant train,
Brings to the waiting ones sweet bliss again.

NO BEING but Christ can hush the moral thunder which rumbles in the conscience, no sacrifice but His, can teach the tremendous evil of sin—no power but His can burst the bonds of evil habits—no spirit but His can engage the heart's affections, and restore them to the right object.

TURN to God one day before your death said a Jewish Rabbi once to his disciples. They replied: "How can a man know the day of his death?" Therefore, he answered you should turn to God *to-day*, perhaps you may die *to-morrow*, thus every day will be employed in returning.

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."—1 Tim. 4:16.

THEORIES OF HOLINESS.

Their Differentiation and Harmonization.

REV. C. P. MASDEN.

AS to the necessity and final attainability of holiness there are no disputes among evangelical Christians. The only question of controversy is respecting the *theories of holiness*. The fact is admitted, but the doctrine or explanation of the fact varies. The point of divergence is in the *time* and *manner* of sanctification.

As to the *time*, some contend we are sanctified at conversion; others that we are not sanctified until death; and others that we are sanctified by faith subsequent to conversion and before the dying hour.

As to the *manner* of sanctification, some contend it is attainable by degrees and necessarily gradual; others allege it is finally instantaneous, even after the process of gradualism, and received as an act of faith in the fullness of the atonement; and others that it is attainable any moment when the child of God claims it by absolute self-surrender and faith.

In view of these differences of opinion among evangelical Christians as to the time and manner of sanctification, I desire to state in brief formulæ the principal theories of holiness and show their differentiation and harmonization, and their accord with the word of God and human experience.

I. THE ZINZENDORF THEORY.—Count Zinzendorf, the founder and first bishop of the Moravian Church, held the theory that regeneration and sanctification were co-etaneous. He says:

"We are sanctified wholly the moment we are justified and neither more or less holy to the day of death." This dogma was the occasion of Mr. Wesley's separation from the Moravians, and called forth that sermon of his on "Sin in Believers."

The Romanists hold a kindred theory, that nothing of the nature of sin remains after baptism and union with the body of Christ; and on this they base the doctrine of the merit of works, or works of supererogation.

There are a few persons in our day who claim such perfection for regeneration, that there is never needed any cleansing process in the soul after conversion—that the only thing to do is to grow and develop the new life.

The logical outcome of this theory would be

1. A contradiction of the universal consciousness of the regenerated, who know they have inbred sin after conversion.

2. It would involve a profession of holiness with every regenerated soul—to profess religion would be to profess holiness, and not to profess holiness would be an equivalent to a non-profession of religion.

3. It would render that large class of Scriptural passages in the form of commands, exhortations and promises to the children of God "to cleanse themselves" and "to be holy," an absurdity.

4. It would fill the Church with members who have been deceived as to their conversion, or, entire sanctification is a very low state of grace.

II. THE DYING GRACE THEORY.—That we are not sanctified until we die. Then God in sovereign righteousness cuts the work short. As long as we are in the body it is impossible to be holy.

The logical outcome of this theory would be

1. It would make the body the seat of sin and revive that old exploded philosophy that matter is necessarily evil.

2. It would make death a necessary agent in man's redemption from sin and thereby detract from the power of the atonement, making the work of death supplement its failures.

3. It would annul the force of all those Scriptural passages which make holiness a means to an end, and connect it with subsequent acts and habits to be exhibited by the believer during life and before death.

4. It would argue the possibility of an instantaneous sanctification. If instantaneous at last, in the dying hour, why not now in the living hour? If a sovereign act of God when man dies, the continuance in sin might be chargeable upon God—hence man has a part to perform.

If faith on the part of man is a condition, and the atonement the agent of sanctification, we can leave death out of the process, and come to the cleansing fountain.

III. THE REPRESSIVE THEORY.—The spiritual life in the ascendancy, keeping sin in subjection. A chained captive, who if not starved and wounded occasionally, will become so strong as to burst the bars and snap the chains and turn jailor himself and imprison all his former keepers.

The logical outcome of the theory would be

1. To limit the power of grace. If sin can subdue why not destroy? Can there not be sovereignty or supremacy in the realm of the spirit which would reduce the antagonism to nonentity or practical death?

2. It concentrates all watchfulness and power of the spirit-life upon this chained and subdued culprit, the lower

nature. This is a waste of time and energy. Slay the enemy within and let the guards perform active duty. Instead of watching a prisoner, they can sow the fields and reap the harvests.

3. It can never bring a sense of safety, with an evil ally in the heart, who needs constant watching, lest he might open the gates to the outside foe, there can be no repose.

IV. THE GROWTH THEORY, OR GRADUALISM.—It holds that time is an essential element, and that by development of the spiritual life, eventually the remains of sin will be destroyed. That man can and generally does slay these inner foes one by one; and, at last, perhaps unconsciously and without any marked transition, he comes into an entirely sanctified life. There is a subtle fallacy mixed up with some truth in this theory.

Of course, all dying unto sin and growth in grace bring us nearer and nearer this point of entire holiness, and is not inconsistent with a more instantaneous work. Gradualism, ranging toward this point, is to be encouraged, and may be the preliminary preparation for the final act of faith which completes the work.

But as the theory is popularly held as antagonizing an instantaneous work, there are some dangerous results.

1. Gradualism as a necessity postpones and delays the work of sanctification. How gradual? With what rapidity may we be sanctified? Is *time* a necessary factor in the work? Is not gradualism an excuse for slowness—delay—unbelief? Does it not turn us away from the cleansing fountain and encourage delay?

2. The tendency of gradualism is to make growth a necessary condition of sanctification, when in fact and according to the Scriptures sanctification must

precede true progress in spirituality and usefulness. Sanctification is a condition of growth—the removal of the hindrances to growth—and not growth as a necessary condition of sanctification. It is reversing God's order.

3. It would make the death of sin depend on the vitality and growth of the spiritual nature when the Bible and experience both, place the death of sin first. The development of the new life is in ratio to the death of the old. The death of sin is placed first.

V. THE FAITH THEORY, OR, INSTANTANEOUS SANCTIFICATION.—Notwithstanding the repressive power of the spirit-life, the growth of the divine principle, and the gradual approach toward the realization of entire sanctification as preliminary, though not necessary operations, we hold that there comes a *point*, somewhere between conversion and the dying hour, when the Christian is wholly sanctified, and that *faith determines that point*. It may be one minute before dying—it may be one minute after conversion—it may be *now*. In the nature of things, and according to the word of God, it must be before dying and after conversion, and by a special act of faith in the fullness and cleansing power of the atonement. If by faith it may be *now*.

The mode of its accomplishment may vary according to the education, temperament and light of the Christian. The special manifestations of the blessing and power may be different with different individuals—the time of the transition may not be so marked and definite in all cases—but the fact of the transition, and the accomplished work, is a matter of consciousness and experience, demonstrated by the subsequent holy life.

These are the leading theories among evangelical Christians on this subject.

They more or less blend and have points in common, yet differ in some essential features and authorize us to make these distinctions.

The FAITH THEORY runs alongside of each of the others; and at length towers above them, and we crown it as an experimental fact. The others come short of a real experience and life. The Faith Theory runs along with the others, until they reach the clouds. There they stop, but faith penetrates the clouds and finds the sunshine of an accomplished fact in the experience of the believer. The FAITH THEORY cannot be left out. If so, there is a want in the other theories. But you can tear down these other shorter columns and leave this one, and like a shaft of gold, it rests its foot on the cross, and has its apex above the stars, crowned with a diadem of glory.

It comes to your *Zinzendorf Theory* and tells the regenerated soul, who is conscious of inbred sin, though compelled by its logic to profess holiness—"there is nothing to hinder you from another plunge into the cleansing stream; in fact you had better stay under the blood."

To the *Dying Grace Theory* it says "You may have living grace, and that is better still. You may have the advantage of this grace in the trials and toils of human life, a power for good while living, and a pillow of peace when dying."

To the *Repressive Theory* it says: "I will exterminate the foes and slay the body of sin, then your guards which have done nothing but watch the old prisoner, may go forth and sow fields and gather harvests."

To the *Gradual Theory* it says, "For forty long years you have been going on a circuitous route, often in sight of the promised land of perfect love and rest, why not go up *at once* and possess the

land, for ye are well able? The wilderness life need not be so long. Canaan is near. Only the narrow Jordan of unbelief rolls between.

"O, that I might at once go up,
No more on this side Jordan stop.
But *now* the land possess;
This moment end my legal years,
Sorrow and sin and doubts and fears,
A howling wilderness."

◆◆◆
ONE MORE YEAR.

MRS. LIZZIE FENNER BAKER.

The sweet New Year hath come! So white and pure
With her unwritten record, and I stand
Trembling with awe beside the snowy page.
What thoughts sweep o'er my soul!—the vanished year
Hath gone, with every word and deed, to Him
Whose gift life is, and who will one day set
All years in His clear light, that we may read
Their every line again, when time is done,
And naught is left us but Eternity.
What wonder that I tremble! I, so weak,
So sinful, save as the all-cleansing blood
Blots out my stains, while all-forgiving Love
In tender pity wipes away my tears.
O! Master—never does my heart so cling
In utter self-distrust to Thee, as when
I touch the threshold of an opening year.

How many years have passed since first I learned
To call Thee Savior, and to follow Thee!
How strange the paths where Thou hast led my feet!
Yet were they of Thy choice, and I have trod
Each one, securely leaning on Thine arm,
Sometimes (forgive me, Lord) my feeble faith
Hath wavered as becometh not Thy child;
I have not been as patient and as meek
Beneath Thy chastening rod as I should be;
Nor have I been as grateful for the good,
The joys, and precious things Thou hast bestowed.
I have not labored with that tireless zeal
Which they should show who seek eternal things.
I know, dear Master, that my little light
Might yet have shone more brightly in the world,
And glorified the Father up in heaven.
Can'st Thou forgive Thy feeble, ignorant child,
And use her in Thy service yet again?

I am so sorry, Lord!—like Peter, I
Feel Thy sweet face turned toward me and I weep:
Yea! I could weep my very heart away
At thy most blessed feet—O! take anew
Thy poor, sad child into Thy loving arms,
And let my tired head lean upon Thy breast
As did the gentle John in ages past.
I need Thee very near—I cannot live
Unless I cling each moment to Thy hand!
Let the broad shadow of Thy sacred cross
Cover me wholly!—'tis my glory, Lord—
For I am crucified unto the world.
And what shall separate me from Thy love?
Not height, nor depth, nor any creature—lo,
In everlasting covenant I give
Myself to Thee—accept the holy vow
And set it with Thy precious things on high!
Dear Master! I thus bless Thee for this year
Which gives new life, and all that life in Thee.

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER—

JUNE 14, 187—, Basking Ridge, N. J.—
We came here yesterday, at the affectionate solicitation of our beloved, long-cherished friend, Rev. W. H. Dikeman. My health continues very poor. I am beginning to regard the painful illness, by which weeks, and even months past of wearisome days and nights have been appointed me, as a signal that the earthly house of this tabernacle is shortly to be taken down.

Christiana, of Bunyan's Pilgrim, received a shining *token*, in the form of a lance, which gently penetrated her heart, by which she was assured that she would in ten days be called to see the King in His beauty. I presume I shall not be called so soon. But unless the disease with which I am now afflicted is arrested, the shining token is sure. Never have these words been so much on my mind, and invested with so much sweetness, as of late, "For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." O, the hope, the blissful hope of immortality!

Sabbath afternoon—Wonderful indeed that I should have taken the service in company with my husband this morning! I would not have dared to have done it, in view of the critical state of my health, but by special permission. We rode to Bernardsville, a town about four miles distant from Basking Ridge.

The resident pastor seeing us enter the Church, came to us, and urged that we should take the service. My heart longed as ever for the privilege of once more opening my lips for Jesus, but, in view of the critical state of my health, I dared not consent to take the service.

A few moments passed, when the min-

ister came from the desk and again entreated that we would take the charge of the meeting. Though my heart was still yearning, yet I feared that I might trespass against the physical laws ordained by God, and again I utterly refused. But I remembered that scores of times, when nature had seemingly been utterly spent, and I had asked special permission for a special work, the Lord had, as it were, miraculously given it.

I then dared to ask, that if the yearnings to deliver another message from God to the people was through divine influence, or in other words, the yearnings of the Spirit, and that the Lord would indeed give physical ability, so that without harm to my health I might speak to the people; and also not only give permission, but a commission, so that I might utter the mind of the Spirit, that I might again be asked.

Quickly another urgent solicitation came from the pulpit. And then I knew that it was the yearnings of the Holy Spirit, influencing the desire, and that the Lord had indeed given permission, and therefore would through my lips speak to the people.

In the meantime our beloved Bishop Janes had entered the Church, and was not sitting in the pulpit. But he was suffering from nervous debility, and was not able to preach.

Dr. P—— read a portion of the 6th of Ephesians, commencing with, "Finally, brethren, take unto yourselves the whole armor of God," &c. Dear husband read the hymn—

"Must I be carried to the skies,
On flowery beds of ease," &c.,

and expounded the Word for a few moments with sweetness and power. I took up the words, "Finally," &c., and felt divinely assured that the Lord gave the word.

NOTHING TO PAY,

TO DO, OR TO FEAR.

"It is finished."—John xix. 30.

Nothing to pay?—no, not a whit;
Nothing to do?—no, not a bit;
All that was needed to do or to pay,
Jesus has done in His own blessed way.
Nothing to do?—no, not a stroke;
Gone is the captor, gone is the yoke;
Jesus at Calvary severed the chain,
And none can imprison His free-man again.

Nothing to fear?—no, not a jot,
Nothing within?—no, not a spot;
Christ is my peace, and I've nothing at stake,
Satan can that neither harass nor shake.
Nothing to settle?—all has been paid;
Nothing of anger?—peace has been made;
Jesus alone is the sinner's resource,
Peace He has made by the blood of His cross.

What about judgment?—I'm thankful to say,
Jesus has met it and borne it away;
Drank it all up when He hung on the tree,
Leaving a heartful of blessing for me.
What about terror?—it hasn't a place
In a heart filled with a sense of His grace;
My peace is divine, and it never can cloy,
And that makes my heart overflow with joy.

Nothing of guilt?—no, not a stain,
How could the blood let any remain?
My conscience is purged, and my spirit is free—
Precious that blood is to God and to me.
What of the law?—ah, there I rejoice!
Christ answered its claims and silenced its voice;
The law was fulfilled when the work was all done,
And it never can speak to a justified one.

What about death?—it hasn't a sting;
The grave to a Christian no terror can bring,
For death has been conquered, the grave has been
And every foeman and enemy foiled. [spoiled,
What about feelings?—ah, trust not to them;
What of my standing?—"who shall condemn?"
Since God is for me, there is nothing so clear,
From Satan and man, I have nothing to fear.

What of my body?—ah! that I may bring
To God, as a holy, acceptable thing;
For that is the temple where Jesus abides,
The temple where God by His Spirit resides.
Nothing to pay?—no, thanks be to God,
The matter is settled, the price was THE BLOOD,
The blood of the Victim, a ransom divine—
Believe it, poor sinner, and peace shall be thine.

What am I waiting for?—Jesus my Lord,
To take down the tent, and roll up the cord;—
To be with himself in the mansions above,
Enjoying for ever His infinite love.—*Selected.*

—Cardinal Wolsey, on his death bed, said:
"O, if I had been but as careful to please God
as I have been to serve my Prince, he would not
have forsaken me now in my old age."

"I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. 3; 14.

PROGRESS OR APOSTASY.

REV. JOSHUA GILL.

THE DOCTRINE STATED.

GIVEN, a new-born child of God; there will be progress or apostasy. Christianity is a life, and it is a characteristic of life to develop unto perfection, or diminish and cease. In nature two forces are ceaselessly working; the one builds up, the other tears down. Stagnation is death. This much we learn from the most casual observation. Do the Scriptures confirm? Take the parable of the sower. Seed was sown in four kinds of soil,—wayside, stony places, among thorns, good ground. All but the last were failures. The seed sown was the same. In the first, the seed was not permitted to germinate. In the second, it germinated rapidly, but died because of tribulation and persecution, rather because there was no depth of earth. In the third, the thorns sprang up and choked it. In the fourth alone, it brought forth fruit to perfection.

In the parable of the leaven, the principle of energy in that substance is represented as subduing the whole lump to itself by a progressive process. In another parable the mustard seed, least of all seeds, becomes at length a great tree. St. Mark, in explaining another parable, says: "For the earth bringeth forth of herself; first the blade, then the ear, after that the full corn in the ear." St. Peter exhorts us to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." The apostle to the Hebrews urges us to "leave the principles of the doctrine of Christ and go on unto perfection," adding a warning

about the danger of those who "fall away." Our Savior declares if one "put his hand to the plow and look back, he is not fit for the kingdom of God." Isaiah notifies us that "they that forsake the Lord shall be consumed;" and Solomon, that "the backslider in heart shall be filled with his own ways." Paul condemns those as foolish, who having "begun in the Spirit," seek perfection "by the flesh;" also those who having known God, turn again to "weak and beggarly elements;" declaring that "He which hath begun a good work in you, will perform it unto the day of Jesus Christ."

The experience of every Christian adds its testimony to the truth under consideration. We grow or backslide. We expand or shrivel up. We progress or backslide. It is our "Father's good pleasure to give us the kingdom," but the righteousness of the righteous shall not deliver him in the day of his transgression."

CAUSES OF FAILURE.

The causes of failure are not numerous, nor far to seek. They include neglect of duty, unbelief, self-indulgence, positive sin, worldliness, pride, unspiritual companionship, and coldness of Church members. But the fruitful source of apostasy, and the one great hindrance to growth in grace, is what is known as original or inbred sin. If this were removed, all other causes of failure, nearly, would absent themselves along with it. Inbred sin is the great undertow, sweeping the Church away from God, back into the world. It paralyzes faith, makes duty irksome, clamors for self-indulgence, incites to outward sin, links us with the world by a kind of submarine cable, gives a longing for "the cucumbers and the melons, and the leeks and the onions, and the

garlick" of Egypt; creates a weakness and lassitude of soul in the face of stern difficulties; makes us cowards in the conflict with Satan and an ungodly world, induces self-sufficiency, self-security, and inefficiency.

What is original sin? Is it "a positive evil, infection, and taint judiciously infused into man's nature by God, which has been transmitted to all his posterity?" Or, is it "privation?" All our authors, from Arminius down, hold that it is "a privation of the image of God," occasioned by the "destitution of the Holy Spirit." Original sin is, then, the "absence alone of original righteousness." "This is by some divines called, with great aptness, 'a depravation arising from a deprivation,' and is certainly much more consonant with the Scriptures than the opinion of the infusion of evil qualities into the nature of man by a positive cause, or direct tainting of the heart."

THE CURE.

There are some who hold that the work of regeneration is a perfect cure for original sin. If this be true, then our assumption that inbred sin causes apostasy, is false. Against this theory we set up the opinion of the Church. The "Creeds of Christendom" teach that original sin "still remains, yes, in them that are regenerate." But unless the Scriptures confirm, we should reject even so excellent a witness as that of the "consensus of the Churches." Hence, we plead those passages which urge believers to "perfect holiness," to be "wholly sanctified," to "cleanse themselves from all filthiness of the flesh and spirit."

But does not regeneration restore the Holy Spirit to the soul? And if so, is not that "privation" in which original sin consists, removed? Regeneration

does restore the Holy Spirit to the soul, but not entirely or perfectly. In the first place, He was in the soul measurably before regeneration—He was there to reprove, to convict. He is in the soul at regeneration in greater measure, but not fully. He is there at perfect holiness, or entire sanctification, in all His fullness. Then the privation ceases, and man is fully restored to the divine image which he lost in Adam.

In conviction the Holy Spirit asks consent of the will; in regeneration He gains consent, and implants the principles of the new life. In entire sanctification, the self-surrender is perfect, and the control of grace is absolute. Hence it is that these two latter operations of the Spirit, or states of grace, differ not in nature, but in degree.

It has been said that inbred sin must be grown out of the heart by gradual processes. But this is contrary to analogy, as well as Scripture. And besides, no witness has arisen who can unmistakably establish it by his own experience. The process of entire sanctification is illustrated forcibly and beautifully by the expression of Christ when addressing the leper, "I will, be thou clean; and immediately he was cleansed." After this, growth in grace is natural, easy, and rapid. So long as a soul enjoys the fullness of the Spirit's indwelling, apostasy will be undesirable and impossible. Any course of ours which grieves the Spirit and induces His departure in any measure, is both a cessation of growth and apostasy.

—LOVEFEAST IN THE PALACE.—When David's song premeditated joyful offerings in the tabernacle, he felt such sudden overflows of rapture, as could not brook the delays of his plan, and he seemed disposed to hurry up a lovefeast in the palace:—"Come and hear all ye that fear God, and I will declare what He hath done for my soul."—*Bishop Hamline.*

HOLINESS AND MISSIONS.

REV. J. W. HORNE.

THAT there is a close connection between these two grand facts of Christian experience and Christian activity should not, we think, be doubted. The prophet Isaiah saw the Lord upon His throne, high and lifted up; and the train of His glory, and the six-winged seraphim; and heard them cry one to another, "Holy, holy, holy, is the Lord of hosts; the whole earth is filled with His glory." The first effect of the vision upon him was to make him cry, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." But when the seraph flew, with the live coal in his hands, which he had taken with the tongs from off the altar, and had laid it upon the prophet's mouth, and said, "Lo, this hath touched thy lips; thy iniquity is taken away, and thy sin is purged,"—as soon then as he heard the voice of the Lord saying, "Whom shall I send, and who will go for us?"—he answered, "Here am I; send me."

So with the disciples of our blessed Lord. He had called them, taught them, trained them, by both precept and example. Furthermore, after He had risen from the dead, He assured them of the fullness of His power in heaven and in earth. Yet, not until they had received the Holy Ghost, and been endued with power from on high, were they fully qualified "to go into all the world and preach the Gospel to every creature."

So, likewise, in the Acts of the Apostles, it was the blessed Holy Ghost who said, "Separate me Barnabas and Saul for the work whereunto I have called them." "So they, being sent forth by

the Holy Ghost, departed unto Selucia; and from thence they sailed to Cyprus." From these and other sacred passages, and from legitimate reasoning based thereupon, it truly follows, we think, that when the Holy Spirit descends upon the Christian disciple, and abides with him, purifying his heart by faith, that same indwelling Spirit stimulates to every good word and work.

At the late meeting of the General Missionary Committee, held in the Methodist Buildings, Broadway, New-York, it was brought out very distinctly and significantly, that the Methodist Episcopal Church, in proportion to its membership, contributes less to its own Missionary Society, than several other of the leading Christian denominations to theirs; and far less than other divisions of the Methodist family contribute. And further, that the Episcopal Methodists from foreign lands—the Swedes and Germans, for example—contribute at least twice as much as the American Methodists do.

Lovers and professors of Christian holiness and perfect love to God and man, let us individually take care, and as far as possible influence other brethren and sisters to take care, that our holiness and love do not exhaust themselves in profession and sentimentality. We must go forward into deeds, and self denial and sacrifice, for Christ and His cause and the salvation of men. For Christ himself has said, "Ye shall know them by their fruits." And St. John, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" And St. Paul: "But to do good, and to communicate, forget not; for with such sacrifices, God is well pleased." And again, the blessed Master saith: "Not every one that saith unto me, Lord,

Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered and ye gave me meat: For I was thirsty and ye gave me drink: I was a stranger and ye took me in: Naked, and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me. Verily, I say unto you, inasmuch as ye have done it *unto one of the least of these my brethren*, ye have done unto me."

A GLAD SURRENDER.

T. P. LUCAS.

I yield myself to Jesus,
No other rest remains;
A prodigal and wayward,
His love my soul constrains.

I yield my life to Jesus,
I nothing have or am;
I trust alone the merits
Of the atoning Lamb.

I yield myself to Jesus,
Drawn by His dying love;
No works of mine, or goodness,
My load of sin can move.

I yield my heart to Jesus,
He doth my sorrows share;
He wills to be my Savior,
For me He hath a care.

I yield, I yield to Jesus,
He is so kind and good;
By lawful right He claims me,
He bought me with His blood.

I yield my all to Jesus,
He shall my Keeper be;
His consecrated servant
To all eternity.

—Jesus died to create and bring salvation to us. We live to carry it to others.

—If we become partakers of Christ's holiness, we are made sure of the river of his pleasures.

—Even when starved out, and all resources gone, this poor terrestrial citadel of man will lock its gates and keep its miseries, rather than submit to the degradation of receiving help from God.

BURDENS MADE LIGHT.

ANNIE A. CLARK.

I MET an aged sister not long since, who said to me, "I have never in all my life seen any trouble to amount to anything, and have been wonderfully sustained by the omnipotent hand of God." I had learned something of the dear sister's previous history. I knew that she had been a sufferer for years. She gave me some account of her life. She said she had been called to spend months in the hospital, and was finally told by her attending physicians that her only hope of life was in having her limb amputated. To this painful operation she most cheerfully submitted, and was abundantly blessed under the pain endured. It seemed but light.

For years she has moved on her crutch, living among friends, having no permanent home. And yet she sees no trouble. The "sweet will of God" is her delight. As I listened to her clear, humble experience, the following Sabbath in the Lovefeast, although she said but a few words, yet I thought, truly this obscure Christian is one of those "meek and quiet spirits which in the sight of God are of great price." I felt like commissioning the winged winds to go out with such an experience to the uttermost parts of the earth, and whisper it in the ears of those who think that they are bearing grievous burdens. Ere long this dear sister will be called by the "Lover of sinners" to lay down her crutch, put on the bridal robes, and ascend to meet her Lord..

—We must know something of heaven upon earth, if we are destined to know anything of heaven hereafter.

—What is Christ if not a Savior? A Savior of what, if not from sin? "Thou shalt call His name Jesus, for He shall save His people from their sins."

"Apply thy heart unto instruction, and thine ears to the words of knowledge."—Prov. 23: 12:

A HOLY PRESS.

REV. S. H. PLATT, A. M.

ONE of the mightiest forces of modern civilization is *The Press*—that multi-form potency which interpenetrates the family, society, business circles, political associations, national councils, and international assemblies; and before which the peasant in his hamlet, and the king upon his throne, alike bow in deference. That such a force should have not only a correct but *the best standard of public morality*, is a matter of immense importance to the public weal. As it now is—divided against itself, its utterances as a whole have not the clear ring of the most high toned principle, and therefore fail to prove the boon to humanity that good men have a right to expect.

There is a gospel of purity in the world enshrined in the Sacred Book, whose divine truths have lifted modern civilization from the semi-barbarism of the past, and that can guide men amid all the intricacies of ambitious statecraft, and all the whirls of political intrigue, and all the perplexities of clashing business enterprises, and by their very exclusiveness in supreme excellence, these truths demand the recognition of the intelligence of the world—such recognition as can be given only by the elevation of the principle of Christian purity to the place of the *ultimate standard* in practical morality.

Let that standard be adopted in all editorial sanctums as the "unabridged" authority upon all ethical questions, and the mists of doubt that hang like portents of disaster over so many social customs, business expedients and political policies, would dissolve like the fogs

of the morning, and public sentiment—that wizened spectre of compromise—that feared and hated, cajoled and outraged reality—would walk the earth as an evangel of purity and peace. Let this standard be adopted, and the "line upon line, and precept upon precept," with which the press would deluge society, would do more than furnish a practical standard of right living, for these efforts to *guide* the virtuous masses would in the very nature of things give an upward tread to all social stratas, and prove *reformatory* by just so much as they are elevating. All reformation does not consist in snatching individuals from special careers of crime; indeed, the very best is that which takes hold of viciously disposed blood and brain, and by added impulses toward right, or change of environments, modifies or neutralizes the virus, and renders the product something other than criminal. That a sanctified press would furnish such impulses and help to change the surroundings of the unfortunate classes can not be questioned. The herding iniquities of over-crowded tenement house-life, the festering sores of public dens of infamy, the licensed fever-spots of alcoholic degradation—all these could be scathed and blighted out of being by the burning words of rebuke that a holy press might shower upon them like indignant heaven's fires upon their prototype—the Sodom of old. And with the banishment of these potent pestilence breeders from social life would come, by legitimate substitution, something more in accord with purified public sentiment and vastly more helpful to the wretched victims of inborn vicious tendencies, and equally encouraging to those who—under the teachings of the press—would be struggling to emancipate themselves from the thralldom of degrading habits. Thus would reformation stretch her

hands of helpfulness to all imploring ones, while lifting the bed-level of all unfavorable social life to such a plane as would render the process of childhood education something other than increasing capacity for and delight in the practices of evil.

The magnitude of the aggregate responsibility of the press can therefore be measured only by the stupendous possibilities viewed in contrast with facts as they are.

And the responsibility of the reader can only be estimated by the might of that *door-opening* hand of Providence, which Paul instructed his converts to move by the power of their prayers.—Col. 4: 3.

Let the Churches make prayer unto God without ceasing for the sanctification of the press.

EVERLASTING CONSOLATION.

ABBIE MILLS.

What love the Savior hath conferred
Upon the souls He died to free;
Upon the weary ones who've heard
The sweet refrain, "Come unto me."

Such consolation as He gives
Earth's treasures can ne'er afford;
'Mid sorrow's storms, still vernal lives
The loving kindness of the Lord.

Coming with all our weight of care,
Obedient to His own command,
We find how Jesus can prepare
Rich banquets in a desert land.

There is no woe in any clime
This balm of Gilead cannot heal,
And on beyond the bounds of time
The ages shall more love reveal.

'Tis all of grace, this comfort flows
Down from the hills of God on high;
And he who of its virtue knows,
Hath lost the burden of each sigh.

Fresh like the morn, each day joy breaks
With radiance, when the heart is pure;
And like the sun at noon, it makes
Each blessing brighter on before.

It spans the valley where death reigns,
And darkness hides itself away,
And earthly losses turn to gains,
In heaven's bright eternal day.

GOD'S CARE FOR HIS PEOPLE.

MARY C. CLARK.

"And the angel of God which went before the camp of Israel removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night."—Exodus 14: 19-20.

THIS beautiful passage so impressed me while reading, that I gave glory to God for His wonderful goodness to Israel of old. The pillar of cloud by day which went before them, and the pillar of fire by night—tokens of the Divine Presence—were on this occasion changed from going before to the back, because Pharaoh and his host were behind them. The Lord Jehovah placed himself between them and their enemies—and with such a refuge, the waters of the Red Sea before them, the hosts of Pharaoh in the rear, they were just as safe as though already in the land of Canaan. But then, as now, some of the children of Israel murmured, and said to Moses, "It had been better for us to serve the Egyptians, than that we should die in the wilderness." But Moses gave them this God-inspired answer: "Fear ye not; stand still, and see the salvation of the Lord, which He shall show you to-day." And what a glorious deliverance! All that night, we are told, they "came not near" them; and the next morning, God bade them pass through the Red Sea as on dry land, and that which proved their means of salvation was the destruction of their enemies.

So our God deals with His chosen ones now. There is no promise made to Israel of old which we may not individually claim. Let us trust the infinite arm of Divine Love when all is darkness around us, as well as in the sunshine. By and by, we shall be safely housed with God forever.

The Precious Word.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law."—Psa. 119: 18.

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

THE DESIRED BOON.

JAN. 2.—"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in His temple."—Ps. xxvii. 4.

At the commencement of the New Year I want to form a purpose that shall help me in my endeavors to live to God. Can I do better than imitate the Psalmist? My heart goes out after God—the living God. Having tasted the sweetness of familiar intercourse with Him I can never be satisfied with any experience that does not bring me into close contact with my Savior. It is the one thing I have desired. To dwell in the house of the Lord, is not, as I understand, to become an inhabitant of any earthly temple, but to belong to the household of God, and as such, to be in familiar intercourse with Him.

The year is before me, and it will be what I determine to make it. Then, in the strength of grace, I determine that it shall be better than any of its predecessors. The strong desire of my heart has been implanted there by the Holy Spirit of God, and He shall have full control over me. Too often I have been faint of heart in the past, and then I have been indifferent, but now "my all is on the altar." My whole heart goes out after God. That will I seek after "to behold the beauty of the Lord"—the loveliness of His character which makes Him the supreme object of desire and affection on the part of the believer, and I shall behold His beauty. The vision will not be hidden from me. He will reveal himself to me, with my strong God-begotten desire, as He does not unto the world. Prince of the kings of the earth, come forth from Thy hiding place, and show Thyself to Thy servant and give him a token for good as he enters on Thy service in 1881.

SAFE HIDING.

JAN. 9.—"In the time of trouble, He shall hide me in His pavilion."—Ps. xxvii, 5.

You may expect trouble. It has come before; it will come again. The Lord said: "In the world ye shall have tribulation." So has it been, and so will it continue. There are some flowers that only bloom at night, and there are some places that are only exhibited in trouble. Do not complain if the good Lord seeks to bring out every quality in your nature that will enrich you, and add to your worthiness.

Yes, I do not doubt the troubles have been severe, and do you shrink from any now? Well, it is natural, but let grace rule. You are not a child of nature, but of grace, and see the gracious provisions of your God. "In the time of trouble He shall hide me in his pavilion." Then he will not let you be overcome. Your troubles shall not utterly prostrate and slay you. Look up! there is living hope for the child of God. "He shall hide me." Hidden by God! O, how secure that hiding must be! Just as the leafy branches of the tents made by the Jews for use during the Feast of Tabernacles, were a hiding place for all who sought their shelter, so God's pavilion shall be your hiding place. Your foes shall seek for you, but shall not find you, because God has found you a shelter.

But this is the privilege of the saints. Reader, are you of that chosen number?

And this is the experience of the saints. In affliction, how the comforts of God's presence have hidden the trial, and enabled the sufferer to rejoice! In times of danger, of persecution, of temptation, how the promises applied by the Spirit's power have lifted the soul above the range of evil, and the fiery darts have fallen harmless around us! And it will be so to the end. Hope on, thou hast safe hiding, for all the days of thy trouble.

COMFORT SOUGHT.

JAN. 16.—"Hide not Thy face far from me."—Ps. xxvii, 9.

It is only one who knows the comfort of the shining of God's face that can offer such a prayer. There has been the sweet enjoyment of God's loving favor to rejoice in.

The soul has caught the rays from the upper glory.

But if David long ages since could thus speak of the comfort of God's favor, how ought we to speak? We have far more glorious and surprising revelations of God than any of the saints of that age were privileged with. They saw that which ravished their souls, but in the dispensation of the Spirit, we may anticipate the very glories of heaven, by the manifestations of God to the human soul. We who are raised with Christ into a resurrection life, anticipate heaven. By our life of faith in which we are kept in the path of obedience to God—by our communion with God, which is unceasing—by our fellowship with the good and pure, and hatred to all evil, do we not enter upon the essentials of the heavenly state here?

"The men of grace have found
Glory begun below."

But of all privileges, the greatest of all, comfort the most rapturous, is that of the clear shining of God's face upon our souls. That is the fresh and ever present token of His loving favor, the joyous sense of his presence and love.

A NEEDED PRAYER.

JAN. 23.—"Teach me Thy way, O Lord."—Ps. xxvii, 11.

God has a way in which every man should walk, a path which should at once be seen to be the only path of wisdom. It has been laid down with infinite care, it is defended with consummate ability. The good of our race have all walked in this way. It has led them to their desired destination. It would be a marvel if God had not a plan for our life. After fashioning us as He has done, with such ability; after endowing man with such great powers, after giving him such wide authority, and intending him to live forever, it would indeed be a marvel if He had not a plan for his life.

Ah, but how needful for us to offer this prayer! We don't know the way. We are often puzzled to know what to do for the best, which path to take of many that are before us. And moreover, we have so often committed such sad blunders; that in helpless perplexity we have to cry "Teach me

Thy way, O Lord." We are like a man crossing a dangerous mountain. As we step along the narrow, winding path, we see gorges of frightful depth, first on one side and then on another side. We do not know the way; to slip out of that way is to court destruction, and the only hope of safety is to clasp the hand of the Heavenly Guide and cry "Teach me Thy way, O Lord."

And He does teach us His way—by opening up the meaning of the Scriptures—by leading us to an abiding union with Christ—by giving us the Holy Spirit to dwell in our hearts—by perfecting us in love.

WAITING ON GOD.

JAN. 30.—"Wait on the Lord."—Ps. xxvii, 14.

We are so apt to wait on those on whom we place dependence in this world, that it is somewhat difficult for us to direct our whole attention, for help, to heaven. The friend with the keen judgment, the acquaintance with the well-informed mind, the relation with the large accumulations, how apt we are to wait on these, and expect from them the help we often need. But the saints find that they save an awful amount of trouble by going at once to God in every emergency.

And how am I to wait? By carelessness and indifference? By the thought that God will do His work in His own good time and dismissing all concern? By leaving every matter with Him and never taking the trouble to think or talk about it again? No. But by every activity that will show how prepared we are for the Lord to work in and by us. The captain whose cargo is aboard and is ready to set sail waits for the wind to spring up which will favor him in his voyage. But how? He sees that the hatches are closed down, that the gear of the ship is in perfect order, and he looks for the favorable signs in the sky. In the morning he looks out the first thing, at noon he looks to see if the wind is rising, at night he is anxiously looking out and hoping that the calm will be ended and he can start on his voyage. He is waiting, ready to take advantage of the wind as soon as it shall come. Let us wait on God, watching His guiding hand, ready to do the work He allots to us, whatever it may be. "Wait, I say, on the Lord."

The Tuesday Meeting.

"And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

A very heavenly influence rested on the assembly as we opened the meeting by singing the 743d hymn:

"O, could I speak the matchless worth,
O, could I sound the glories forth,
Which in my Savior shine;
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings
In notes almost divine.

A number of written and verbal requests were presented, and Rev. G. Hughes addressed the Throne in their and our behalf, followed by Dr. P.

Mrs. Palmer rose, saying—Our hearts have been moved while singing of His matchless love. Let us now listen to the glorious presentation of that love, as revealed in His precious word, especially in the first chapter of Colossians, which she read, remarking:—This epistle is addressed to the *saints* and faithful brethren. Let us be *faithful*, not as some say, "try to be more faithful," but let us be faithful to God. If we trust the promise, God will give the grace. In the sixth verse, we are told, that in the Colossian Christians the word which they heard, brought forth fruit since the day they heard it. In Hebrews we read of some of whom it is said, "The word did not profit them." Why? "Not being mixed with faith in them that heard it." We may walk worthy of the Lord, unto all pleasing, being fruitful in every good work." The blessed Jesus said, "I do always that which is pleasing in His sight." We also may please God, "as He is, so are we in this world." Our God will strengthen with all might, according to His glorious power. We were "alienated, yet now hath he reconciled in the body of His flesh through death, to present you (us) holy and unblamable and unprovable in His

sight, if ye (we) continue in the faith." The Church is the body of Christ. God does make known to us, "what is the riches of the glory of this mystery, Christ in you the hope of glory." Christ does dwell in the Church. These bodies are the temples of the Holy Ghost. Paul declares the object of this teaching was, "That we may present every man perfect in Christ Jesus." Our next chapter says, "In him dwelleth all the fullness of the Godhead bodily; and ye are complete in Him, which is the head of all principality and power."

Dr. P.—We have heard most wonderful things out of the blessed book this afternoon. What heart does not overflow with grateful emotion, at the remembrance of God's wonderful love? How great is His condescension that He should "reveal unto us the mystery which was hid from ages and from generations," yet that is the fact, as we have just heard, that God would make known to His saints, what is the riches of the glory of this mystery among the Gentiles, which is "Christ in you the hope of glory." We may well join with the poet and sing—

"O, for such love, let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

If we will consent to be habitations of God, the blessed Holy Spirit is here to do the work. A mighty work may be done in a short time. God really wants living temples to dwell in. We have been redeemed by the precious blood of Jesus for this very purpose. Shall we make the entire surrender this afternoon?

JOY UNSPEAKABLE.

Sister Searles.—My heart seems more than full this afternoon. Jesus is very precious; bless His name! I was reading sixth chapter of Luke this morning, and it never appeared so beautiful before. The people came to Jesus, and what do you think he did? "He *healed* every one of them." The Word revealed to me so clearly that when we are prepared to consecrate all to God we shall be healed of all the malady of sin. I am thankful that I am able to extol Jesus everywhere. I am now come to the evening of life and shall soon go. I could not describe

to you how religion pays in old age. It is not our surroundings, but the inward comfort and "joy unspeakable and full of glory."

Rev. J. Atwood.—The old story never grows stale. Wordly matters by repetition lose their freshness. Not so with the story of Christ and His love. This place I think is akin to heaven. In our Savior's inimitable prayer it is recorded, "Thy will be done on earth as it is in heaven." I think we ought to have more hallelujahs on earth. "What are they for but to use?" as Dr. Hodgson said, "if our hearts are full?" How sweet the thought is, *not alone!* Glory be to God. He is with us all the time. He saves me so sweetly. It is a privilege to feel the cleansing, precious blood of Jesus applied. It curbs our tempers, sweetens our dispositions and makes us like Jesus. One glimpse of Jesus by faith does us more good than all the world besides.

FULL SURRENDER.

Sister Palmer remarked—If every heart is prepared Christ will enter in. If any one present desires Christ to come into the heart and reign there in all His fulness surrender all—at once and forever, Christ enters into every surrendered heart. The brother reminded me of Dr. Pierce, who, on the eve of traveling, said he had heard of the Tuesday meeting thirty years ago. Before going to India he desired to see what kind of a meeting it was. "Now," said he, "I shall be able to tell people. I will name it *a glorification meeting*—a meeting to glorify Jesus." That is just what I would like to have it—a meeting to glorify Jesus—surrendering all to Him that He may reign fully, henceforth and forever.

Rev. J. M. See.—There are words dropped in this meeting which form the texts of our life for a longer or shorter period. Sister Searles has given us many testimonies that I often meditate upon. God's Word is a rich volume. Sister Palmer read a long chapter, first Colossians, but not satisfied, she began the second. I was wonderfully impressed by the grandeur of it, setting forth that "in Him (Christ) dwelleth all the fullness of the godhead bodily"—and—"ye are complete in Him." I should have been wrecked long

ago if it had not been for that—praise His dear name!

I am disposed to say—

"Give me Thyself from every boast,
From every wish set free;
Let all I am in Thee be lost,
But give *Thyself* to me."

A Sister.—I am so glad that only this moment is ours—that "the past is under the blood," and that the Lord holds the future in His hands. He just tells me to go on day by day, to do His will, and it is a blessed life. I have not a care nor a trouble. He has relieved me of all irritability and hurry. When in the morning there seem to be so many things to be done at once, I take them all to Jesus, and He relieves me so sweetly. He is with me in all my household duties.

COMPLETE VICTORY.

Dr. Ball—Simple testimony often helps the most. Jesus is so much in earnest to possess the entire heart of all who love Him that I think sometimes He comes to such without a formal order: He came to me when I was first converted and was in great ignorance, powerfully. I was dissatisfied with my life as a Christian, not having in Him complete victory. I came without the form of consecration. I did not know its importance. He came to me just then in my deep necessity. I said, "I must live a better life." And then and there He came to me. Brothers, sisters, that is just what Jesus does—what he loves to do. O, it is so blessed to come into such glorious, conscious relations with the living, loving Savior! What He has done for me He can do for all. Jesus is here. There is no place this side of heaven more fitting for such union. God help you now to decide.

Rev. —, from Constantinople.—I am ready at all times, in broken language, to testify for Jesus, and the power of full salvation. It is the highest conceivable privilege that God desires to dwell in our hearts. I was thinking why God thus desires to dwell in human hearts. He, before whose throne angels cry, Holy, holy, holy! My opinion is, He wants to transform us, to change us into His own glory and image. How wonderful that God can change such vile material and make us like unto the angels, and meet to

dwell with Him in eternity! This new creation is extending here, and in Turkey, India, China—and everywhere.

A JEWISH WITNESS.

Rev. Brother Freshman, of Canada.—I have often read of these meetings, and I am glad to be here. The Lord has done great things for me. I was brought up in a religion opposed to "Him of whom Moses in the law and the prophets did write." It could give me no peace in life, or consolation in death. But, blessed be God, He opened my eyes, and led me to see that I was a sinner. God has adopted me into His family and applied the blood of Jesus to my soul. He has honored me in putting me into the ministry, as also my dear father, formerly a Rabbi, who labored faithfully for fifteen years in connection with the Methodist Church in Canada. He died triumphantly—the chariot being in waiting to take him home. I have been trying to follow in his footsteps. I have come into the enjoyment of perfect love, since which God has graciously blessed my labors.

REST IN JESUS.

A Sister.—I know something of the bliss of accepting Christ's invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest." I don't understand the philosophy of it—but the reality is mine. The tempter presents difficulties in my way, but still I hear the voice of Jesus, saying, "Come." I go to Him and find rest. Whenever I come to this meeting I bring my little Looking Glass with me. On opening it this afternoon, I read, "Crucified with Christ," for I praise God I have a Savior who saves me every moment. I feel His precious blood applied constantly. The Sun of righteousness never goes down in my soul.

A Sister.—I feel to-day that Christ is all to me, I rejoice in affliction, glory be to God! O, this wonderful blood of Christ! Since the last time I attended this meeting I have been very sick. But, during my sickness I took up the Bible and opened on this passage: "This sickness is not unto death, but for the glory of God." To-day I stand free in Christ; He reigns in my heart.

Rev. Brother Lass, of Fort Lee, N. J., said—God has been gloriously reviving His work in my charge where much wickedness has prevailed. It is the work of Christ, not of man. I feel the need of more of Christ within—the fulness of God—the power of God to take away self—Christ reigning supremely. I ask your prayers. The sweet testimonies given here have refreshed and strengthened me, especially that of the sister who has reached the evening of life.

A Sister.—I am so glad that I am a child of God, and that we live under the influences of the Holy Spirit. I desire to make a deeper consecration this afternoon—to be endued with power, that I may be faithful in my sphere, and see souls saved.

"AS DEAR CHILDREN."

Sister Brown.—When Dr. Palmer sang "I'd rather be the least of them," &c., I thought, well, I am what I would rather be—I really am the least of those who are the Lord's. I don't want the royal diadem. I am God's dear little child, resting at his feet. The precious blood cleanseth me. The whole world might be cleansed to the uttermost, if the condition were complied with. How gloriously the Lord comes in and fills my soul! It is easy to rest in God—to abide under the blood.

Sister Rose.—Sister Palmer has said, "Satan can test us, but cannot conquer us." I am glad that we can conquer him fully. I am trusting in Jesus to-day. Hallelujah! we can be "*more* than conquerors!" Sister Phoebe Palmer said she had the assurance that she was sealed unto the day of redemption." I believe that is our privilege if we keep low at the foot of the cross.

Brother Mackey—I was thinking of Bartholomew—his name appears four times in the Bible, but never first. He was in the right place after all. It is astonishing what a man or woman can do in the right place. Since my consecration to God He has been pleased to use me for His glory.

At the close of the meeting a number signified their desire for full salvation, prayer was offered, and saving results, it is hoped, were realized by some who were panting after purity.

Our Letter Drawer.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6th vs.

FROM MRS. BISHOP HAMLINE.

The dear old GUIDE I have taken since it was commenced by Rev. T. Merritt, in Boston, and I still love it, and read it every month. O, that in my own soul, I might experience the full power of full salvation until I go hence! In the feebleness of age, I often greatly feel the need of such help as I used to enjoy. I know that Christ is sufficient,—but He has instituted means of grace, and I need every possible help.

We have now quite a revival influence in Evanston, among the students especially—sanctifications and conversions. There are also conversions, I learn, in the different Protestant Churches—Presbyterian, Congregational, Baptist, as well as our own. *Do pray* that the old-fashioned *revival power* may deluge Evanston. The meeting in my house next Sabbath afternoon is appointed to be a special prayer-meeting for sanctifying power. Will you remember the hour—and say to dear sister Palmer, with my very dear love, to pray, pray, pray for me and mine.

I have received from dear sister James a copy of "Mother Monroe." It is an interesting history of an extraordinary Christian—an example of steadfastness of faith and Scriptural holiness carried out in practice through a long life. I do not think any Christian can read the book without being profited. Sister James is herself an extraordinary example of usefulness with pen and tongue, even down to old age.

MRS. L. S. HAMLINE.

Evanston, Ill., Dec. 13, 1880.

AN EVANGELIST'S TESTIMONY.

I was converted and saved September, 1876. My change from the power of Satan to God was very clear. In a few days after my conversion, I felt, as I thought, my need of power or more religion. I did not know anything about the doctrine of holiness, but God granted me the desire of my heart. I

was baptized with the Holy Spirit. I then felt called to devote all my time in working for the Master and the salvation of souls. God honored my efforts, and from that day to this I have never held a meeting without seeing the fruit of my labor. Within the last four years of my divine life, I have been permitted to see thousands saved. But to this day I have always had a struggle with self, but God has always given me the victory; and I shall walk in every ray of light until God calls me home. I have recently held revival meetings in the Wesleyan Methodist Church of this city. God has wrought mightily from the first, and many have been saved, prodigals have come home, and believers been sanctified. S. B. SHAW,
Grand Rapids, Mich.

PEARLS FROM OCEAN GROVE.

MRS. MARY D. JAMES.

A German woman said: "I am so pleased with God! I am pleased with Him all the time."

Mrs. Bottome said: "I have been thinking of that remark of being pleased with God, and have been turning it over and over. It is well sometimes to turn a truth over and over, and look at all sides of it. It is important that God should be pleased with us, and we may know that He is pleased with us as well as we know that we are pleased with Him. "Enoch had this testimony, that he pleased God." I have never been able to please myself, and yet God has made it possible for me to please Him! This is wonderful, but it is true; and we may all know it by heartfelt experience. O, the joy unspeakable that this knowledge brings to the soul!"

The passage of God's Word was quoted—"As many as received Him, to them gave He power to become the sons of God, even to as many as believed on His name." "And if children, then heirs,"—"heirs of God, and joint heirs with Christ." Then we "inherit the promises" through faith—*i. e.*, believing on His name. And the apostle Paul says, "By these"—the promises—"we may be made partakers of the divine nature."

A minister remarked: "Everything is embodied in this idea of receiving Jesus. All

the mysticism about sanctification is solved by this. It is just receiving Jesus as our complete Savior, and having Him dwell in us." And then, as expressed again by the same apostle, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him"—"rooted and built up in Him." And here is indicated progression—advancement—growth—"so walk ye in Him," &c.

In Him are all our resources—wisdom, power, righteousness—all. "By receiving Him we become "heirs of the promises," then "partakers of the divine nature," and then "complete in Him." "Complete" in the sense of purity and the possession of all the Christian graces—but *the growth never ceases*; for the command is, "Grow in grace daily and in the knowledge of our Lord and Savior Jesus Christ." As the beautiful tree, perfect in regard to healthfulness, vigor, and loveliness of appearance, yet grows, and becomes more and more beautiful, and more and more fruitful every year—so the Christian in whom "the love of God is perfected," will continually grow—"abound in love yet more and more," and become increasingly "fruitful in all good works."

A sister said, in allusion to "our Father's will:" "Our inheritance in Christ Jesus, so full and so glorious, has been set before us most clearly in the passages from the blessed Word, and also in the comments we have heard. And now the great and all-important matter is to claim our inheritance and enter into its possession. Should any one of us find himself heir to a large inheritance, and failing to claim it, should live in poverty and destitution, he would be considered insane. But how exceedingly strange that the children of God should delay or hesitate to claim their rich inheritance in Christ Jesus, and consequently live in spiritual poverty and want! Surely it would seem that they must be insane.

One who followed, said she was very thankful that the Lord had saved her from spiritual insanity. She had been made conscious of the fact of her heirship, and had claimed her inheritance, and was now living in the enjoyment of the earnest of that inheritance, and expecting the full possession hereafter.

HONORING THE HOLY CHOST.

[It gives us pleasure to lay before our readers the following New Year testimony of our good friend and brother, Dr. I. M. Ward, of Newark, N. J.—ED.]

In responding to your request for a personal testimony, I must be excused from referring with any minuteness to the past, for in the review there seems to have been so little of Christ in the life, so little of the inspiration of His presence in what I have felt, said or done, in comparison with what there should have been, that I feel like drawing a veil over it all, while going afresh to the all-cleansing fountain.

The present with me is most emphatically a time of infilling, for God is graciously making known himself, in the opening of His word to me, under the illuminating power of the Spirit. The manifestations of His love in Christ have been most marvelous, causing at times a pressure upon the earthen vessel that has realized to me the force of the expression, "filled with all the communicableness of God."

In casting about for my reckonings I seem to have been borne out into the ocean of God's love, where no human footprints are visible, where Jesus alone is seen walking, where He sustains, and He alone leads me, and so the days are full of glory.

As I walk the streets, the by-places are the most coveted where I can breathe aloud the name of Jesus, and the pressure of the soul's fulness finds relief in crying Hallelujah! Glory to the Lamb! Now as I speak the precious name, a fresh unction comes upon me, anointing me as with holy oil.

It is said that Thomas Aquinas asked Bonaventura from whence came the force and unction that marked his words, and the reply was, pointing to a crucifix, "That image dictates all my words to me." Such was the presence of Christ in his lonely cell; it wrought in him, it wrought through him, it was the passion of the Redeemer which moved his soul, his life, his pen.

So, dear brothers, let us from this time onward make Christ, His name, His works, the pathos of all we speak or write, the central object of all our affections—nay, the very

In this attitude of mind, let us not write, unless it be to write something about Jesus; speak not, unless we say something about Jesus; and relish nothing we hear unless there be in the communication something about our adorable Redeemer. I feel very much as though my whole life henceforth is to be hallowed and perfumed with that precious name—the name of Jesus.

I cannot cease the expression of these thoughts touching my present experience without adding a word for the blessed Holy Spirit.

About a year ago it was given me to press upon the dear saints a consideration of the blessedness of uniting in daily prayer for the baptism and abiding presence of the Spirit in their hearts. While the testimony is most abundant that God in fidelity to His own word of promise, (that agreement in asking, though it but of two would secure a bestowal of the thing asked) has been blessing with rich effusions of His spirit, those who thus waited upon Him; to His humble instrument He has been most sweetly revealing Christ, making Him to me, such a real, personal, loving Christ, that His very name is to me “as ointment poured forth.” So to me these baptisms have been baptisms of love, or more truly baptisms into God, for God himself is love. Marvel not then that in the review of the past, the light that shone on my pathway seems as comparative darkness in contrast with the bright shining of the present.

As a parting word to the readers of the GUIDE, now entering upon a new year, let me say:—If you would know Christ as your Christ, by the encircling of you in the arms of His love—if you would have your confidence in access to the Father, and your acceptance with Him in the assurance of His love witnessed to you, make more of the ministry of the Holy Spirit; pray unceasingly for His working in you with His abiding presence, in perfecta bandonment of soul to Him. Waiting thus in the expectancy of faith, He will fill your heart with joy and your mouth with unutterable praise and thanksgiving.

But the ministry of the Spirit ends not in the transformation of character which it

works. If Christ is to be believed on in the world now, He must be seen by the world, or the world will never know Him. As the Father was manifested to the world in Christ—His life sealing the words He spake of the Father—so our lives must attest that the witness we bear that this is the Christ, is the true witness.

How blessed in the light of this is your privilege as editors of the GUIDE—to say—utter again and again this wondrous truth, that our lives will take on a divine form and become Christ-like only as we become indwelt by the Holy Spirit. I. M. WARD.

NEWARK, N. J., Dec. 28, 1880.

AN AGED WITNESS.

Martha E. King, Breckville, Ohio, under date Nov. 3d, says: I shall be 79 years old next Monday, if I live. O, how much I do need to be filled with the humble spirit of Christ, my precious Savior. For this I am longing and thirsting. I send these few stamps, a widow's mite, to be used in the tract cause. I wish I could send more, and a great amount to send the GUIDE to the missionaries.

REJOICING IN THE LIGHT.

I desire to testify that I have been greatly strengthened by reading the GUIDE, I have often wondered how it was that persons could be sanctified on earth. But by searching the Scriptures, and by offering up my weak petitions, I have received the answer from Him, “I am the Sanctifier—I will cleanse you.” When I receive the GUIDE once a month every one seems to be more interesting. I was reading the other day about consecration before sanctification, by President Jaques. The first step is, certainly, to consecrate ourselves. The Scripture Calendar helps me from day to day. I am ready to exclaim—

“Holy Bible, book divine,
Precious treasure, thou art mine!”

EMMA FARMER.

WEST PHILADELPHIA, PA.

[Our sister has charge of an orphan's home. The Lord bless her.—ED.]

OUR SOCIAL MEETING.

NOTE:—The late Mrs. Phoebe Palmer, in editing the *UIDE*, had a department which she denominated as above, containing brief testimonies from correspondents. We propose to re-open that department, and give here-with New Years' testimonies in brief. Those desiring thus to witness for the Master can send a line or two on a postal card.

—Rev. Elbert Osborn, Ocean Grove, N. J.: "In the midst of the infirmities of old age and much bodily affliction, I rejoice in the cleansing efficacy of the precious blood of Christ, and I am looking forward to the day when I hope to mingle with the blood-washed company, who, in humble, holy rapture, worship before the throne of God."

—Rev. Henry Belden, New York, said in the last Tuesday meeting of the year: "I have been meditating for days past on the words of Jesus. All power is given unto me in heaven and on earth, and the commission connected therewith, 'Go ye into all the world,' &c.,—first the power, then the testimony. In years past I have drank in these precious passages to the good of my soul, laying my Bible on the carpet, and my concordance, lying down upon my face before God, and now they cheer and strengthen me."

—Rev. E. H. Stokes, D.D., Ocean Grove: "The year came like a ship from a distant port, freighted with many blessings. It has poured its rich treasures into my heart without stint, and leaves me richer than when it came. It has endeared itself by a thousand ties, and we part with real regret. But another comes in its place. I know it will be equally good, if not better than the past. New Year, all hail! Hail, eighteen hundred and eighty-one! Gift of God, it is a gift of good! I know I shall enjoy it. I shall enjoy it if I live on earth—and if I live in heaven I shall enjoy it better still. Either way, the New Year can bring me only good, and makes all things good to me. "For we know that *all* things work together for good to them that love God."

—Sister Lizzie M. Boyd, Wheeling, W. Va.: "After thirteen years of dwelling on the Canaan side of Jordan, my testimony is that it is a "land where there is no want." I have not been encamping at Gilgal. It has been from grace to grace; and the unfoldings of the life have been beyond my expectations.

I am steadfastly beholding as in a glass; and while I gaze at the perfect Pattern, I believe I am being transformed more and more into the same image. I am decreasing, but He is increasing. I am learning better the stillness of soul that does not mar His work."

—Rev. John Scarlett, Orange, N. J.: "I was born in 1803—born again in 1833. I am old, and "kept by the power of God, through faith, unto salvation." Three months after my conversion, while praying in a lonely place, for the abiding presence of God, I received a distinct answer, in a clean heart. The most important points in my experience are on *God's side* of me; while *my side* is the most popular. When I tell of what *I* have done, in the things of grace, nobody seems hurt, or finds fault with me. When I speak of God's work in me, there seems among some a disagreeable sensation. But, it is my spiritual destiny to have definiteness in my faith, as the reproach of Christ, "and it is disallowed of men"—"it is all of grace lest any man should boast."

—Sister Laura A. Crane, Westfield, N. J.: "Since January 1st, 1880, until this date, I have passed through the most severe trials of my life, but have experienced the most solid comfort and sweetest spiritual joy. With a *firm faith* I tread this rugged path, saying, As God will—and in His *hottest fire*—hold still!"

—Rev. Dr. Hanlon, Pennington, N. J.: "This is my testimony: 1880, a year of great trial, but also a year of great grace. I have never before so much realized the preciousness of that promise, "My grace is sufficient for thee."

—Rev. S. Townsend, Florence, N. J.: "I will trust and not be afraid, for the Lord Jehovah is my strength and my song! He is also become my salvation. His truth shall be my shield and buckler, and under His wings will I trust. But, thanks be unto God who giveth us the victory through our Lord Jesus Christ."

—Sister Amelia Trowbridge, Great Bend, Pa., who is a great sufferer says: During the past few years I have been a great sufferer. But the Lord has been with me, and I believe He will save me when I am done with this world.

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

FROM BRAZIL.

In a letter to the Rev. Wm. Taylor, October 6th, asking for three more missionaries in the Institute in Conception, Chili, Sister Leila H. Waterhouse says:—

"We have a tiny Sunday-school that meets in our school-rooms on the Sabbath; besides which I have a Spanish class at 3 P. M. in my school-room. How earnestly I pray that my girlies may grow up into noble, spiritual womanhood and draw many to Christ.

"We cannot say, 'Lift up your eyes and behold the fields white,'—but we can say, 'the laborers are few.' Please do not send us a teacher who is not willing to work at the plow with ungloved hands; neither one who fears the mid-day sun, nor falling dews of night. We call for a companion in *work*. The ground is uncultivated. There are not only days, but months to be spent in plowing up the hard earth; no matter if the perspiration comes from every pore; no matter if there is scarcely time for the laborer's mid-day meal; no matter if there is no helping hand to take a turn, plowing *must be done*, and we must have laborers who do not hesitate to make straight, deep furrows. Then we cannot look for harvesting. Months more must be spent in preparing the ground for the precious seed. Enemies and false friends are in every part of the field to hinder the work and sow tares. Step by step the precious seed must be dropped into the prepared soil and covered from sight; nothing to be seen but brown earth, and must often be watered with our tears.

"Then must follow months of growing, months of weeding, months of pruning and toil amid the growing harvest. Then will come a glad time. 'The fields are white! white!' will be the glad cry. 'The laborers are few' will still be the cry—the harvest will be so great.

"This is my private testimony. Never for one instant has the Father forgotten or neglected me. He has been untiring in His discipline over my own heart. He has supplied every need. There is not an angel close by the throne shining in the brightness of heaven; there is not a king, or millionaire, nor a living human being with whom I wish to exchange palces. *I have sinned. I have been forgiven and cleansed.* I never cease wondering at the love that has raised me up from the depths and made me an heir of God.

"School work here is not what it is at home. The utter absence of all true spiritual and moral training in our pulpits leaves a very uninviting field for a teacher. I have seen such looks of sublime scepticism steal over the faces of my little boys when I have told them some spiritual truths about lies, deception, dishonesty, etc., that it has nerved me anew for my task. Prayers from both continents have girded me with strength for my work. I seldom fail to teach nine solid hours per day, and aside from this is all my correspondence and preparation for my work, such as translating outlines for school work, etc. * * * * *

"Our fifty pupils require double work on account of the language. I found the textbooks for geography so full of the U. S. of America, that I have prepared fifty lessons for beginners in geography, with a concise blackboard outline for each lesson. These outlines are written on slates, corrected, and written in blank books. In the same manner I prepared fifty lessons on outline maps for more advanced pupils. Aside from this, I have a dictation exercise of about thirty lessons. I call it, 'History of the Soul of a Child.' It is a simple story divided into chapters, and takes up the body, (house) food, clothing, guardian angel, evil spirit, sin, forgiveness, conscience, etc. I tell it to the little ones in Spanish, then write the leading thought of the chapter, such as 'guardian angel,' on the blackboard. Then the little ones write it on their slates and learn to spell it. Afterwards we talk about it in English. They all have a great respect for the heavy blank-book, in which I have all these lessons written. The other day little Horatio interrupted me in the midst of my talk, with the

question, 'Miss Waterhouse, is God's Book as large as this book?'"

THE WORK IN NOVA SCOTIA.

Your Nova Scotia correspondent is happy to report progress in the cause of Christian holiness in this province. Many of our ministers are deeply stirred upon this subject, and are earnestly laboring for the spread of holiness in their several charges, and not without encouraging results. Two conventions, directly bearing upon this essential phase of Methodist testimony, have been held recently; one some weeks since in the county of Annapolis, and another more recently in the town of Windsor. Of the latter the following account given by the Rev. J. M. Pike, is taken from the Halifax *Wesleyan*:

According to previous announcement, the "Convention for the Promotion of Christian Holiness" met at Windsor on Wednesday, Nov. 10th, at 9 A. M., and continued its session two days. Twenty-five ministers were present, and nearly all joined in the exercises. A programme previously prepared by a committee of four ministers, and approved by the President of the Conference, was fully carried out.

The following papers were read by the ministers named: "The Nature of Christian Holiness," by Rev. R. Brecken, A. M.; "The Difference Between Sanctification and Entire Sanctification," by Rev. T. Rogers, A. M.; "Entire Sanctification an Instantaneous Work," by Rev. W. H. Evans.; "Testimonies as to the Experience," by Rev. J. Gaetz; "Entire Sanctification, How Obtained?" by Rev. J. M. Pike. "Holiness in Relation to the Ministry," by the Rev. J. McMurray. "Holiness in Relation to Successful Christian Work," by the Rev. R. Wasson.

Rev. Richard Smith, President of the Conference, preached on Wednesday evening from 2 Cor. 7: 1; and Rev. John Lathern on Thursday evening from 1 John 1: 3. Four social meetings were held; deeply interesting conversation took place after the papers were read; and the services were followed by very profitable prayer meetings. During the progress of the meeting on Wednesday evening, a telegram was received from the "Canada Association for the Promotion of Holi-

ness," then in convention at Georgetown, Ontario, conveying "greetings to the convention at Windsor." "All Hail the Power of Jesus' Name" was heartily sung, and Christian greetings returned to the brethren at Georgetown.

The above is an outline of the proceedings, but the holy unction that rested upon the meetings cannot be fully described. From the opening prayer of the first social meeting, down to the close of the Convention, the Divine presence seemed most powerfully to rest upon us. The testimony of several of the ministers present was, that although they had attended camp-meetings in this country, and in the United States, and had, at other meetings, witnessed remarkable manifestations of the Divine presence, personally they had never realized more gracious power from on high. In several instances the brethren, in speaking, found it almost impossible to control their feelings.

In response to an appeal made at the prayer meeting on Wednesday evening, quite a number of the members of our Church stood up, signifying their desire for, and their determination to seek, the blessing of perfect love. For the past four weeks a special meeting has been held for the promotion of holiness, which has already resulted in great spiritual profit to those who have attended.

WINDSOR, N. S. J. McMURRAY.

NYNE TAL, INDIA.—A fearful calamity befel our missionary retreat, situated in the Himalayas, Sept. 13. A portion of the mountain rushed down a distance of several hundred yards in about thirty seconds, and in an instant overwhelmed some forty Europeans and one hundred and fifty natives. A number of our missionaries were at the sanitarium, and among them Mrs. Amanda Smith, our colored evangelist, who had taken refuge from the terrible heat of the plains, were graciously preserved, though in imminent peril.

NORFOLK ISLAND.—A few months ago a remarkable revival of religion began among the people of Norfolk Island, through the instrumentality of a Christian sailor. The work was still going on at the time of the latest advices from that remote region.

Revival Miscellany.

"And I will make them and the place round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing."—Ezek. 34: 26.

The angels commenced the strains of "Glory to God in the highest, on earth peace and good will to men," and we will unite with them in praise to God for His continued presence with us. Souls are being saved. We have not a Waterloo defeat of the enemy to record, yet we have enough to cause all the heavenly arches to ring with alleluias to God and the Lamb, for what He is doing for our beloved Zion. We are told by unerring truth that "there is joy in heaven over one sinner that repenteth." And again, "Whoso offereth praise glorifieth me, and to him that ordereth his conversation aright will I show the salvation of God." It is praise that unites us more closely to the heavenly company.

—Revivals have been in progress for several months in many of the Baltimore Churches and in other parts of the State. At the Chester Street Church, Rev. Henry Nice, pastor, over sixty have professed conversion, and forty-five have joined the Church.

—At Lutherville, Baltimore County, Rev. Chas. F. House, pastor, a revival has been held for over three weeks, resulting in twenty-six conversions and additions to the Church, and the work is still in progress.

—At Annapolis, First Charge, Rev. A. H. Ames, pastor, a gracious revival has visited the congregation, and fourteen have professed conversion and joined the Church.

—Brother M. J. Blair, Kansas City, Missouri, writes under date of December 8th: "There is a blessed work of revival in the Methodist Episcopal Church here, under brother Jones, pastor, who has himself entered into the enjoyment of perfect love, and many of his people. The work goes on gloriously. People crowd the little temple to overflowing, and many cannot find admission. There has not been such a deep work in Kansas City for many years. All glory to God for what He is doing. Under God,

the GUIDE has been doing its blessed work for the Master.

—A powerful revival is in progress at the First M. E. Church, Long Branch, Rev. R. J. Andrews, pastor. Fifty persons of all ages have professed conversion, and a large number are forward as seekers. The Church is alive and working well.

—At Central Valley, Sharon Springs Charge, Troy Conference, N. Y., C. H. Hemstreet, pastor, a gracious work is in progress. Between 40 and 50 have been to the altar for prayers, and most of them witness to the saving power of Jesus.

—Our brethren of the Methodist Episcopal Church, South, report as follows: R. C. Alexander, P. E., Princeton District, Louisville Conference, writes: "I am now about to close my fourth round on the Princeton District, having but one more appointment to fill. We have been greatly blessed with revival influence on this district; nearly 300 souls have made a profession of faith in Christ during the conference year. Our preachers appear to be encouraged and are hopeful of greater success."

—At Wesley Chapel, Butlerville, O., a very precious revival is in progress. Rev. J. W. Lockwood has been assisting the pastor, Rev. A. Hamilton. The Southern Ohio Association held a two days' meeting there Saturday and Sabbath, Dec. 4th and 5th. A deep interest was manifested in the subject of heart purity, the altar being filled with seekers. All the official members of this charge have given Brother Lockwood an order for THE GUIDE. He trusts that it will be the means of leading them into the blessing of full salvation.

—The revival services continue in the Washington Heights Methodist Episcopal Church, New York City, the Rev. Gideon Draper, D. D., pastor. On a late Sabbath 19 were received into the Church. The reception of probationers in the evening, followed by the sacrament of the Lord's supper and an old-time lovefeast, was a scene of unusual interest in the presence of a large congregation.

—About seventy persons have received Christ in the last few weeks on the Beach Spring Circuit, North Carolina Conference.

Loved Ones Gone Before.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—
Rev. 14: 13

"Jesus, thou Prince of life,
Thy chosen cannot die!
Like Thee, they conquer in the strife,
To reign with Thee on high."

WM. CORYELL, M. D.

Died at his home in Ithaca, N. Y., August 30th, 1880, aged 67 years.

Seldom are we called upon to record a life more fruitful in all good works and a death more gloriously triumphant. He was a faithful, consistent member of the Methodist Episcopal Church from the time of his conversion, nearly thirty years. Although active and untiring in the performance of the duties of his profession, requiring thorough medical education and skill in practice, religious obligations were met with becoming fidelity. His place was regularly filled at the social gatherings. So marked was this that the chair he occupied in the prayer-room was never taken by any one else; and since his death stands sadly vacant always—a constant reminder of the undeviating devotion of the departed.

The large class of which he was for many years the leader, received the same attention, manifesting toward each member almost a father's love and care. Indeed every interest of the Church received becoming consideration. To this the presiding elder bore strong testimony at his funeral.

It was his unvarying rule from the time of his conversion to devote one-tenth of his income to the Lord, but his benefactions each year exceeded that amount.

In the practice of his profession he had abundant opportunities for the exercise of his benevolent disposition, which he did not fail to improve.

When sickness prostrated him numerous anxious inquirers visited his home, largely from among the poor, showing how deeply he had left upon that class his beneficent impress.

Rough men, whose outward appearance failed to denote any hidden vein of tenderness, came after his death with tearful eyes, telling of his many acts of kindness. Regarding his funeral he had expressed the wish that he should be followed to the grave by the love and blessing of the poor—which was emphatically fulfilled.

But while generous to his family and friends, he was in expenditures for himself economical and self-sacrificing.

In business relations he displayed the sternest integrity, so that his word was regarded as good as his bond. Thus he has left to the Church the memory of a pure and honorable life.

His last prayer in the prayer-room thrilled those who heard it, the burden being for the awakening of the Church. He did not think at the time of offering it that his death would be the occasion of giving an answer, yet such is the fact. Some, dearly related, sorrowing over his departure, have commenced the Christian life.

On Thursday morning, August 19th, he was stricken with paralysis, which was borne without a murmur.

To his pastor, who on that evening asked him if in the prayer-meeting they should pray earnestly for his recovery, his reply was: "I think you had better pray that I may be resigned to the will of God." His wife, a constant watcher by his bedside, said to a friend that he was a saint made perfect at the gate of heaven, his face was radiant with glory. His death was glorious, a fitting close of a life of such eminence. Bidding wife and children and other friends an affectionate adieu, with the words, "Blessed Jesus—Precious Jesus!" he passed away. Surviving loved ones realize indeed that "the memory of the just is blessed."

♦♦♦
MARY DAVIS.

Died in the Lord at Butler, N. Y., Jan. 31, 1880, aged 18 years and 11 months.

At the early age of eleven years she was converted and joined the Methodist Episcopal Church. From that time until she was called to her reward she maintained a consistent Christian character. Quiet and undemonstrative, she was not widely known, but in the little circle of her intimate friends she was greatly beloved. In the long and severe illness that preceded her death, she gave abundant proof that the grace of God is sufficient for every hour of need. It was the testimony of her pastor at her funeral, that while he had frequently seen her during the many months that she had been wasting away under an incurable disease, he had never seen her despondent or impatient. Her funeral was on one of the coldest days of the whole winter, but a large number from the Church of which she was a member braved the storm to show by their presence their respect for the memory of this devoted Christian maiden.

E.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

"Commit thy works unto the Lord, and thy thoughts shall be established."

"Keep time with God, await His call;
And step by step march boldly on;
And thus thou shalt not faint nor fall,
And thus shalt wear the victor's crown."

TO CORRESPONDENTS:—All communications should be addressed to W. C. Palmer, 43 Bible House, New York, and all Postal Orders made payable at *Station D*, New York City—not New York, simply.

SPECIAL NOTICE.—We desire that our subscribers in all parts of the country should understand that *THE GUIDE* has no connection whatever with the *Lay Evangelist*. It is not sent from this office. Persons having business relating thereto will please address the publisher at his own office.

THE NEW YEAR.

We come before our readers with the first number for 1881. The year dawns brightly. The smiles of our Father in heaven are upon us. The love of Jesus our divine Savior is delightfully manifested. The joy of the Spirit, the blessed Comforter, is a conscious verity. These benedictions of the New Testament life are ours—the purchase of atoning blood. They are divinely conferred and blissfully realized.

Praise is suited to the period—pure, lofty praise—lifted to the divine throne. Retrospecting the past, we have abundant reasons for praise. Surveying the present, we are ready to exclaim—

"How do Thy mercies close me round,
Forever be Thy name adored."

Like a wall, built of precious stones, we are encompassed by the mercies of God. Prospectively, we are entranced with the contemplation of what is unfolded. Eternity, a blissful eternity, opened to the eye of faith, looms up before us. There is measureless significance in that phrase—*a blissful eternity!* "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us to a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away." Does the opening year, dear reader, find you in possession of this immortal hope? Is the response affirmative? Wake, then, your tuneful powers! Let every redeemed faculty within you break forth into song! Hymn anew the loud anthem of

awakened joy! Let heaven be saluted with the melodious hosannas.

And this is a period, too, for consecration. Altar work is delightful to holy people. They are ever ready with an oblation. The apostolic call elicits a glad response: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The glad amen throbs in every fibre of a willing heart. Years ago, beloved, you say, "I made the glad surrender, full, complete, without the slightest reservation." True, blessedly true, O beloved! Well, the morning streaks of the New Year and the increasing radiance of advanced spiritual life, will prompt you, we are sure, to a fresh consecration. Once more to the altar—not the dead but the living altar—the altar that sanctifieth the gift—CHRIST. Draw near in the full assurance of faith, singing as you come—

"Our souls and bodies we resign;
With joy we render Thee
Our all,—no longer ours, but Thine
To all eternity!"

And the dawning of the New Year is an occasion for fresh baptisms. We like the teaching of Rev. Henry Belden in his Tract, (which, by the way, should be extensively circulated,) "The necessity of frequent baptisms of the Holy Ghost." That was surely an ever memorable baptism when your complete sacrifice touched the altar. How the answering fire came leaping out of heaven! As Elijah's fiery baptism consumed every obstructing force, so with your offering. And since then how joyous and frequent your baptismal visitations! But you need another, one suited to 1881—a new year with new and widening responsibilities, demands a new baptism, a fiery baptism, an all-comprehending baptism—a baptism that shall set your whole nature in a blaze—a blaze of love, a blaze of world-reaching devotion. Up, up, up, then—up at once to the mount of consecration, and receive the fiery baptism—"the anointing that abideth!" And then, away to the arena of divinely-directed activities, and in the name of your Master, leave a bright impress upon your age and generation. From our heart we wish each reader a happy New Year.

—A sister writes that she is greatly drawn out in prayer for the *Romanists*, and is strong in conviction that there is an outpouring of the Spirit coming upon these masses of people. Well, "the arm of the Lord is not shortened."

THE GREAT ORDINATION.

There is a passage which dropped from the lips of the adorable Jesus to which the now sainted Mrs. Phoebe Palmer made frequent and impressive reference. It is this: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, He may give it you."

There is a twofold ordination belonging to our dispensation—ministerial, and that which belongs to each and every Christian. Christianity does not consist simply in joyous experiences. It has a robust and grand life. It has grand aims and is commissioned for illustrious achievements. Here, the teaching of the Master is, that *fruit-bearing* is the high vocation wherewith we are called. To this we are divinely ordained. In this connection there are high expectancies concerning each disciple of Christ.

To this end we are graciously situated. Each Christian, as a tree of the Lord's own planting, is in a fertile soil, and all the environments are favorable. Grace is abundant in its fertilizing influences. Each branch, yea, the tiniest twig may be full of divine nutriment. These being the vital provisions, the Lord of the vineyard may well look for abundant fruit.

This fruit-bearing is for the world's advantage. We sustain momentous relations to the world. Worldlings are vainly "seeking round the verdant earth for unfailing joy." They long for ripe, luscious, refreshing fruit. Many a tree to their longing eyes presents an inviting appearance. But, alas, alas, how very unsatisfying! The plump, rosy apples, as they drop into their laps, turn at the first touch to ashes, like the apples of Sodom. Poor, perishing world! A thousand calls break upon the Christian ear imploringly. Shall the dying millions go down to the grave for the lack of adequate provision! No, no! be the emphatic response ringing out all along the lines of Christendom!

The nations of the earth were never so accessible to Christian advances as at this opening of 1881. East, West, North, and South, the Macedonian call is heard: "Come over and help us!" We may not be indifferent to the call. Those who have touched the life-forces of the inner kingdom, especially, should have hearts beating responsive to these pleadings. It would seem as though an authoritative "*Go forward!*" over-spreading the habitations of Zion like the sound

of many waters, should rouse us to becoming activity. Calvary has an imploring look. The Spirit's blessed, divine breath is upon us. Prophetic portrayals are grandly inspiring. The *promissory wealth* of the New Testament is wonderful. The augmented trophies marshalled along every avenue of Zion demand an advance. The cloud of witnesses overhanging the celestial hills, angelic millions, and the innumerable and growing ranks of the glorified ones—all, all, summon us to new and more far-reaching activities.

Beloved, we beseech you to measure up to the Christian ordination. The assumption of the Christian profession has certainly brought *ordaining hands* upon you—not upon your head simply—but upon your heart. Not the hands of priest or bishop—but, divine hands, those of the Lord's Anointed. Shall the ordination be honored? We beseech you, this year, more than in all the years that have glided into eternity, to respond to your high commission—be a fruit-bearing Christian.

 NEW DRESS.

We greet our readers at this period in new habiliments. Our clear type, and superior white paper, will, we are confident, be highly appreciated. We are studying the interests of our patrons, determined to keep abreast of the times, and to set before them each month, as far as we are able, a real feast of good things, in cheery style. We have especially remembered, in these arrangements, those venerable saints who have to look upon these pages through their spectacles. Honored fathers and mothers in Israel, we would be a blessing to your declining years. And, what is acceptable to those whose vision is growing dim will, undoubtedly, be welcome to others.

Shall we not make this a symbol of our life for the present year! As, in external appearance, our magazine is newly and pleasantly arrayed, so let us, individually, more than during any preceding year, put on the best robes. Let the pure white paper teach us to put on "the white linen, the righteousness of the saints!" And as the new and strong type makes its legible impressions upon the paper, so let truth make its inscriptions upon our minds, so luminously that we may be known and read of all men as Jesus' chosen witnesses. In a word, let our whole life during 1881 be resplendent with divine graces, and glow with New Testament activities. Then will the year be indeed a happy one.

GOOD WORDS.

Our dear and valued friend, Rev. Dr. Mitchell, of Newburgh, N. Y., sends us some good words. Our prayer is, that the closing life of this venerable and beloved servant of Christ may be radiant with heaven's own light, and his cup full to overflowing with divine consolation. He writes as follows:—"It is now more than forty years that this the first periodical in advocacy of the doctrine of evangelical holiness, was published. It was the pioneer of this great truth. I read the first number—have read nearly all. It has been a leading spiritual aid and guide. I am thankful it holds on its way. My hope is that the new volume will be largely increased in the number of its readers. Next to the Bible, there is no writing more useful to the Christian, either just entering the path that leads to heaven, in any part of the journey, or just passing over to the land of life. God bless the GUIDE and its editors.

HOLINESS CONVENTION, BROOKLYN.

A convention of the friends of holiness, undenominational, is to be held in the Johnson Street M. E. Church, corner of Jay, commencing Sabbath, January 9th, and continuing one week. The exercises will consist of sermons, addresses, relation of experience, and prayer for the baptism of the Spirit upon the Churches. Prominent workers of the ministry and laity will participate. Three services on the Sabbath and during the week at 2 and 7:45 p. m.

In a note to the editor, Rev. I. Simmons says: "I agree with you in the prayer that our meeting may not be a repetition of the convention held a year ago. God's saints need sense as well as holiness."

We doubt not those who have the matter in charge will seek divine wisdom to direct, and we trust the occasion will be profitable.

NO BITTERNESS.—There is no bitterness in real Christianity. "Sour Godliness" is a misnomer. True holiness people will not fail to observe and practice the apostolic injunction: "Let all wrath, and bitterness, and evil speaking, be put away from you, with all malice: And be ye kind one to another, even as God for Christ's sake hath forgiven you." There is a spurious holiness which indulges in censoriousness—denouncing Churches and ministers. With such the GUIDE has no fellowship. We teach that holiness is *perfect love*.

BRIEF MENTION.

—Our readers will be profited in reading the excellent sermon of Dr. Chapman, and we expect to put it in a tract for general circulation.

—This issue has been delayed somewhat by our new arrangements. We expect hereafter to work up to time.

—Earnest prayer should be offered by the elect of God for an outpouring of the Spirit upon the Churches, now at the opening of the New Year.

—Those who write for our pages will please study brevity—write short, pointed articles, and only on one side of the sheet.

—We have delayed the publication of the Phœbe Palmer Leaflets, in order to avail ourselves of our new type, so as to send them out in neat form. We are now ready to fill orders.

—Our friends must be patient. We are crowded with work just now to fill orders for the magazine, and for books. We will use all possible despatch.

—We give in this issue *forty pages* of matter, eight more than usual. Of course, this will not be expected in subsequent numbers—32 pages per month, 384 pages per year, is a large amount of matter for *one dollar, including postage*.

THE MISSIONARY UNION.

The work of supplying the Protestant missionaries of the globe with the GUIDE is progressing well. Friends, continue to remit—for each *seventy-five cents* a missionary will receive it during the year 1881. We send out this month *one hundred copies*, as our own donation.

ACKNOWLEDGMENTS.

H. S. Olin, Hermon, N. Y.,	-	-	-	-	\$ 75
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E. C. Bradley, St. Johnsbury, Vt.,	-	-	-	-	75
J. Jellison, Warsaw, Iowa,	-	-	-	-	50

WORK FOR THE MONTH.

"Go work to-day in my vineyard."—Matt. 21: 28.

"The vineyard of the Lord
Before His laborers lies;
And lo! we see the vast reward
Which waits us in the skies.

THE PRAYING AND WORKING UNION:—We are in receipt of letters from all parts of the country showing that our friends are taking a lively interest in the "Praying and Working Union." And, now that the New Year has dawned so auspiciously, there is a call for renewed consecration to our Master's work. We may hear His loving voice in the passage at the head of this column, "Go work to-day in my vineyard." Let our glad response be, "Here am I, send me!" The year that has opened will give us plenty of employment. "If we want a field of labor, we may find it anywhere." Let us, by close Bible study, and prayer, seek for more eminent qualifications, and then throw all our energy into the work whereunto we are called. And may God crown us with His benediction.

I. CLOSET WORK.

SCRIPTURE CALENDAR—JANUARY.

1. Joshua 24; 16. John 12; 26. John 6; 68.
2. Prov. 4; 7. Psalms 89; 15. 2 Chron. 1; 10.
3. Isa. 26; 4. Psalms 125; 1. Psalms 141; 8.
4. 2 Pet. 3; 14. Isa. 125; 5. Luke 2; 29-30.
5. Hos. 14; 1. Psalms 103; 8-9. Psalms 28; 1.
6. 2 Kings 17; 13. Tech. 1; 3. Jer. 31; 18.
7. Rev. 22; 17. Matt. 5; 6. Psalms 42; 1-2.
8. Psalms 34; 14. Psalms 85; 8. Isa. 26; 12.
9. Ephes. 4; 25. Prov. 12; 16. Psalms 119; 29.
10. John 15; 4. John 15; 7. Ephes. 3; 17.
11. Psalms 50; 15. Psalms 46; 1. Psalms 60; 11.
12. 1 Pet. 4; 12. 1 Cor. 10; 13. Psalms 56; 13.
13. Lev. 20; 7. Matt. 5; 8. Hos. 14; 2.
14. Jer. 3; 12. Hos. 14; 4. Sol. Song 1; 4.
15. Col. 3; 5. Rom. 8; 13. Psalms 79; 9.
16. Matt. 7; 7. John 16; 23. Luke 17; 5.
17. Psalms 27; 14. Isa. 40; 31. Psalms 5; 3.
18. Isa. 55; 6. Isa. 45; 19. Psalms 51; 1.
19. 2 Tim. 2; 19. Jer. 33; 8. Psalms 32; 5.
20. 1 Cor. 15; 58. Hag. 2; 4. Psalms 119; 117.
21. Col. 4; 2. Psalms 145; 19. Luke 11; 1.
22. Gen. 17; 1. Isa. 58; 11. Psalms 143; 10.
23. Eccles. 7; 13. Psalms 121; 45. Psalms 16; 8.
24. 1 Pet. 4; 19. 2 Tim. 1; 12. Luke 23; 46.
25. 1 Pet. 1; 16. 2 Cor. 12; 9. Psalms 51; 7.
26. Heb. 12; 14. Ezek. 36; 25. Psalms 19; 12.
27. Exod. 20; 7. 1 Sam. 2; 30. Psalms 86; 11.
28. Deut. 6; 5. Deut. 30; 6. 1 Kings 8; 57-58.
29. 1 Pet. 4; 15. 2 Thess. 3; 3. Matt. 6; 13.
30. 1 Thess. 5; 17. Isa. 58; 9. Psalms 88; 2.
31. Gal. 6; 9. Gal. 6; 9. Psalms 90; 16.

TOPICS FOR BIBLE STUDY.

First Week.—CONSECRATION—What is full Christian Consecration—Bible illustrations—motives especially presented at the opening of the year.

Second Week.—GOD OUR HELPER—Our need of His help, to perform vows, and to flee from temptation—promises of such help—examples of their fulfilment.

Third Week.—VOWS—Occasions when they were made Bible instructions concerning them, their sacred and binding character—consequences of non-fulfilment

Fourth Week.—PROMISES FOR THE NEW YEAR—Prom-

ises of temporal support—guidance in perplexities—comfort in affliction—deliverance from perilous circumstances.

SPECIAL REQUESTS FOR PRAXER.

Let the members of "The Union" endeavor to pray about noon each day in their closets, for each other, and especially for the following:—

N. L., Ohio: For the conversion of an invalid daughter.—R. O., Texas: For one who is alone as a professor of holiness.—G. V., Ohio: For a husband who has forsaken God, and for his family—also for two sisters to be filled with Christ's love.—V., Ontario: For a brother-in-law who is a drunkard—for a mother, that she may be brought wholly to Jesus—and for two brothers and sisters.—W., Ontario: For a mother, that she may fully trust the Lord—for a father's conversion, and for sanctification of two sisters-in-law.—H., Ohio: For a husband, now a wanderer—for a young man, and a daughter.—M. R. J., Iowa: For a revival in the Church—for a brother and wife—and conversion of an uncle and family.—W. N. H.: For a young convert, two backsliders, and a professing Christian.—H. J., Ohio: For a husband, and business success.—O. V., Iowa: Conversion of two sons.—L., New York: For three aged persons, and a backslider.—S., Ontario: For motherless boy, also brother seeking purity.—S. B., Maine: For husband, two sons and a daughter.—L., Pa.: For invalid brother.—B., New York: For a husband, and a personal healing—physical.—C., West Va.: For sanctification of husband, and special endowment for Christ's work.—F., Iowa: For one much depressed, and for wife and two small children.—Y., Pa.: For holiness meeting.—B., Ontario: For family—two unsaved sons.—P., Sullivan Co., N. Y.: For general awakening and sanctification of Church—for husband and children.

A CLOSET HYMN.

O Thou, who hast at Thy command
The hearts of all men in Thy hand,
Our wayward, erring hearts incline
To have no other will but Thine.

Our wishes, our desires, control;
Mold every purpose of the soul;
O'er all may we victorious prove
That stands between us and Thy love.

Thrice blest will all our blessings be,
When we can look through them to Thee;
When each glad heart its tribute pays
Of love, and gratitude, and praise.

And while we to Thy glory live,
May we to Thee all glory give,
Until the final summons come,
That calls Thy willing servants home.

MRS. J. M. COTTERILL.

II.—OUT-DOOR WORK.

1. Find out a family who has no Bible, and see that they have one to begin the year with.

2. Do you know a backslider? If so, make him a subject of special prayer, and work for his salvation.

3. Resolve to speak to some one each day this year on the subject of their soul's salvation—and faithfully perform the work.

4. Endeavor to take some non-attendant to Church, each Sabbath.

5. Do you know any children unable to attend Sabbath-school for want of clothing? If so, look after them.

6. Have you done your *very best* to get subscribers for THE GUIDE? If not, try again. *Show this number to your friends.*

The Children's Department.

"Then were there brought unto Him little children."—
—Matt. 19: 13.

LITTLE HELPERS.

Little drops of rain,
Bring the springing flowers,
And I may attain
Much by little powers.

Every little mite,
Every little measure,
Helps to spread the light,
Helps to swell the treasure.

THE CHILDREN'S FRIEND.

MRS. MARY D. JAMES.

Dear Children—In my last letter, you know, I told you about a dear little boy who fell on the ice and broke one of his limbs, and amid his great sufferings was made very happy by Him who is called "THE FRIEND ABOVE ALL OTHERS." Now I am going to tell you about a little boy much younger than Freddie, who was severely hurt, and was comforted by this dearest and best Friend.

Little Alie was a bright, beautiful boy, not quite four years old. When I saw him carried into my cottage at Ocean Grove, with the blood streaming from his mouth and nose, and found how he was hurt, it made my heart ache and the tears flow. A naughty child had pushed poor little Alie off the porch, and his lips were cut and some of his teeth knocked out, and he was dreadfully bruised. He screamed fearfully. A kind lady, who had become a mother to the motherless child, ran and clasped him in her arms, and cried bitterly. The injured boy, seeing her grief, tried to make her cease crying; and putting his little hands up to her face, said, "Stop! stop!" He could not bear to see her weep. When he said, "Sing! sing!" she said, "Shall I sing 'What a Friend we have in Jesus?'" "Yes," he replied. And as we sang the sweet words, the dear boy joined in and sang with us, his poor swollen lips and bruised mouth making it very difficult for him to utter the words. But it was so delightful to see him trying to sing the praises of God in the midst of his sufferings; and it seemed to soothe and comfort him to sing that hymn, which was his favorite of all the hymns. And how sweet it was for him to think of Jesus as his best Friend at that time of suffering! His adopted mother had

taught little Alie all about Jesus, so even at that early age he had learned to love Him and look to Him for health and comfort. He was accustomed to kneel with her in her secret devotions, and repeat little prayers which she had taught him. She had told him how Jesus loved little children, and that He would help them when they were in trouble, and would comfort them. I hope, dear children, that you all have such good mothers, who teach you these things, and that you are acquainted with Jesus, the children's Friend. O, what a great and blessed thing it is to know Jesus! There is nothing that can do you so much good, and make you so happy in this whole world, as to know him and love Him.

"Him to know is life and peace,
And pleasure without end."

If you don't know Jesus, and don't know how to come to Him, ask your father or mother, and they will read the blessed Bible to you, which shows us the way to heaven. There is no child that can understand anything, too young to know and love Jesus. He says, "I love them that love me, and they that seek me early shall find me." The words were spoken to you, children. Will you seek Him now?

THE TRY COMPANY.

Our Try Company is growing finely. Sister Mary Ann Sproul, of Atlantic City, N. J., writes, I have a few week-day pupils, and some of them wish to enter the list of the Try Company. They are truly sincere. I proposed to send their letters if they would write to you. This is their first effort:—

FROM A LITTLE BOY.

"I am a boy twelve years old. I want to be a good boy. I am not converted, but wish to have a new heart, and will try to do right. Will you please receive me into your Try Company?"

JOHN WESLEY HOMAN.

May the Lord bless "John Wesley," and give him a new heart speedily. He has set a good example in writing.

FROM ANOTHER BOY.

"I am a boy fourteen years old. I desire to do right, and will try to get my sins forgiven. I am not converted, but wish to have a new heart. Will you please receive me into your Try Company? I have given up using tobacco. I have not chewed tobacco for four weeks."

JOSEPH D. HOMAN.

QUESTION DRAWER.

ANSWERS TO LAST QUESTIONS, received from Clifford V. Johnson, Forestville, Ohio; J. L. L., Grand View, Neb.; Linus Holmes, Onslow, Iowa; Sarah E. Matthews, Reading Centre, N. Y.; Mary E. Headville, Millville, N. J.; Cecelia Grove, Ridgetown, Ontario, Canada, all of which are correct. Question 1—*Answer*: Barak, Judges 4: 8. Question 2—*Answer*: Miriam, Exod. 15: 20.

NEW QUESTIONS—1. How were the Ephraimites on one occasion known from the people of the other tribes?

2. What was the present sent to Saul, by Mesta, king of Moab?

Our Book Table.

"Give attendance to reading."—1 Tim. 4: 13.

A TALK ON BOOKS.

The friends of holiness in different parts of the country have been availing themselves of the liberal offers made in our last number for the holidays. We hope the good work will go on as the year opens. We must sow beside all waters, and get the literature of holiness in wide circulation.

THE FIVE-DOLLAR PROPOSITION.

The proposition in the last number to send a copy of the GUIDE with every lot of books ordered to the amount of five dollars, has been well received and acted upon. This relates not only to our own publications, but also to those of the Methodist Book Concern and other publishers. Parties wishing to order books of any class will do well to send us their orders, as we can furnish them on as good terms as they can be obtained.

OUR HOLINESS LITERATURE.

We ask increased attention to the following works: Several by Rev. J. Caughey; "Baptism of the Holy Ghost," by Rev. Dr. Mahan; "God's Method with Man," by Rev. B. W. Gorham, of which there is a special advertisement on one of the cover pages; "New Testament Standard," by Rev. W. McDonald; "The Valley of Baca," and "From Baca to Beulah," by Jennie Smith; "Mother Monroe," by Mrs. Mary D. James; "A Brand Plucked Out of the Fire," by Mrs. Julia Foote; the rich evangelical teachings of Anna Shipton in several volumes; all these and others that we cannot particularize, are worthy of being widely distributed. They should be placed in Sabbath-school libraries wherever practicable. We advise our friends to notice carefully the revised catalogue on one of the pages of the cover of this number. We are endeavoring, as to price, to place holiness literature within reach of those of moderate means.

THE HOLINESS LIBRARIES.

We are very desirous that our two Holiness Libraries, embracing lists of such excellent works as are given in the November number, will get into use. Nothing could be better than to have one of these Libraries in circulation in a place. The books may be had singly at the prices named.

"THE WAY OF HOLINESS."

The new and "gem" edition of this excellent work by Mrs. Palmer, in paper covers, 25 cents, and cloth binding, 50 cents—is going rapidly. Keep it moving.

"THE GREAT REPUBLIC."

Our offer to furnish this splendid work for ninety days at the reduced rates—Library edition, \$2.00, reduced from \$4.00, and Half Morocco, \$2.50, reduced from \$5.00, has brought us quite a number of responses.

REV. WM. TAYLOR'S WORKS.

The sets of the works of this able writer for \$5.00, with a copy of the GUIDE for the year, have been liberally ordered. These are very desirable works. And, whoever sends an order for them will help forward the grand missionary movements which he is prosecuting so successfully.

TRACT CIRCULATION.

The "PHOEBE PALMER LEAFLETS" are now ready. They have been delayed in order to avail ourselves of new type, so as to have them in neat form, and we have put 64 in the package instead of 50, as proposed at first, without increase of price, which will make them all the more acceptable. The price is only 10 cents per package. Send for them and scatter them abroad. The tracts on our list—"Living Christ," "All for Christ," "The Necessity of Frequent Baptisms of the Holy Ghost," by Rev. H. Belden;" and "Entire Sanctification," by Rev. Dr. Adam Clarke, are in much favor and constantly called for. Continue the work.

REQUISITES FOR WORKERS.

We have CARDS with a form of consecration, as follows:

I SOLEMNLY AGREE, AS GOD SHALL HELP ME.

1. To observe regular seasons of secret prayer at least in the morning and evening of each day. 2. To read daily at least a small portion of the Bible. 3. To attend at least one prayer meeting every week if I have strength to get there. 4. To stand up for Jesus always and everywhere. 5. To try to save at least one soul each year. 6. To engage in no amusement where my Savior could not be a guest.

The above on one side of the card and corresponding matter on the other side:—75 cents per 100. And colored Pocket Cards, with pointed words, as follows:—

On one side—"Have you been Converted?" On the other side—"Jesus says, except ye be converted ye cannot enter into the Kingdom of Heaven."

The matter on the Cards is varied—the above is a single sample.

RECENT ISSUES.

TALES FROM THE NORSE GRANDMOTHER. By Augusta Larned. Publishers, Phillips & Hunt, New York. A work designed specially for the young, being one of a series of historic volumes, giving interesting facts concerning the ancient religion of our race.

ELIZABETH CHRISTINE, WIFE OF FREDERICK THE GREAT. By Catherine E. Hurst. Same publishers as above.

It is the fourth in the series of "Good Women of History," showing how brightly a pure and noble character can shine, and how the Christian life can be preserved and cultivated, in the palace not less than in the cottage.

THE PLEDGE AND THE CROSS—A HISTORY OF THE PLEDGE ROLL. By Mrs. S. M. I. Henry. Published by the National Temperance Society, New York.

It contains interesting facts connected with the work of the Woman's Christian Temperance Union, in New York and vicinity, and their successful efforts to rescue the fallen.

GOD'S WAY AND MAN'S METHODS OF BECOMING HOLY CONTRASTED. By Isaiah Reed. Published at the office of *The Highway*, Nevada, Iowa.

A neat little publication in paper covers, embracing articles on the doctrine and experience of holiness, originally published in *The Highway*.

TRACT ENVELOPES. Containing passages of Scripture and pointed addresses to the unsaved, are being published by Rev. A. Sims, Kelvin, Ontario, Canada; 50 cents per hundred.

Praise ye the Lord!

"I will extol thee, my God, O King; and I will praise thy name for ever and ever."—Psa. 145: 1.

Be ye Saved.

Harmonized by Miss ALICE HARTSOUGH.

Words and Music by Rev. L. HARTSOUGH

1. Trust in Je - sus on - ly, ev - er, For sal - va - tion day by day;
 2. Go at once where Je - sus wants thee, Let him tune thy heart to his;
 3. Bide a - lone where Je - sus tar - ries, In the joy or pain he gives;

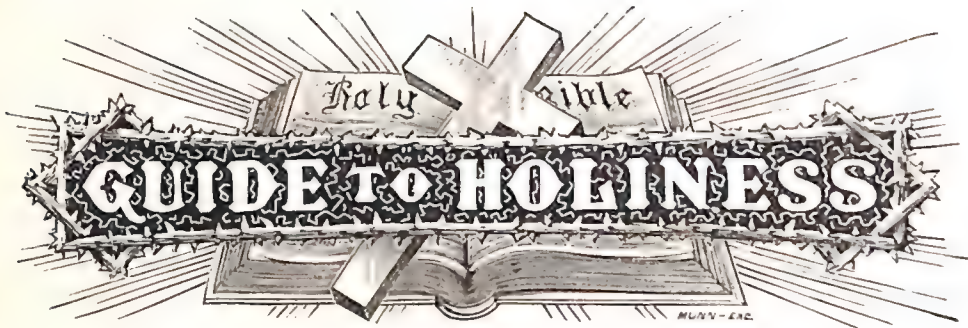
Mid life's tri - als, toils and sor - rows, Ev - 'ry step of life's dark way.
 Make his way thy choice for - ev - er, Liv - ing in his righteousness.
 Life is real that he a - wak - ens, Life is true where Je - sus lives.

For He saves, yes, He saves, yes, He saves, Ev - en now Now He saves
 For He saves, yes, He saves, yes, He saves, Ev - en now Now He saves

and al - ways,— al - ways saves, Come to him and be ye saved.

4 Work alone where Jesus needs thee,
 Let Him point the where for thee,
 He can give a better portion,
 He with clearer eye doth see.

5 Suffer gladly if He choseth,
 Thus to lead thee here or there,
 Losing all with Christ is gaining
 Glories earth can never share.



FEBRUARY, 1881.

Word for the Month.—“The secret of the Lord is with them that fear him : and he will shew them his covenant.”—Psa. 25 : 14.

HYMN FOR THE MONTH.

Lord of all being! throned afar,
Thy glory flames from sun and star,
Centre and soul of every sphere,
Yet to each loving heart how near!

Sun of our life, Thy quickening ray
Sheds on our path the glow of day;
Star of our hope, Thy softened light
Cheers the long watches of the night.

Our midnight is Thy smile withdrawn;
Our noontide is Thy gracious dawn;
Our rainbow arch Thy mercy's sign;
All, save the clouds of sin, are Thine!

Grant us Thy truth to make us free,
And kindling hearts that burn for Thee,
Till all Thy living altars claim
One holy light, one heavenly flame.

Oliver W. Holmes.

BIBLE EXPOSITION.

REV. S. BAKER, D. D.

“Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.”—John xv. 2.

I AM THE VINE, ye are the branches,” says the Savior in one place; and in another, “If a man abide not in me, he is cast forth as a branch and is withered.” Hence the branches spoken of in the Scripture cited are believers in Jesus Christ. Sinners become new creatures and are engrafted into Christ,

the true Vine, by the Holy Ghost, upon the utter abandonment of sin and acceptance of Jesus as a Savior. So long as this union is preserved, the life and fruit-bearing forces of the Vine course through the branches, and they bear fruit. The fruit borne by believers in union with Jesus is internal and subjective, being love, peace, joy, and so on. It is also external and objective, being gentleness, goodness, and so on, in the treatment of others, and activity in every good work. If, however, this union be not preserved by a continual renunciation of all sin and acceptance

of all the will of God, believers will become fruitless and be cast forth as withered branches. Hence, there are no such persons as fruitless Christians; and all non-fruit-bearing members of the Church have no claim to the Christian name and character.

Another statement in this Scripture is, that those believers who faithfully preserve their union with Jesus, not only continue to bear fruit, but experience a purging which renders them more fruitful. We are often asked for a Scripture which clearly intimates the necessity of some definite work of the Spirit subsequent to conversion. This certainly does. The purging of the fruit-bearing branch is subsequent to the ingrafting, and is as definite and distinct an act of the husbandman as the original ingrafting. So, also, the purification of a faithful believer, represented by this symbol of vine dressing, is as supernatural in its nature and methods as the regeneration or ingrafting into Christ. According to this inspired figure, it is no more to be confounded with growth and development, than the original conversion. All those orders to believers to cleanse themselves from all filthiness of flesh and spirit; and double minded persons to purify their hearts; and imperfect believers to seek full assurance of faith; and imperfectly sanctified persons to seek entire sanctification, perfected and blameless holiness, and the like; all belong to this class of inspired teaching. They all assume the necessity of cleansing by the Holy Ghost subsequent to conversion.

This purifying of believers, and their elevation to higher planes of religious life, are here represented as sequences of fidelity in the lower phases of Christian experience. Every evangelical convert, who is faithful to the grace

given him, will, sooner or later, experience an application of the all-cleansing blood of Jesus. This comes in the order of Christian progression, and is, in the divine arrangement, an experience which comes in early in the lifelong work of growing in grace. It is, therefore, a clear absurdity to claim vital godliness and not reach after heart-purity; for this the full corn in the ear, ready for use, for which the blade period and the ear period had an existence.

"Now ye are clean through the word which I have spoken unto you.—John, xv. 3.

This passage may be viewed as descriptive of the *spiritual state* of the persons addressed, or as a statement of the *method* by which they were to be cleansed. Some contend for the former view, and claim, as a sequence, that the disciples were wholly sanctified at the time of this utterance and before the Pentecost. It is, however, fatal to this view that, after the address of Christ, Peter denied Him, and the rest left Him and fled. Even after the resurrection, Jesus met the eleven, as they sat at meat, and upbraided them with their hardness of heart and unbelief.

If, therefore, this passage be descriptive of the religious state of the disciples at the time, the word "clean" must be taken in a qualified sense. Hence, in Whedon's Commentary, where this passage is interpreted to mean the spiritual condition of the disciples, the commentator is compelled, by all the facts in the case, to say, "His apostles were cleansed, though imperfectly cleansed." Nor is it unscriptural to speak of persons being clean and yet not perfectly clean, as being holy and yet not entirely holy, as pure and yet not entirely pure, and as sanctified and not wholly sanctified.

But is it not more reasonable to view

this Scripture as a statement of the *method* of purification rather than the *state* of purification? The Savior had just said, "Every branch in me that beareth fruit, he purgeth it, that it may bring forth more fruit." The words translated "purgeth" and "clean" are the adjective and verb of the same Greek word, and hence, the last cited text might read, "Now are ye *purged* or *pruned* through the Word." Having declared the necessity of purging, to greater usefulness, instead of stating to the disciples that they already had this purging, something contradicted by all the facts bearing on the case, it seems more rational that the Savior here declares the *method* by which believers come into this state of cleansing, viz., "through the word which I have spoken unto you."

By the Word believers are led to a discovery of spiritual defection in their natures, and by faith in the promises of the Word, which is faith in the Promiser, they are saved from all their defilement. "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

—A man who publically writes slanders against a fellow-man is a monster, and a libel against God's creation. He injects poison, where God only intends blessing.—*Rev. Dr. Tyng.*

—The preacher is not an orator, reading his own manuscript; he is a voice, a fire, a herald, bold and eager in his sacred work; an orator, speaking in heaven's name and strength.—*Dr. Parker.*

—Take your property in God. Let no man dispossess you of it. Claim all there is in God as your own, and turn this consciousness of property into strength and appeal to it for defence.—*Rev. S. H. Tyng, Jr.*

"Take heed unto thyself, and unto the doctrine."—1 Tim. 4: 16.

THE INDUBITABLE DOCTRINE.

REV. ENOCH STUBBS.

ALL safe deductions are the outcome of well established and properly generalized facts. True science is divine; for it is an arrangement and an explanation of the undoubted facts of God's universe.

There is a science of salvation, and like all other science, it consists in a proper generalization of well established facts, and their explanation by reference to the laws under which they take place. And when the facts are beyond doubt, and the generalization of them is correct, the doctrines logically deduced therefrom are safe.

These principles are applicable to the doctrine of entire sanctification, which is too often spoken of as if it were less safe and satisfactory in its evidences than the other doctrines of the Christian system.

Religion, as an experience, is a series of experimental facts,—facts of the most indubitable kind; for they are such as are demonstrated to the individual consciousness. Nothing in the whole realm of thought can be so absolutely indubitable to us as that which touches us at the very center of our being. We distinguish here between that which we perceive by the senses, and that of which we are inwardly and *immediately* conscious. Of the latter there can be no doubt, for the certainty of the consciousness is that upon which all other certainties are based. If I doubt my consciousness I can be sure of nothing. But of this it may be said that we are incapable of doubt. This inner voice must be believed. There have been those who have doubted the testimony

of the senses, but even these placed implicit confidence in the testimony of consciousness. Indeed, this must be so; for it is not a mediate and indirect means of knowledge like the perceptions, but it is a direct and immediate contact of that which knows with that which is known. It is, therefore, absolute knowledge.

Now, the facts of the Christian experience are known by this absolute contact. The soul actually touches God. The voice of divine pardon is uttered within the soul itself. The cleansing power is exerted in the soul, so that these facts of experience are known not mediately, as in an act of perception, but immediately and directly by the self-conscious power of the soul itself.

The declaration of the Master implies this:—"The kingdom of God cometh not with observation, for behold, the kingdom of God is within you." Evidently we are so related to the spiritual life that its facts must be known directly and indubitably;—whether the facts be those of conviction, or pardon, or purification. They are not known as we know external things by our eyes, ears or finger tips; but being within the sphere of the soul itself, they are known by the indubitable power of the soul's self-consciousness,—that, which, as we have seen, we are compelled to accept.

Thus it may be said, that the facts of experimental Christianity are of the most certain character possible to man. And when thousands of individuals, of the highest character, in many lands and in all ages, agree in the statement of facts of this kind, and claimed to be known in this way, and sanctioned by a book of professed divinity, a profession which centuries of scrutinizing search have not been able to deny, those facts ought to be received as most indubitably true.

This, indeed, is the case with the great fundamental doctrine of pardon. Who hesitates to repeat the words of the Creed, "I believe in the forgiveness of sins?" And who thinks to assail them, but those who have no regard for the Christian religion?

But the doctrine of entire sanctification, which rests upon the very same bases of granite certainty is frequently assailed, even by those who accept the doctrine of the forgiveness of sins. Is it not very clear that any argument by which the one may be assailed, must lie with equal weight upon the other? The two doctrines must stand or fall together. There is the same need and the same Scripture for both. Both are professedly experimental. Both are known by the voice of inner consciousness; so that the one cannot have greater certainty than the other. And, indeed, the same individual is as certain of his entire sanctification at one time as he was of his justification at another. The indubitable character of the doctrine of entire sanctification, therefore, cannot but be equal to that of justification.

Both these experiences will bear comparison with the boasted certainty of science. Wesley was as certain of his justification, and Fletcher of his sanctification, as Des Cartes was of that power of thought on which he built his argument for personal existence. The sainted Cookman was as sure that he was "washed in the blood of the Lamb," and would therefore "sweep through the gates," as the philosopher just named was that he "thought," and therefore "existed"—(*cogito ergo sum.*)

If it be replied, that certainty on the part of the individual is no proof of the fact itself, we reply, that the certainty of which we are speaking is obtained by the consciousness, which is confessedly

the highest fountain of certainty, and if this be doubted, there is no certainty in anything.

Whatever degree of certainty can be attached to the thought of our personal experience, therefore, can be attached to the pardon of sin, and the sanctification of the soul. Thus, I can be as sure of my sanctification as of my pardon, and as sure of both as of my personal existence.

PRAISE.

ELIZABETH NICHOLSON.

"Praise waiteth for Thee, O God, in Zion."

Bathed in the shoreless ocean of God's love,
My spirit sits in happy peace above :
Above the cares of earth, above its darkest days,
And, in a Savior's listening ear, sings the "new song" of praise.

Praise for the Gift of Gifts; Himself the Crucified;
Praise for the love that *so* loved us, *for* us He came,
He died.

Praise that our weary hearts, at last, have found repose
in Thee;

Praise for the goodness that hath set our earth-born
spirits free.

Praise for this glorious outer world; land, sea, and crystal
air;

Praise for the beauty Thou hast flung, about us, every-
where;

Praise that above our Nation's Flag, broods the white
Dove of Peace;

Praise that the clank of Slavery's chain, *forever*, here
shall cease!

Praise for the *trials* of the way; praise for the "broken
nest;"

Praise for the token and the sign, that this is not our
rest;

Praise that, 'mid worldly crowd and press, we touch His
garment's hem;

Praise that there rose, on darkest night, the Star of
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* Praise that Thy hand hath planted us within Thy house,
O Lord!

Praise, that by grace, we daily come into Thy courts,
O God!

Thanksgiving that we know full well, each earthly fetter
broken;

Thanksgiving, that no human spell, no human language
spoken,

Can, for one instant, come between,
Our souls and Thine, Thou Nazarene!



—Every Christian has a little spot given to him to cultivate and make as much like *heaven* as the means put within his grasp will enable him to do.

"For thou art great, and doest wondrous things: thou art God alone."—
Psa. 86; 10.

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

OCTOBER, 1, 1871.—First Sabbath
We have spent at home for a long time. Felt a longing desire that I might spend the day as might result in the salvation of at least one soul.

In asking for direction in the early hours of the sacred day, found my mind drawn to the Eleventh St. Mission Church. Was surprised to see how few were in attendance—only about fifty persons, Sabbath-school and adults, all told. Surely something is wanting. The service had commenced before our arrival, but we were asked to speak to the people. Felt gracious liberty in talking about the blessedness of those who "hunger and thirst after righteousness," and how a hunger and thirst after the fulness may be induced, and the blessedness and power consequent on the reception of it; how "one should chase a thousand, and two put ten thousand to flight," &c.

The Lord owned the word, and the people pledged themselves to work and pray for a revival at once. We were urged to come again in the evening. We did so, and took the evening service. Dr. P—— read the last chapter of Revelation. We spoke of heaven as a prepared place, for a prepared people; assuring the people, if they would be of those who serve God day and night in heaven, they must enter upon their eternal God-service here. On the invitation being given for those who would enlist in Christ's service at once, that they would manifest it by coming forward to the altar, an interesting young man with hasteful step came immediately, and had

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been there but a short time before he was enabled to testify that Jesus received him. He said that some time previous to this, Jesus had said to him in a dream, "Come, follow me!" But he lingered till to-night, and now felt that he had indeed come to Jesus. I make this note by way of attesting to the faithfulness of the Great Promiser. I had asked the Lord for a soul in the morning, and He had thus in a marked manner answered my prayer. Others came forward seeking the fulness, and eight persons rose in the congregation, confessing their need of salvation, and asking the prayers of God's people. An extra meeting was appointed for to-morrow evening, to pray for these seekers. May the flame spread!

Brooklyn, Oct. 7, 1871.—Came to make a short stay with daughter Phœbe. My health for months has been in a critical condition. The Lord may be about to take me to my eternal home, but I do not seem to have any special intimations at present.

Calls to write are constant and imperative. Epistolary correspondence in connection with calls to labor, and the calls of friendship, and the writing and preparation of articles for the *GUIDE TO HOLINESS*, claim all my time when not abroad. Have written an article under the head of "Double Bereavement," giving an account of the departure from earth of my dear friend, Mrs. E. Hanford, and her brother, Mr. H. M. Dikeman, son and daughter of our beloved brother, Rev. W. H. Dikeman, both of whom were far more likely to live, till within a few weeks, than myself.

Sabbath, Oct. 8.—Heard the pastor of St. John's, Rev. Mr. Chapman, preach two excellent discourses to-day. "Christians the light of the world," was the subject of the morning discourse. "The Prodigal Son" was the theme of the evening.

O, that salvation might come out of Zion! How few seem to heed the Gospel sound! The angel of death is ever doing his work. Satan is constantly on the alert. But O, how cold and inactive are the many who profess to be Christ's laborers!

Monday, Oct. 9.—Took a delightful drive to-day with daughter in Prospect Park. Both body and soul seemed to feel the healthful invigoration. Nature looks beautiful in these bright autumnal days. The gorgeous red and yellow leaf intermingled with green, though so charming to the eye, tells us that winter is coming. The seared leaf of variegated hues, will soon find its grave, and be deeply buried beneath the snows of winter. And then again sweet spring will come, and how rejoicingly will the world welcome nature renovated in her new attire! Yet what is this to the hope of the Christian? When the winter of life is over, and the resurrected body comes forth—

"Revived in ever-during bloom,
Safe from diseases and decline."

Tuesday, Oct. 10.—The meeting to-day was really wonderful. Surely many of the disciples of the Savior did talk with fire-touched lips. And not the least of these was an Episcopal minister, Rev. Mr. S——. I will not attempt to repeat here the gracious sayings. A few things will, as usual, appear in the *GUIDE*, as condensed from the report, given by our excellent brother Estes.

Sister Bottome made some allusions that brought up a train of thought with me that I do not doubt will be a theme of converse when mortality is swallowed up of immortality. Speaking of the Christian's hallowed altar, she turned to me and said, "Sister Palmer, you have so long talked about the altar, that with this subject your name will ever be associated."

"Come and let us join ourselves unto the Lord in a perpetual covenant that shall not be forgotten."—Lev. 50; 5.

TWO HELPFUL TEXTS.

REV. JOSHUA GILL.

"The altar that sanctifieth the gift."—Matt. xxiii: 19.

"Whatsoever toucheth the altar shall be holy."—Ex. xxix: 37.

THESE texts are not to be taken, however, without certain limitations and explanations. Their obvious teaching is, that when we on our own part bring ourselves to God in a dedicatory offering, we are accepted. But there is a right way and a wrong way to present the sacrifice. At the United States Mint there are machines for stamping silver dollars and other coins. Now, in order that a dollar may be produced, it is necessary not only that silver should be brought to the machine, but that it should be brought in proper form. Hence, preparation is necessary. The raw silver dug from the mine must be fitted, by certain preliminary processes, for the immediate act of coining. Indeed, the machine cannot receive the silver until it has passed through these prior stages. So, a person presented to God in an improper dedicatory act, is not presented at all. Properly presented, "the altar sanctifieth the gift," and "whatsoever toucheth the altar is holy." "And whosoever offereth a sacrifice of peace offerings unto the Lord, to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein."—Lev. xxii: 21.

Three suggestions may be offered: *First*—The offering should not be placed on the altar as a mere experiment. The faith of some people seems to consist in experiments. "I will try and see if God will bless me," is their thought. Failing of the blessing they seek, they

say: "There, I knew I should not receive it!" Can such an experiment be dignified with the name of "faith?" Until we get beyond the boundary of experiment, we shall remain in darkness. The leper who fell down at the feet of Jesus in an act of complete and eternal self-surrender, had despaired of help elsewhere, and fully accepted the reliability of the present source of help. "If thou wilt thou canst." "I will, be thou clean." Elijah, in his contest with the prophets of Baal, was not feeling around in the dark after success, waiting for something to turn up. Making his own test harder, humanly speaking, than the original proposition, the fire of the Lord fell, consuming sacrifice, wood, stones, dust and water—thus honoring the prophet's confidence and confounding his enemies. The altar is holy. Let us be fully persuaded of this. It has been sanctified by the decree of Jehovah, through the sprinkled blood of the "Lamb of God"—"Let us come boldly unto the throne of grace"—come with perfect assurance that the act of placing the gift on the altar, perfects the conditions and assures the blessing.

In the *second* place, we may assure ourselves that there must be unselfishness in the motive with which we place our gift upon the altar. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." It is natural to want to be happy, and happiness according to Finney is an ultimate good; but if our only motive in seeking Christ is to be happy, and especially if we set up our own standard of happiness, and insist upon bringing God to our terms, it is evident that we are utterly selfish and self-willed in our approaches to God. How many, alas, are doing just this thing! "Have you given yourself to God?" "Yes; but I don't feel as I want to." This

matter of "feeling as we want to," hinders us greatly in getting on in the divine way. We should learn that we are never taught to seek feeling or emotion—that feeling comes not by seeking it—that our ideas of what our emotions should be are probably false—and that our feelings are changeable, spasmodic, and unreliable. What we are taught to seek, and what we should desire, is not feeling, but God. When the altar is honored with the gift unconditionally placed upon it, then without seeking feeling, or thinking at all about it, our emotions become entirely satisfactory. Much of what has just been said about feeling may be applied to the demand for the witness of the Spirit. We may look for the witness of the Spirit, but not impatiently, not unhappily, not discontentedly, but believingly, in full and not over-eager reliance upon the divine Word. The habit of demanding the witness before settling down into God, cannot be too carefully guarded against. Our language should be, "Though He slay me, yet will I trust in Him."

"I cannot wash my heart,
But by believing Thee,
And waiting for Thy blood to impart
The spotless purity."

Many, doubtless, imagine the witness of the Spirit to be one thing, when in reality it is quite another. If the witness is withheld, it may be because we cannot be entrusted with it. We are not yet done experimenting with the altar, or possibly we are seeking Him for the witness, and for nothing else.

Thirdly—Let us bring *all* to the altar. That is a fearful story told in the Acts of the Apostles about Ananias and Sapphira, who sold a possession and kept back part of the price. Can we claim to be Christ's disciples, without lying to the Holy Ghost, if we present not our bodies "a living sacrifice, holy, accept-

able unto God, which is our reasonable service?" There is an error entrenched here. "Are you wholly consecrated to God?" "Oh, no, indeed. I do not profess holiness." Well, does the fact that you do not profess holiness, make it any less a duty to be wholly the Lord's? May not Christ say in the day of judgment, "Out of thine own mouth will I judge thee, thou wicked servant?" It is an awfully solemn thing that so many professors of Christ's Gospel flatter themselves that they can embrace a Bible doctrine or reject it at pleasure. Doubtless, the prevalent opposition to holiness on the part of ministers and influential laymen, leads many sincere souls to suppose that this doctrine is a human dogma, held and taught by a sectarian party in the Church. Nevertheless, they will "suffer loss," if they do not lose their souls.

In conclusion, guarding against experiments in faith—selfishness in seeking—and incompleteness in consecration, we have a right to expect the altar to "sanctify the gift," and that "whatsoever toucheth the altar shall be holy."

JUST TRUSTING.

MRS. LOUISE M. R. STEAD.

'Tis so sweet to trust in Jesus,
Just to take Him at His word,
Just to rest upon His promise—
'Tis enough, "Thus saith the Lord."

O, how sweet to trust in Jesus,
Just to trust His cleansing blood,
Just in simple faith to plunge me
'Neath the healing, cleansing flood.

Yes, 'tis sweet to trust in Jesus;
Just from sin and self to cease;
Just from Jesus simply taking
Life, and rest, and joy, and peace

I'm so glad I learned to trust Thee,
Precious Jesus, Savior, Friend!
And I know that Thou art with me,
Wilt be with me to the end.

Jesus, Jesus, precious Jesus!
Let me name Thee o'er and o'er;
I will always love and trust Thee,
Now, henceforth, and evermore.

And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.

WALKS WITH THE COMFORTER.

REV. G. HUGHES.

I.—THE ORDER OF GRACE.

THE Christian life is a walk, a peculiar walk—this is its great peculiarity, it is *a walk with God*. The creative ordination was, that man should enjoy God's companionship. Hence, when he had been curiously and wonderfully made, and God had breathed into him His own divine breath, and established him in his primitive abode, he enjoyed a precious intimacy with his glorious Creator. Sin, however, intercepted the high and holy fellowship. The divine intercourse was closed. A pall of darkness rested down upon rebel man.

But, grace, boundless and free, soon came to the rescue. God, in His infinite love, arose out of His holy habitation, and made proclamation of the coming Messiah: "The seed of the woman shall bruise the serpent's head." That original promise cast the brightness of heaven upon the pathway of humanity. It re-opened the intercourse between earth and heaven, making it possible for sinful man to approach his Maker and live. It renewed the fellowship of the human with the divine.

This gracious order had early practical development. Thus we have this beautiful record concerning the patriarchal period: "Enoch walked with God." The record is full of significance and moral grandeur. Abraham, also, is designated the "friend of God," and God talked with him as a man talketh with his friend. This intercourse of the human with the divine was more fully developed under the Jewish dis-

pensation. When God had chosen for himself a people from the surrounding nations, giving them laws and ordinances, and entering into the closest covenant relations with them, the channel of communication was widely opened. Then, the high priest, ministering in the holy place, and accredited prophets, came near to Jehovah, and received from Him important communications. It was reserved, however, for the Christian dispensation, to re-establish this communion perfectly. Now the intervening barriers are removed, the veil is rent, "a new and living way" is cast up, along which human feet may tread, not solitarily, but in sweet and hallowed Divine companionship. This is not a representative intercourse with the Godhead as in the case of ancient priests and prophets. It is, under our full-orbed dispensation, a personal verity, a personal privilege—not belonging alone to those who minister at the altar, but to the humblest follower of the Lamb as well. It is a blood-opened way, and what God hath thus graciously opened, who can shut?

In this walk of the redeemed in the heavenly way, our social constitution is honored, and the outreach of that constitution is met by the amplitude of gracious provision. Isaiah saw this highway of life and salvation, by prophetic ken, and was glad. Here is his proclamation: "And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it.; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon

their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." What the prophet saw afar off, we have in daily, continuous, blissful realization. Now, each Christian may have a close walk with God, in the person of the HOLY SPIRIT, under whose blessed sovereignty we are now living. Thus, according to the New Testament order, our daily walk is to be *by* the Spirit, *with* the Spirit, *in* the Spirit. And these holy walks are rendered peculiarly edifying, delightful, and even blissful, because of the peculiar name and character of The Spirit, with whom we are called to walk—He is, emphatically, "THE COMFORTER."

To show that this is our high and saintly calling, we give a few Scripture quotations: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh."—Gal. v. 16. "If we live in the Spirit, let us also walk in the Spirit."—25th vs.—"But if ye be led by the Spirit, ye are not under the law."—18th vs.—"For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14.—"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."—Rom. viii. 1. Our fellowship with the Spirit may be very intimate—we may see Him, hear His voice, feel His touch—by faith. These are matters of personal consciousness with the believer. The degree of fellowship, however, is marked by the measure of our purity. If we would come very close to the HOLY COMFORTER, we must be without spot, or wrinkle, or any such thing." "Can two walk together except they be agreed?" Transformed into the same image, then may we come to the very bosom of the Comforter, as precious as John leaned upon the breast of the dear Redeemer.

In order, if possible, to be an humble instrument of leading saints of the Lord to greater intimacy with the Third Person, our New Testament COMFORTER, we propose to hold the attention of our readers for some months to come to this subject. May the blessed Spirit help our understanding. We invite you then, beloved, to some "Walks with the Comforter," and we will see whereunto He will lead us.

THE SUNLIGHT OF GRACE.

L. OSCAR KUHN.

(Written on reading the January number.)

The glorious sunlight has filled all the earth,
The shadows of midnight have passed;
All nature rejoicing, springs into new birth,
The long-wished for day breaks at last;
No more I remember the glooms of the night,
As I bask in the rays of the life-giving light.

Thus, Thou, O my Savior, Thy wonderful light
Hast shed in this dark heart of mine; [bright,
Lo! the shadows are fled; all the world now seems
Illumined by radiance divine; sing,
As the birds in the spring-tide, my heart fain would
And make all the echoes God's praises to ring.

I sought all the joys that the world could afford,
In vain—for I never found rest,
Until I had bowed at the feet of the Lord,
And leaned on His dear, loving breast; [roll,
Then that peace that surpasseth all knowledge did
Like a river of glory and light through my soul.

—There are two ways of coming down from the top of a Church-steeple: one is to jump down, and the other is to come down by the steps; but both will lead you to the bottom. So, also, are there two ways of going to hell: one is to walk into it with your eyes open (few people do that), and the other is to go down by the steps of *little sins*; and that way, I fear, is only too common. Put up with a few little sins, and you will soon want a few more, (even a heathen could say "Who ever was content with only one sin?") and then your course will be regularly worse and worse every year. Reader, the devil only wants to get the wedge of a little allowed sin in your heart, and you will soon be all his own. Never play with fire; never trifle with little sins!—*Ryle*.

"That they all may be one; as thou, Father, art in me, and I in thee."—John 17; 21.

ONE IN CHRIST.

REV. THOMAS CARTER, D. D.

IS it not remarkable that in the longest recorded prayer of our Lord Jesus Christ He does not pray directly for sinners at all? He came to save sinners. He died for the world. Yet in those sublime passages contained in the 17th chapter of St. John, utterances made by Christ just previous to His crucifixion, and therefore more emphatic, there is not a single direct petition that the world might be saved.

He prayed for His disciples who were then around Him—He prayed for His disciples in all future ages in the words, "Neither pray I for these alone; but for them also which shall believe on me through their word."

Did He forget sinners? Can it be possible that in that extreme hour, when the shadows of Gethsemane were gathering around Him—when the cross with all its agony was rising before Him, that His mind was so occupied with His own followers that sinners of the world were lost sight of for the moment? No, never can we suppose it. He *did* utter in that prayer the most effectual petition that could be made for sinners. But it was an indirect prayer, and was in the following words:—

"That they all may be one; (His future disciples); as thou, Father, art in me, and I in thee, that they also may be one in us: *that the world may believe that thou hast sent me.*"

It was the most effectual prayer for the world, because the union of the people of God is the direct road to the conversion of sinners.

Why is it that the world lies so long

in sin? Because Christians are not one in Christ, and one with each other. We do not mean because they are divided into different denominations; but that in so many particular Churches there is such a division of spirit. Sometimes it is outward and manifested by fault-finding, taking offence, turning away from the communion, and class-meeting, and a hundred other modes we cannot enumerate; and sometimes it is only in the heart, unknown to others, but sufficiently known to God to restrain the operations of His Spirit.

We read in the Acts, "These all continued *with one accord* in prayer and supplication;" and the effect of this oneness of spirit was that in a few days three thousand were added to the Church.

Can we imagine that God is less ready to answer prayer now, if His people in any given Church were thus one in spirit?

Fellow Christian, examine yourself! Am I taking offence at my class-leader, or other brother in the Church; or am I bearing patiently what may seem to me to be an injury for the sake of union and for the sake of Christ? "It is impossible," says our Saviour, "but that offences will come;" but it is the part of a Christian, not to oppose and exalt himself, but meekly to suffer as Christ did.

—Men or women who turn to Christ must bear in mind that they are breaking with their old master and enlisting under a new leader. Conversion is a revolutionary process.

—Those who are most bigoted are usually those who are most uncharitable, and it is well not to tempt those to dishonesty who are always, with or without evidence, deploring its absence in the lives of others who do not pronounce "Shibboleth" in the same manner as themselves.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."—2 Cor. 3; 18.

GOD'S IMAGE IN MAN.

REV. JOHN SCARLETT.

THE silver-surfaced lake reflects the sky above it. By looking down into the placid waters, we behold, mirrored, the "beautiful blue" of over-arching heaven.

Man was created in the image of God. He lost that spiritual and holy image by disobedience. Christ is the Restorer of that divine likeness. "Obedience to the faith," of which Christ is the "Author and Finisher," gives the heart and mind surface, that reflects God in Christ. The soul, by implicit, trustful faith in Jesus, is renewed in righteousness and true holiness. This plan revealed, of "believing to the saving of the soul," is for experimental testing, and not for mere theorizing. No theories of experimental religion are true except those that experience teaches. Forgiveness of sins must be experienced before entire sanctification, with its distinct witness, is realized. Now, mere theorists, concerning Christian experience, are the only Christians that oppose this revealed arrangement. They seem sincerely to inquire if God cannot bestow His image in conversion all at once. They seem to think that all who have professed to have obtained entire sanctification are, in some sense wrong—either knowingly, or deluded; and that they are better acquainted with their states than they themselves. It is true, that the experienced in the things of the Spirit know more concerning themselves than others, and have no motives to deceive. It is true, also, that the jus-

tified are regenerated and sanctified in part. They "see men as trees walking." The image of God is being restored. As the alphabet has to do with all literature, so has the beginning of the life of faith to do with all that can be learned of Christ.

As man by disbelieving lost the image of his Maker, he must now receive it of Christ by faith. "Let this mind be in you which was also in Christ Jesus." You cannot grow into it, for it comes by faith, quickly. Growing in grace is blessed to such as have grace in them to grow. Let us not despise the "second blessing."

A CHRISTIAN'S PRAYER.

My God! in me Thy mighty power exert,
Enlighten, comfort, sanctify my heart;
Sweeten my temper, and subdue my will,
Make me like Jesus, with Thy Spirit fill.

I want to live on earth a life of faith,
I want to credit all the Bible saith;
I want to imitate my Savior's life,
Avoiding lightness, gloom, and sinful strife.

I want to bring poor sinners to Thy throne,
I want to love and honor Christ alone;
I want to feel the Spirit's inward power,
And stand prepared for death's important hour;

I want a meek, a gentle, quiet frame,
A heart that glows with love to Jesus' name;
I want a living sacrifice to be,
To Him, who died a sacrifice for me.

I want to *do* whatever God requires,
I want a heart to *burn* with pure desires;
I want to *be* what Christ my Lord commands,
And leave my self, my all, in His dear hands.

O Lord! pour out Thy Spirit on my soul,
My will, my temper, and my tongue control;
Lead me through life to glorify Thy grace,
And after death to see Thee face to face.

—Selected.

—"A pure heart and clean hands is what the Lord Jesus desires in His followers. For the clean heart He has provided "by the washing of regeneration and the renewing of the Holy Ghost." If the believer has a clean heart he will do his best to keep his hands clean, and what he lacks in his weakness the strength of Christ will supply."

He that cometh to me shall never hunger.—John 6: 35.

THEY SHALL HUNGER NO MORE.

MRS. M. N. VAN BENSCHOTEN.

IT WAS at Clifton, one hot summer day, as I was walking in the cool shade of the Sanitarium, that the above words came forcibly to me.

I saw coming in the distance, Rev. Mr. F——, a minister I had known in former years, whose lithe, active form, and springing step, seemed ever alive with energy and power. Now he came with slow, dragging footsteps, his form relaxed and drooping, and leaning heavily upon his cane. As he extended his hand in friendly recognition, I asked, "How is it, brother F——, are you improving?" "I scarcely know," he replied; "but O, I do so long for health again! I love to work for Jesus—His service is my life. If I only had health and strength, but"—and his clear blue eye, with its pleading look, passed me, and rested on the sky beyond—"but, the Master's will be done."

I went on my way, while the cry in my heart sobbed out, "They shall hunger no more."

As the years have rolled by, I have seen, again and again, that same yearning, hungry look on other faces. I have caught its shadow as it fell, or heard its smothered cry.

"With my face in my hands, lying prostrate on the floor, did I plead," said an elegant lady, while the hunger of her heart added years to her lovely face and bent her form. And yet I knew that not in this life would she gain her request. She, too, must rest in the "will of the Master" being done.

There are times when I am sorely oppressed by these cries from sad and burdened hearts, and then it is I feel

the gracious comfort of the divine words, "They shall hunger no more"—no more forever!

And then, too, it is, that I remember that whatever else may be denied in this life, salvation, salvation through our Lord Jesus Christ, is *free* to all. "It, like a river, rolls abundant, free and clear." God has made provision that all, both rich and poor, may abound in the true riches, thus teaching that the real life is *beyond*, and that all other things are secondary to that soul-culture secured in the redemption purchased by Christ.

In this full and free salvation there is satisfaction for all soul-hunger, and indeed it is God's cordial for every want. While the "love of God and the fellowship of His Son Jesus Christ" bring infinite blessing to the soul, it is "the communion of the Holy Ghost" that weans the soul from all desire and fills its deepest want. Then it has no more any consciousness of hunger, but infinite satisfaction and rest in God. It antedates the hour when, forever free, we shall stand in our Father's house and "hunger no more."

REASONS FOR BEING HOLY.

A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of my companionship. Am I so soon to go and dwell with angels? Then I should be pure. Are these feet so soon to tread the courts of heaven? Is this tongue so soon to unite with heavenly beings in praising God? Are these eyes of mine so soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet, and eyes, and lips should be pure and holy, and I should be dead to the world, and live for heaven.—*Albert Barnes.*

The Precious Word.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law."—Psa. 119: 18.

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

SEEKING GOD.

FEB. 6.—"And ye shall seek Me, and find Me, when ye shall search for me with all your heart."—Jer. xxix. 13.

Too many persons make a radical mistake in seeking what they are pleased to call an experience, instead of seeking God. They know they have not all they want. There are unsatisfied longings in their nature. They see in the teaching of Scripture, and from the example of other Christians, that there are heights and depths in the godly life that they have never realized, and they desire very earnestly to know all that can be known—to reach all that may be enjoyed. "Is there a peace," they say, "that passeth understanding? Is there a rest that no storm disturbs? Is there a joy that cannot be eclipsed? Is there an experience where perfect love casts out all fear and all sin? Oh, let me have this experience!" And with an intensity that brooks no denial, they seek it. It was many years since that I was surprised one day into finding out that this is utterly a mistake. I had been seeking all this for months, when it came to me like a revelation, "What you need is not peace, and joy, and rest, and faith, and love, but *Christ*. You will find in Him everything, but *He* must be the object of your search." Then I could sing as never before—

"Thou, O Christ, art *all* I want,
More than all in Thee I find."

It is of very little consequence whether or no I have a different sensible experience,—it is of the greatest moment that I shall have more of the Savior. "Ye shall seek *Me* and find *Me*, when ye shall search for *Me* with all your heart."

SEARCHING FOR GOD.

Feb. 13.—"Ye shall search for Me with all your heart."—Jer. xxix. 13.

What is it to search for God? It is trying very earnestly to find Him in every way in which it is likely He is to be found. When we search for any earthly object we go about it as though we meant it. We adopt every mode that we think likely to bring us to the object of our desire, and we exercise all the wit and wisdom of which we are the possessors. If we search for gold we do not go into a coal mine, if we search for coal we do not go down on a coral reef; but in each case, we go where what we want is likely to be found. Now, in searching for God we must use the same faculty of observation, and the same application of endeavor. God reveals himself through His written Word. It is in that mine we must work in order to come to the knowledge of His nature and His will; and it is by the simple following of the directions He there gives, that we shall find Him—the greatest treasure of all. All our heart is to be put into our search—all our heart in the exploration of His Word, all our heart in our prayers, all our heart in our faith. A half-hearted search does not deserve to succeed; a whole-hearted search never fails. "Ye shall find Me, when ye shall search for Me with all your heart."

FIRST-FRUITS.

FEB. 20.—"The first-fruits of the Spirit."—Rom. viii. 23.

Believers are entitled to look forward with hope and earnest expectation, in fact they alone can do so. It is the future that is so dreadful to those who are not "in Christ." But believers have a present possession as well. We do not exercise vague longings after the unknown; we do not stretch out our hands in the dark, in the obscure hope that some time we shall find the opening into light; we have now the first-fruits of all we hope for. We taste the new wine of the kingdom. We know its flavor.

We possess God. Like the ancient martyr who was asked, "What is a Christian?" we can say, "A Christian is one who carries his God in his heart." We have found Him whom our souls love.

We are under the Holy Spirit's leading. He has taught us our privileges, and is leading us into all truth. We have, therefore, confi-

dence, and rest in God; we grow in likeness to Him; our communion with Him becomes increasingly sweet; hope and joy spring up in our hearts like flowers in the summer time; faith and love, twin-graces, grow exceedingly and become increasingly robust. These are the first-fruits. What, then, will the ripened harvest be? They are the drops before the coming shower. They promise a fulness that eternity will not exhaust, but that will fill our enraptured soul for ever and ever.

NOT WHAT WE SHALL BE.

FEB. 27.—“It doth not yet appear what we shall be.”—1 John, iii. 2.

We know something of God's graciousness, a little of the experience of grace. In our shortsightedness we sometimes are apt to think we know much; but, beloved, the revelations that God has to make to us are so great, the wealth He has to endow us with is so vast, that it is most true we know almost nothing of the future. “It doth not yet appear what we shall be.” Undoubtedly, love to God possesses the same nature whether it is exercised on earth or in heaven; obedience is the same in principle wherever its location. But just as the boy (though it be most true that he is the father of the man) can have but little idea of his life when he shall have arrived at maturity; so we, during our minority on earth, though we are preparing for it, and getting ready to enjoy it, yet know but little of what it shall really be. “We shall be like Him.” Ah! that is enough, Lord. Thou wast a servant here—Thou art a King now. Thou wast clothed with humiliation—Thou art crowned with glory. The human brother still, but O, how glorious! Saul saw Thee, and cried in fear, “Who art Thou, Lord?” The loving John saw Thee, and fell at Thy feet as dead. And we shall see Thee, and not be affrighted, nor swoon even in ecstasy; but we shall be like Thee. The broken sunbeams fall at my feet now and I rejoice in their splendor, but the full light and glory of the Eternal Son shall fall on me ere long, and “I shall be satisfied when I awake in His likeness.”

“Be ye holy, saith the Lord.”

A BIBLE READING.

REV. J. H. JAMES.

The Word of God the Channel through which Divine influence comes to man.

2 Pet. 1; 4. Rom. 10: 10, 17.

1. Conviction,—Eph. 6; 17. Heb. 4; 12. Jer. 23; 29.
 2. Enlightenment,—2 Pet. 1; 19. Ps. 119; 105, 130.
 3. Purity,—Ps. 119; 9. Eph. 5; 26. Jer. 17; 17. 1 Pet. 22; 23.
 4. Salvation,—2 Tim. 3; 15. Luke 16; 31.
- NOTE.—Need of Spirit's help—Luke 24; 32. 2 Cor. 3; 6. Jer. 6; 63.

Application—Jas. 1; 21.

COMPLETE IN CHRIST.

REV. A. R. BRADBURY, A. M.

O to be complete in Christ!
Feel His powerful sacrifice,
Feel His all-atoning blood,
Like an overflowing flood.

O, how sweet in Him to rest!
In this world, full of unrest,
Full of bitter, angry strife,
With all malice, hatred rife.

O, to trust in Him how sweet!
And to know we are complete,
Washed and purified from sin,
Conscious we are pure within.

O, to live thus pure each year!
Live in Him with godly fear,
All our life feel perfect rest,
Know in God we're fully blest.

Only few do know this trust,
Those whom Jesus calls the just;
Those who know the second birth,
Full of life and heavenly mirth.

O this second birth to gain!
O that saints would this attain!
Find in it their highest joy,
Find in it their blest employ.

Like to holy saints above,
Thrilled their hearts with purest love,
Pen nor pencil can portray
Their pure bliss to endless day.

—The Scriptures present no boundaries at which a soul may not arrive in religious attainment, other than the exceeding greatness of God's power, and the riches of His grace.

AN ACT OF FAITH.

(Recorded by the late Mrs. Phæbe Palmer.)

It was at a Camp-meeting near C——. There was a large number of persons gathered, many of whom were earnestly seeking the blessing of holiness. A bench was placed in the centre, extending nearly through the place where we were assembled. This bench was crowded on either side, brethren on one side, and sisters on the other, while numbers seeking the same grace were endeavoring to kneel as near it as they could.

The seekers seemed very much engaged, and earnest in their intercessions. In accordance with the practice which prevails in that part of the country, some four or five prayers were offered in succession before rising; during which lengthy period, these importunate seekers of holiness still remained bowed in deep humility before the Lord.

I rose, and said: "We have now spent a long time in prayer; and prayer, as we all know, is indeed important. Yet from the Bible we learn, not only the great necessity of prayer, but that *faith*, also, is urged as of paramount importance, inasmuch as 'without faith it is impossible to please God.' Now, as we have spent some time in prayer, shall we not devote a little time to the specific exercise of *faith*?"

The proposal seemed to have something spiritually electrical about it, and met with general favor. I think several ministers were present, and the one in charge of the people, at whose tent the meeting was held, suggested that every kneeling seeker of perfect love should rise and stand, while the proposal from Sister P—— was being attended to. There they stood, the brethren on one side and the sisters on the other. For a moment, the experiment seemed formidable. I had been telling them of the utter impossibility of believing until an entire, and perpetual, and unconditional surrender of all their redeemed powers had been made to God, through Christ.

I now inquired of the brother who stood farthest from me, at the head of the bench,

if he was prepared *now* to make this complete and eternal surrender? He said it was his intention to do so, and so far as he knew he was willing. I pointed out the difference between being willing to do a thing, and actually *doing* it; and observed, "There is something for you to do. There must, indeed, be a specific act of surrender—a part of the work of your salvation, which you, as a *worker-together* with God, must perform. You have not wrought this willingness in your heart, neither could you have done it, any more than you could have created a world. This willingness wrought by God, in your heart, brings a fearful responsibility on your part, and requires you to take the next step necessary to your salvation, which is, to make this specific and everlasting surrender.

"Do you present your all a living sacrifice to God through Christ?"

A solemn pause ensued, when with deep solemnity he said:

"I do."

"If you should hear a voice sounding from the highest heavens, saying, 'I will receive you,' would you believe that God would now receive your offering?"

"I *would*."

"Do you believe the Bible to be as truly the *Word of God* as though you could hear Him speak, as He did on Sinai?"

"Yes."

"Then do you not believe that He now, in accordance with His Word, *does* accept? Not that He has accepted, or will accept at some future time, but that He does just now, as you comply with the conditions upon which He promises to receive? Do you take Him at His word?"

With the most prayerful, intense, and almost breathless interest, we waited the answer—when in a moment his countenance changed, and with ecstasy he exclaimed—

"I do! Glory and honor, glory and honor be ascribed unto God and the Lamb!"

But we could not linger. As we passed on, the wonderful effect of a simple reliance on God's word, in this brother's case, only tended to inspire the faith and courage of each of the rest, as they in turn were individually questioned.

The Tuesday Meeting.

"And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

The meeting was opened by singing the 946th hymn, commencing

"Sing to the great Jehovah's praise,
All praise to Him belongs;
Who kindly lengthens out our days,
Demands our choicest songs."

A large number of requests, written and verbal, were presented. One of them read; "I request your earnest prayers, as I expect to go through a surgical operation this week. My physician thinks my life uncertain. I am a Catholic, but cannot rely upon the priest. I want to find Jesus as my Savior." Prayer was offered by Rev. R. A. Sadlier, of Philadelphia, followed by Dr. Palmer.

Mrs. P—. "Our lesson this afternoon will be the first two verses of Romans 12th. I am asking the blessed Holy Spirit to give us a clearer realization of what it is to present ourselves a living sacrifice.

"In the preceding chapters, Paul has been telling us we are 'called to be saints,' and presenting the way through Christ. 'Being justified by *faith*, we have peace with God,' and 'made free from sin, we may have our fruit unto holiness'—be sanctified by the Spirit. Having opened up the way, he now 'beseeches' us to accept it, by presenting ourselves 'a living sacrifice.'

"Perhaps most here have already entered into covenant with God, but let us renew our consecration this afternoon. The burnt offerings were often repeated under the old dispensation. We need renewed reminders, keener, clearer convictions of our responsibilities. Let us make ourselves over to God anew, present our bodies a living sacrifice, never to be taken back; to be consumed in His service—'a holy, acceptable, and reasonable service.' The Jewish offerings were

made holy and acceptable because of the sanctity of the altar on which they were laid. We have an altar most holy—Christ is our altar. 'Whatsoever toucheth the altar is holy.' Whosoever touched Christ by faith in the days of His incarnation was made whole. I touch Christ when I lay myself on the altar, believing His Word:—'I will, be thou clean.' I am cleansed, made entirely pure."

"And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.' The exhortation, 'Be not conformed to the world,' still continues in full force. It is just as important now, as when Paul gave it to the Church of Rome. The spirit and customs of the world are as paralyzing to the life of Christ in us as to them. When the eye is single the whole body is full of light. We must be unconditionally surrendered, and positively obey, 'Be not conformed to this world,' or we can never *prove*, by blessed, practical, conscious experience, 'what is that good, and acceptable, and perfect will of God.'

"Hear what God says while I read a few more marginal references: 'Yield yourselves unto God, as those that are alive from the dead.' It must be voluntary. 'Glorify God in your bodies and spirits, which are God's.' 'Put off the old man, with his deeds, and put on the new man, which is renewed in knowledge after the image of Him that created him.' 'That He may present you holy and unreprouvable in His sight.' 'Walk as children of the light, proving what is acceptable unto God.' 'Be not unwise, but understanding what the will of the Lord is.' 'This is the will of God, even your sanctification.' Much of the vascillation in Christians is caused by not understanding what the will of the Lord is, that it is even their sanctification."

Dr. P—. "This afternoon we may prove the acceptable and perfect will of God, because *now* is God's time—now is the day of salvation. The blessed Holy Spirit is here for that very purpose, to reveal the truth, that the altar sanctifieth the gift. Shall we present ourselves to God for this purpose?

We have been redeemed that we may become workers together with God, in bringing this world to the feet of Jesus. The mercies of God should lead us to this entire surrender. Shall we go home and write, 'Jesus shall have all there is of me?' Shall we not give ourselves up fully to God, that His will may be done in and by us? We shall pass this way but once, and shall we not seek the enduement of power? Our calling is a high and holy one. Jesus has committed to His people the great and important work of making Him known wherever we go. He says, 'Go ye into all the world and preach the Gospel to every creature.' He knows our weakness, but will fulfil His promise and endue us with power, to bring precious souls to Jesus. It must be done by individual effort. God's service is delightful."

RENEWED CONSECRATION.

Mrs. P— then read, and the company repeated in concert, Frances Ridley Havergal's Consecration hymn:—

Take my life, and let it be
Consecrated, Lord, to Thee.
Take my hands, and let them move
At the impulse of Thy love.
Take my feet, and let them be
Swift and "beautiful" for Thee.
Take my voice, and let me sing,
Always, only for my King.
Take my lips, and let them be
Filled with messages from Thee.
Take my silver, and my gold,
Not a mite would I withhold.
Take my intellect, and use
Every power, as Thou shalt choose.
Take my will, and make it Thine;
It shall be no longer mine.
Take my heart, it is Thine own;
It shall be Thy royal throne.
Take my love; my Lord, I pour
At Thy feet its treasure store.
Take myself, and I will be
Ever, only, ALL for Thee.

Dr. Ward.—"I have entered this New Year with a purpose to know but Christ *alone*. The Lord Jesus does live in this heart; He has the whole of it. I seem to be borne out in the ocean of God's love, where Jesus alone is seen walking, and He alone

leads and sustains me; and so the days are full of glory. My heart finds relief in crying. Hallelujah! The crowning gift for us is the Spirit—the filling of the heart by the Holy Spirit. Our Father wants us to have His Spirit dwelling in us, to honor Him fully."

KNOWING JESUS FULLY.

Sister —. "I have sympathy with those who wish to know Jesus fully. When I sought the blessing of entire sanctification I let go of everything, and gave Him what little I had. I feared at first to take my hands off, but it looks very foolish to me now. When I let go, and let Jesus fill me, it was inexpressible happiness. Now to reckon ourselves dead indeed unto sin, and alive unto God, is to take God at His word. He says: 'I will receive you.' Sanctification is laying all on the altar—which is Christ, and claiming that the altar, according to His word, 'sanctifieth the gift.' If we claim the fact, then we may reckon ourselves dead indeed unto sin.—not sinless. Through Christ we can say we are alive unto God, and may count ourselves fully Christ's."

Brother C—. "My heart said 'amen' to all that consecration hymn. I took Jesus for a full Savior over twenty years ago, and have been happy in His love ever since. It is so sweet to go on errands for Jesus. It pays so well. I wanted to give my testimony, as I am a stranger here, before I had to leave."

A Brother.—"I have not all these eleven years lived in the enjoyment of the experience of perfect love, but I am saved now. I am glad God wants me to be as holy a man as the sainted Fletcher, having the image of Jesus as completely stamped on my heart. I want to be humble and passive, so that Jesus can use me."

THE MERCIES OF GOD.

Sister Hall.—Paul said: 'I beseech you by the mercies of God that ye present your bodies a living sacrifice.' By the mercies—what next?—'present your bodies holy and acceptable.' I am so glad that I can feed on the Word as never before. As I looked at these faces, I thought, 'this is a little part of heaven, for here are hearts where Christ dwells. Salvation now, and grace at home in our families to meet every emergency.

Sister H——. "Fifty years ago I laid all on the altar. The blessed Bible then said, 'Be not conformed to the world,' and the Spirit did the work. Have felt ever since that body and soul must be spent for God. Having laid all on the altar, it has never been taken back. We may make new consecrations—it is good for us. The last year has been the best of my life. I want every day to do something for Him who laid down His life for me. I have victory through the blood of the Lamb."

Rev. G. L. Taylor, D.D.—"I know that I am all the Lord's; but in my preaching I have felt the need of more of the unction that convinces, draws, impresses, and leads on to conversion, and the further building up of believers. Pray for me."

RESTING ON THE PROMISES.

Rev. I. M. See—"Oh, how great is Thy goodness which Thou hast laid up for them that fear Thee, for them that put their trust in Thee before the sons of men.' Be careful for nothing, and the peace of God shall garrison your heart, shall keep your heart in perfect peace. I am a poor little thing, but I think of the poor little thing up in 'His arms,' and hear Him say, 'I will never leave thee, nor forsake thee.' All my poverty is thus turned into praise by Jesus. He shines in my soul as the light of eternal day. I am taken out of the servant's place unto that of the child. He says: 'Call me not Baeli but Ishi.' By a simple surrender to God we may lie down on the lap of the divine promise. As the old colored man said: 'I falls right down on the promise, and am happy.' He will never scold you for lying down on His promise."

A CHEERING PROSPECT.

Rev. Dr. Lowrey—"The outlook for holiness is quite bright. I have received a letter from England, telling of the great hungering and thirsting for full salvation. A man cannot be happy unless he is holy. He cannot walk with God, unless like Enoch there is a perfect agreement. My peace flows as a river."

Then was sung as experience—

"Oh, I am so happy in Jesus."

ALL WE WANT—GOD.

At another meeting Mrs. Hannah Whitall Smith said: "'My soul shall make her boast in the Lord!' What we need more than all else is, GOD. If in trial we can only recognize His presence, saying, joyfully, *O, there is God!* our souls are abundantly satisfied. It is just like a little child that feels satisfied and joyous if mother is only present. Its face is covered over with smiles, and from a glad heart exclaims, '*O, there is mother!*' Now, I can say, reverently, and yet joyfully, *I have God!*" It seems to me, dear friends, if every one of us only knew God we would have an answer to all our questions, and troubles and doubts would disappear. I entered into this way, not knowing much about it—it came to me by degrees. I did not know what kind of a God He was. I had not the least idea that He was so good and lovely. Within the last six months I have learned so much about God that I feel like saying to everybody, *Get God*—that is all you need!"

Rev. Henry Belden—"The testimony of sister Smith is, undoubtedly, of God. What she says is the obeying of the First Commandment—placing God above all. I shall never forget how I was impressed by the thought of such an experience in reading of the death of that great and blessed woman, Angelique Arnold, the abbess of Port Royal. She said, to the weeping nuns as they gathered around her, 'If you have God can you mourn the loss of anything else?' I am sure I never had a greater thought than that. That is all we need—to have God. I was questioning with myself this morning, if I was called upon to testify in this meeting as to what is the greatest favor that God ever conferred upon me, what I would say; and the answer that it seemed to me which I should give was, that it is the sweet privilege of fellowship with God's people! Yet I am conscious that I could never fully express the greatness of that thought. How precious it is—how beautiful, how useful, how glorious! It is the anticipation of heaven!"

This testimony was given with great emphasis, and was very impressive and effective.

Our Letter Drawer.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6th vs.

TESTIMONY OF A VETERAN.

REV. ELBERT OSBORN.

I praise the Lord for converting my soul and leading me into the Methodist Episcopal Church in early life, in 1808. In those days my father's house was often a place of religious worship. About the year 1810, at a meeting held in his house by Rev. Aaron Hunt and Rev. B. Hibbard, (Rev. Dr. F. G. Hibbard is the son of Rev. B. Hibbard,—a son and grandson are ministers in the New York Conference,—Rev. Dr. A. S. Hunt, Secretary of the American Bible Society, is another grandson of his), my father received what he believed to be the blessing of perfect love. "Look up for sanctifying power!" was the exhortation of Father Hibbard. A short time before, religious feeling so overpowered my father, that he fell prostrate to the floor. I cannot say that he retained the blessing at all periods of life, but I rejoice to say that sixteen years afterward, he was heard to shout the praises of God on his dying bed.

The holy example of a minister who often held meetings in our house in 1811, who preached and professed full salvation, made a deep impression on my mind. The letters of Mrs. H. A. Rogers (from our book-room) were God's instrument of leading my mother, when I was about fourteen years old, successfully to seek, by faith, a clean heart. I saw its importance, too; and in reading some of Mr. Fletcher's writings on the subject, I perceived the way of salvation by faith which claims the blessing now.

I am sorry that truth compels me to say, that at different times of my life, I have perceived that I had not held on continually by faith, as I should have done. Sinful temper, in some insidious form, had crept into my heart. I believe, in some instances, this has occurred with me (as Mr. Fletcher said it did with him) through neglecting to confess the goodness of God in giving me

the glorious blessing. I would not boast of anything I have done, or possess—but think I ought to testify of what *God has done* for unworthy me, especially in restoring to me the joys of His great salvation, when with full consecration to Him, I ventured to trust anew in the all-cleansing blood.

After I had preached the Gospel eight years, I heard Rev. J. J. Matthias preach a sermon at the session of our Conference, in 1831, in which he said that preaching explicitly on the subject of Christian perfection was an important and efficient means of promoting revivals among us. I resolved to follow his advice. In the two years immediately following this, I saw more good done than in all my previous ministry.

I might mention the names of many ministers, and lay members, whose conversations and examples have greatly encouraged me to urge the followers of Christ to pray that they may be "filled with all the fulness of God." Lest I trespass on the space in your magazine, I will name but few. When Rev. Timothy Merritt related to me the sanctification of that great man of God, Rev. Dr. Wilbur Fisk, which Mr. Merritt witnessed some years before at a Camp-meeting, I was deeply affected. Afterwards, some interviews with Dr. Fisk led me to glorify the grace of God in him. I have heard Asa Hunt and James Coleman give testimonies of God's saving power which thrilled my heart. Never shall I forget the seasons of mercy which I have enjoyed in Dr. Palmer's tent and in his house, where the power of God to save to the uttermost was graciously manifested.

When my son, Wm. B. Osborn, then preaching in New Jersey, came to my house about fifteen years since, and told me of the cleansing work which God had recently done for him, with a glad heart I thanked God and took courage to continue proclaiming full salvation through the blood of the Lamb. And now, amidst the infirmities of old age and much bodily affliction, I rejoice in the cleansing efficacy of "the precious blood of Jesus." And I am looking forward to the day when I hope to mingle with the blessed, blood-washed company, who in humble, holy rapture, worship before the throne of God.

THE FINEST JEWELS.

MRS. MARY D. JAMES.

"And I will bring the third part through the fire."—
Zech. xiii. 9.

The most valuable jewels are made of the purest gold. To make the gold pure and fit to be made into the most elegant jewelry, it is doubly refined by being placed in the crucible. Over the furnace fire it is subjected to the most intense heat, which melts it and separates it from the dross. Then it is removed from the crucible and pounded; then replaced in the furnace to be melted over,—and taken out again and pounded. This process is repeated several times, until the gold is found to be perfectly flexible, and capable of being formed into jewels. As long as it breaks under the stroke of the hammer, it cannot be made into jewels; and so has to be returned again and again to the furnace, until it becomes pliant. Then it is shaped by the designer as he pleases.

Does not God deal thus with those designed for special service and important positions? The tribulations through which many of His children pass may be compared to the furnace fires and the pounding process to which the gold is subjected. Afflictions and sorrows are repeated over and over, and trials multiplied day by day; but they are all needed to make them "meet for the Master's use," as the most complete and valuable jewels. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

O, to be His jewels! to be loved and prized by the God of the universe, and to shine for ever for His glory, who hath loved us and given himself for us—who would not say—

"Let me go into the Furnace Fires."

If furnace fires will make me pure,
The fierce ordeal I'll endure,
And tribulation bear;
I'll grandly "triumph" in the flame,
And "glorify" His blessed name.
Who kindly placed me there.

When from the crucible I go
To bear the hammer's hardest blow,
O, may I pliant be!
Beneath the stroke may I not break,
But meekly suffer for Thy sake,
Who suffered death for me.

O, make me pliant, make me pure!
The fires and pounding I'll endure,
To be for Thee made meet;
That when Thy jewels are brought home,
Found with the precious ones, I come
To worship at Thy feet.



JEHOVAH NISSI (The Lord my Banner).

MRS. L. A. BAILEY.

The Bible says, when we become Christians we become members of the royal family of heaven. Then, of course, the interest of the mighty King living there is our interest also. We are in a foreign country, away from home—appointed by our royal Parent to look after His interest, and fight against a usurper who would wrest our inheritance from us. Now to each child that fears and loves Him, He gives a banner, not to be kept for private admiration, that no eye but his own may gaze upon it. No! the order is to display it, to wave it high in the face of the enemy, as a sign that the King will be true to His word—that of the proclamation He has made not one jot or tittle shall fail, either for reward or punishment. Now, having this banner put in our hands, nothing more is needed, offensive or defensive. We can march against the most formidable foes that may arise, one after another, without the slightest fear of failure; for on our banner's waving folds are these words, "JEHOVAH NISSI!" (The Lord my banner). The royal child must also be a royal subject to his Father the great King. He must not be tempted by the enemy to wave another banner with "Self" embossed upon its folds. Many a defeat has been suffered by the King's children by displaying the wrong banner. They must be careful to see the King's inscription, "JEHOVAH NISSI," before waving it in the cause of the truth. "We will rejoice in thy salvation, and in the name of our God we will set up our banners." "We are more than conquerors through Him that loved us." Thanks be unto God which giveth us the victory through our Lord Jesus Christ—the Captain of our salvation! "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." JEHOVAH NISSI, (the Lord my banner).

Our Social Meeting

GOLDEN TEXT.—“Beloved, let us love one another.”—
1 John, 4: 7.

NOTE:—We shall be glad to have those who would like to give a testimony concerning the great salvation, to send us a few lines on a postal-card. Those who cannot attend the *Tuesday Meeting*, can speak for Jesus in this way.

VERSE FOR FEBRUARY.

“Help us to help each other, Lord,
Each other's cares to bear;
Let each his friendly aid afford,
And feel his brother's care.”

—Rev. Mosely Dwight, Chelsea, Mass.:
“In God's great mercy to me, I desire very humbly to say, I enjoy a very comfortable evidence that I am “dead indeed unto sin, but alive unto God through Jesus Christ our Lord.” I have been very deeply interested in the glorious Bible doctrine of Holiness for nearly fifty years, and never more so than at the present time. I regard it as the one thing needful for the Church of to-day, and especially for the ministry. God grant that all the Churches on our planet, including the Roman Catholic, may be visited with a powerful and protracted revival of *Scriptural Holiness!*”

—D. Dean, Sidney, Ill.: “I was born in Barton, Vt., in 1799, was born again in 1825, and started in the Christian life with the hope of living for God while I lived in the world, trying to get as many to go with me as I could. I ran in the way of His commandments for some time, but found there were roots of bitterness in my heart that troubled me. Then my cry was, “Create in me a clean heart, O God, and renew a right spirit within me.” He heard my cry, and baptized me all over, so that I felt I was a little *happy nothing*. My Savior took entire possession of my heart, and He has been my whole Savior ever since. I want to do something more for the Master, so I give this feeble testimony. I am ready to go when called.”

—Annie S. Bartlett, New Haven, Conn.:
“I love the Lord and want to love Him better every day, and get very close to His

great, loving heart. I am learning to lean hard on His mighty arm. I want to do my work well, and I hope the dear readers of the *GUIDE* will remember me when they pray.”

—Mrs. G. Chandler, Wilmington, Del.:
“Thank God, the past year has been one of calm, quiet repose in Jesus. I have been coming up out of the wilderness of sorrow, leaning upon my Beloved. The flowers appear again upon the earth, and the time of the singing of birds has come. O, praise the Lord with me, and let us exalt His name together!”

—A. R. Ward, Romaine's Mills, W. Va.:
“I received the blessing of perfect love Dec. 24th, 1879. I am still trusting in the strong arm of Jesus. Praise the Lord!”

—Rev. John Irons, Bristol Centre, N. Y.:
“The Lord enables me to still hold on to that experience of God's great grace that I received early in the present year.”

—Rev. N. Vansant, New Brighton, Staten Island, N. Y.: “Trusting fully in Christ—have never in a long Christian life, had so rich an experience as during the last several months—am more and more convinced that the teachings of Wesley on the subject of holiness are those of the Inspired Word.”

—Rev. John Parker, Brooklyn, N. Y.:
“January 24th, 1881. ‘I will make mention of thy righteousness, even of thine only.’ O, how precious is the revealed will of God to me!”

—E. B. M. Woodward, Haverhill, N. H.:
“‘Offer unto God thanksgiving; and pay thy vows unto the Most High: And call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me.’ ‘Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed.’ ‘Delight thyself also in the Lord; and He shall give thee the desires of thy heart.’ ‘Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass.’ How sweet and precious these promises have been to my troubled, wearied, and tempted soul, for more than thirty years, none but God can ever know. I have full assurance that God accepts me for Christ's sake. All is upon the altar and God accepts the sacrifice.

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

THE HOLINESS CONVENTION, BROOKLYN.

According to announcement, this Convention was opened in the Johnson Street Methodist Episcopal Church, Brooklyn, on Sabbath, January 16th. Rev. Dr. Lowrey preached in the morning, and Rev. S. H. Platt in the evening. Services were held during the week each afternoon and evening. Under the supervision of Rev. G. Lansing Taylor, D.D., chairman, and the members of the committee associated with him, the services were well conducted, and seasons of refreshing were enjoyed. Rev. W. L. Gray, of Philadelphia; Revs. S. M. Morse, Dr. Woodruff, J. Parker, I. M. See, and I. Simmons, of Brooklyn; Mrs. Hannah Whitall Smith, of Philadelphia, Miss Jennie Smith, and other workers, participated, to the edification of those present—and the attendance was good, notwithstanding the unfavorable state of the weather at the time. On some occasions, at the invitation of the leaders of the meetings, there were gatherings around the altar of those seeking the full baptism of the Spirit. It was pleasant to see the happy union of Christians of various denominations in this regard. Dr. and Mrs. Palmer were unable to fulfil their engagement to conduct one service, in consequence of a severe storm. The associate editor of the *GUIDE* was permitted to spend one day there, enjoying the services. The secretary of the committee, W. Peck Smith, exerted himself to render the occasion profitable. It is hoped that much good fruit will be gathered as the result of this convention.

BELGIUM.—It was stated the other day in the Belgium Chamber of Deputies that, owing to manœuvres of the Vatican to get the ascendancy over the civil authorities with respect to the education of the youth, the

Roman Catholic Church in that country has lost a million of worshippers. The speaker added that nothing but a miracle could bring them back, and God would not work it.

WESTERN HOLINESS CONVENTION.

A general union holiness convention was held in Jacksonville, Ill., Dec. 15th to 20th. There were 240 delegates present of both sexes, from Ohio, Indiana, Illinois, Missouri, Iowa, Kansas, representing the Methodist Episcopal, Southern Methodist, Free and Wesleyan Methodist, the Baptists, Presbyterians, and Society of Friends. Rev. Dr. G. D. Watson was chosen president; Rev. D. F. Carnahan, of the Baptist Church, vice-president; Rev. A. M. Kiergan, of the Methodist Episcopal Church, South, secretary; and Rev. Mr. Terrell, of the Free Methodist Church, reporter. The convention was marked with great spiritual power. Addresses were made on all the vital points connected with the modern revival of holiness. The convention expressed itself as opposed to the idea of forming any new society, that there were too many denominations now, and that the only thing which any and every denomination needed was holiness as a definite experience.

Very important papers were adopted on uniformity of holiness doctrine, the proper kind of teachers to spread it, how to spread it, and the co-operation of all the true friends of holiness. During the convention several were converted, and several believers were fully sanctified.

WEST VIRGINIA—INTERESTING.

On Marion charge, Rev. C. H. Lakin, pastor, they have three holiness meetings weekly. At a protracted meeting at St. John recently, 28 professed to receive pardon, and 11 to receive perfect love. On Christmas they took up a collection for Taylor's missionary work of \$560.75, of which sister Boggess and husband gave \$500.

SWEDEN.—The Rev. W. E. Boardman has been holding two meetings each day in Stockholm, Sweden, for the last three or four weeks with blessed results.

Revival Miscellany.

"And I will make them and the place round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing."—Ezek. 34: 26.

The Lord is pouring out His Spirit on the Churches, and the good news that the angels are interested in, is beginning to fill the columns of our Church papers. In various parts of our beloved Zion refreshing showers are descending upon many congregations, and the new song is being learned, and some are being wholly sanctified. Messrs. Moody and Sankey are having great success in California. The Salvation Army, though new among us, is being owned of God. In Mr. Railton's *War Cry*, he says: "Oh, praise God! we are having some glorious times. * * Fourteen came out for a clean heart, and God was not long before He gave them one."

AT HOME.

NEW YORK.—In Simpson M. E. Church, Brooklyn, Rev. J. S. Chadwick, D.D., pastor, a very gracious work is progressing—on a late Sabbath 10 were converted.

At Willoughby Avenue Church, Brooklyn, Miss Anna Oliver reports services of much spiritual interest. Among the seekers there have been several remarkable cases, and the converts promise great usefulness in the Church. Conversions are frequent.

CONNECTICUT.—At Mystic Bridge, the Church has been greatly blessed of God during the last four weeks, and the work is still going on. More than a score have sought Christ.

East Glastonburg.—They have been holding extra meetings for several weeks, and God has graciously visited them with His salvation.

At Meriden, Rev. Thomas Harrison has been laboring in the Methodist Episcopal Church, and the practical result was seen when 220 persons who had professed conversion were admitted into the Church on probation.

PENNSYLVANIA.—The gracious outpouring of the Spirit at St. John's Church, Phila-

delphia, Rev. S. W. Thomas, pastor, has been truly wonderful. Rev. T. J. Prettyman, of the Wilmington Conference, is directing the special services. It is said 71 converts were reported in one day.

MASSACHUSETTS.—Lennox St., Boston.—The revival in this Church still continues. Already between 30 and 40 have professed conversion.

RHODE ISLAND.—In Providence during the past few weeks, there have been conversions at nearly every service. There are hopeful indications of a revival in every Church in the city.

Hebronville, R. I.—A large number have sought and found Christ. Ten were at the altar as seekers on a late Sunday evening, and the work goes gloriously on.

MAINE.—Moro contains about 170 inhabitants. We have been holding a series of meetings, and on a late Sunday evening we listened to the voices of 35 new-born souls. Still the work is progressing.

—The cause of Methodism is prospering on Antioch Circuit, Tennessee Conference; there have been between ninety and one hundred conversions in two months.

—At Florence, N. J., Rev. S. Townsend, pastor, there is a good work of the Lord progressing. Twelve or fifteen have been wholly sanctified, and eight or ten justified—and the earnest cry of pastor and people is, *Lord, give us souls!*

ABROAD.

CANADA.—Thompsonville is visited with a gracious revival. Upward of 60 have been received on trial.

Aurora.—A wonderful revival of the work of God is in progress at Pitcher's appointment, Aurora Circuit. During the last few weeks scores have sought and found the Savior. This is the second service on this circuit. In October over 20 were gathered in from the world at Mount Pisgah. To God be all the praise.

Bro. T. A. Tofflemire, Harrow, Ontario, writes: "We are in the midst of a revival of more than ordinary power—over 30 have united with us, and I trust their names are in the Lamb's book of life."

Loved Ones Gone Before.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14: 13

"Jesus, thou Prince of life,
Thy chosen cannot die!
Like Thee, they conquer in the strife,
To reign with Thee on high."

SAMUEL P. WALKER,

Deceased near Cameron, Milam county, Texas, Oct. 21st, 1880. He was born in Fayette county, Ala., Aug. 18th, 1831, and was united in marriage with Catharine Randall, January 21st, 1857. He was a member of the Methodist Episcopal Church, South. From his diary it appears that he was powerfully converted at Payne's Chapel camp-meeting, in 1853. He was soon afterward convinced of his need of heart purity, sought and obtained the blessing, and walked for a time in the light. For want of proper instruction he yielded to doubt and lost the witness. For many years thereafter our brother had an aching void that the world could not fill. On the night of May 21st, 1878, God gave him the witness again, clear and unmistakable; since that time he has had many trials, but was graciously kept by the Lord.

Having known Brother Walker for several years, I can testify that he lived as a man of God ought to live. He had great power in prayer. He died as he lived, "full of faith and the Holy Ghost," leaving behind a companion, who is also blessedly saved, not to mourn as those who have no hope, but to anticipate a happy re-union on the eternal shore.

JAMES A. GRAVE.

MRS. SARAH COLLINS.

Another honored member of the Church militant has been transferred to the Church triumphant, to be with the overcomers before the throne.

Sister Collins was born 1818, in the County Antrim, Ireland. When a mere child she felt the drawings of the Spirit, and gave her heart to the Lord. She was united in marriage to John Edward Collins, who, a year ago, died in great peace, and who has no doubt welcomed her to the skies. They came to this country twenty-six years ago, settling in Westmeath, County Renfrew, Canada.

Sister Collins' life was like that of "the just which shineth more and more unto the perfect

day." She was meek and gentle. In all life's relations she was consistent. She was a thoughtful neighbor, showing much attention and kindness to the sick, and to the poor. Her spirit was pure and beautiful, even-poised, never speaking ill of the absent, or tolerating unkind words in regard to ministers. As a member of the Methodist Church she was faithful to all her obligations. Our sister was a constant reader of the GUIDE, and longed for its appearance each month. In her last illness she often referred to a letter written by Prof. Finney, in the May number, as though written for her especial benefit.

The health of sister Collins gradually declined, but her mind continued clear and vigorous. Until the last she had an unshaken confidence in God her Savior, and calmly passed away on the evening of August 1st, 1880, to join the blood-washed throng around the throne. The following beautiful and appropriate verses were taken from the GUIDE, and the family desire that they may be republished.

ELIZA PECK.

To Our Dear Mother.

Our hearts are breaking, but we shall not weep,
For she was weary, and has gone to sleep;
Life seems dreary, but we should not sigh,
For 'twas a blessed thing for her to die.

She had been listening long for the coming angel's feet,
To guide her o'er the river and through the golden street;
And when he came so gently, and took her pain away,
He gave her all the sunshine, but stole all ours that day.

Our hearts are very jealous, and our lips are very weak,
And 'tis a bitter thing indeed the last fond word to speak;
We miss her loving presence amid life's toilsome strife,
She left our home so lonely when she went away from life.

We miss her, O, so sadly! yet we know 'tis all in vain,
For she loves her home so dearly, she'll ne'er return again;
She will not come to cheer us when desolate and sad,
Her merry, cheerful face, no more will make us glad.

We've tried so hard to say to God "Thy will, not ours
be done,"

For they have many a mother there—our home had only
one;

O, teach our faith, dear Savior, to clasp Thy loving hand,
And guide, O guide our footsteps, unto that better land.

And may we feel Thy presence through all life's toilsome
way,
Blessing us when faithful, and chiding when we stray;
And may we meet our mother in the land of all most blest,
Where the wicked cease from troubling and the weary
are at rest.

ZIBA COOK

Died at his residence in Andover, N. Y., June 12, 1880. This dear, godly man, had carried an exemplary membership in the Methodist Episcopal Church for near forty years. He sustained, unweariedly, the offices of trustee, steward and class leader for more than thirty years. He also bore heavy pecuniary burdens for a number of years, and was a liberal supporter of our Church institutions. Brother Cook was a very exemplary man. He was a most able and earnest exhorter.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

"Commit thy works unto the Lord, and thy thoughts shall be established."

"Keep time with God, await His call;
And step by step march boldly on;
And thus thou shalt not faint nor fall,
And thus shalt wear the victor's crown."

TO CORRESPONDENTS:—All communications should be addressed to W. C. Palmer, 43 Bible House, New York, and all Postal Orders made payable at *Station D*, New York City—not New York, simply.

SPECIAL NOTICE.—In order to prevent confusion in the minds of our subscribers, simply, it becomes our duty to state, that *THE GUIDE* has no connection whatever with the *Lay Evangelist* or *Layman's Christian Advocate*—they are not issued from this office. Persons having business relating thereto will please address the publisher at his own office.

"EXALTED ABOVE MEASURE."

We place at the head of this column a significant apostolic phrase. It is worthy of careful examination. It opens to our view a startling moral peril. It so threatened the great champion of the cross as to call for signal divine interposition. In order to secure him against it, God subjected him to severe discipline. He had been caught up to the "third heaven," where he had seen and heard wonders. Descending therefrom, all the impulses of his nature would prompt him to testify of those celestial unfoldings. This, however, was prohibited. The seal of silence was placed upon his lips. And yet, notwithstanding that interdict, and affixed seal, his position was full of peril. The danger was inward rather than outward—it was a great soul-peril—the peril of being "*exalted above measure*." God, however, appeared for his rescue. How? By a process of humiliation, painful in the extreme, and yet valuable in its influence, and glorious indeed in its final issues. There was given unto him, "a thorn in the flesh, the messenger of Satan to buffet him." It is useless to attempt to speculate as to what "the thorn in the flesh" was. It is sufficient to know that it was a process of trial, designed to hold him in unbroken allegiance to the divine throne, to ward off the stroke of destruction, and to constitute him, in a pre-eminent degree, "a vessel unto honor."

And, beloved, if this great peril overshadowed apostolic life, the life of Paul, what shall we say

of ourselves? Have we not need for perpetual vigilance, and circumspection, for an open eye and ear, and a conscience as tender as the apple of the eye? Satan can transform himself into an angel of light, and tread so softly on the threshold of the human soul as to deceive as it were the very elect. We need to be able

"To discern his every secret snare,
And circumspectly tread."

Holiness does not exempt us from these satanic advances—it rather invites them. The unconsecrated, lulled to the deadly slumbers of a formal Christianity, receive but little attention from the chieftain of darkness. They are doing well enough—let them sleep on, is his order. But the fully consecrated are objects of his peculiar hate and he will lay all the resources of his dark realm under contribution, if by any means he may cast them down from their altitudes of light and purity.

One of his most subtle and deadly devices is the infusion of *spiritual pride*. One deeply versed in the things of God, said: "If Satan cannot stop us, he will get in the chariot and ride with us." Ah, there is the soul's great peril! If he but set his foot inside of the chariot, so as to keep company with us, disguised as an angel, death is in every revolution of the chariot wheels. The "third heaven" experiences, grand, joyous, exultant as they are, bring with them hidden dangers. Especially is this true of those of ardent temperament, easily excited, and ever ready for an uplift to mountain summits. Souls in prayer, under the luminous overshadowings of the mercy-seat, are in peril. The thought may be flashed in an instant upon the pleader, *I have prevailed!* The fact of prevalence revealed to the inner consciousness, with Jesus our adorable intercessor recognized as the omnipotent Prevailer, and all is well. But, if the thought of personal skill or prowess in approaching the eternal throne be cherished, for an instant, the atmosphere of death is spread upon the soul at once.

The pulpit, too, is a most tempting arena for the subtle tempter. And, shall we utter it? Yes, fidelity to the Master demands it—a *holiness pulpit is not invulnerable*. Satan vents his profoundest malice upon a holiness pulpit! Holy ministers elicit his deadliest hostility. Such ministers, basking in the full-orbed splendors of the Gospel dispensation, knowing what it is to tread in an unctuous pulpit, and at times overwhelmed by fiery baptisms—they are the shining marks whom Satan loves. One of the ancient

worthies, well skilled in the devil's tactics, as he came from the pulpit, was met by one of his flock, who said, "You gave us a fine sermon to-night, brother!" "Yes," he significantly replied, "Satan told me that before I left the pulpit." He was hid, however, "in the cleft of the Rock." Some of the most eminent revivalists have been cast down by being "exalted above measure." Samson like, they have been shorn of their strength, and become weak as other men.

We asked an aged saint, a few days ago, how is it that so many of the really devoted ones are drawn by Satan's subtleties into fanatical and strange courses? Is it not written that Christ is not made unto the fully saved, "*wisdom*" as well as "*righteousness and sanctification*?" Why, then, should they be made the sport of Satan, and bring reproach upon the Christian cause? Her reply was, "The difficulty is, *they do not keep low enough!*" Ah, there it is! The language of our good Wesleyan hymn seems paradoxical to the uninstructed, but the wisdom of heaven is in the couplet to those divinely illumined:—

"Sink me to perfection's height,
The depths of humble love."

Our security is in the proper use of the personal pronoun, *I*. Paul shows us "the cleft of the Rock"—the true philosophy of spiritual life: "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me." Let the "*I live*" be said positively, joyously, yet humbly—but with more than lightning speed advance to the "*yet not I*," and bring Christ as "*our life*" into the foreground. That will effectually guard the soul-citadel and prostrate satanic machinations.

SO EASILY FRIGHTENED.

Mrs. Bottome, in one of the Tuesday Meetings, said: "As we were coming to the meeting this afternoon, I saw a large slice of bread covered with butter in the street, and five little sparrows were enjoying a good meal. But, as we approached, the little birds were frightened and flew away. There was no danger—we would not have harmed them. I thought, how like many of the dear children of God! A rich spiritual feast is set before them, and yet like the little sparrows they are so easily frightened away. Instead of coming to the point of full surrender, and being partakers of the rich promises of grace, some trifling consideration turns them away. While Mrs. Palmer was reading the Scripture

lesson, I said—Lord, let me have something from Thy Word which shall be food to my soul! And He gave it to me in these precious words: 'Their sins and iniquities will I remember no more.' It was a full meal. My heart went out in praise."

O, beloved, let us not be like the trembling sparrows, so easily frightened. Let us hear the gracious invitation, "Come, for all things are now ready!" The door of entrance to the banquet of love is wide open, not "*ajar*"—let us not be robbed of a full repast.

WE HAVE THE KEY.

One of the old writers says: "When a man hath liberty to go into the treasure-house of a king, to enrich himself, he will first seek the keys wherewith to open the doors. So, if we desire to be enriched with God's grace, we must labor to have faith, which is the only key of God's treasure-house, and secures us all grace needful both for body and soul."

Our Heavenly Father's treasure-house is open to us. Immense wealth is there. The key is in our hand—the key of faith. We have but to use it and the massive doors fly open. Why are we poor? Simply because we do not use the key which the King himself has put in our hand.

Many in the Church are groaning under the weight of spiritual poverty when they ought to be millionaires. Eighteen hundred years have failed to teach us the simple lesson of faith. O, that the light might shine upon this question.

GLAD TIDINGS FROM AFAR.

Rev. W. G. Pascoe, pastor of the Wesleyan Methodist Church at St. Helen's, near Liverpool, England, sends us some good news. He writes: "Glory to God, we are in the midst of a very blessed revival. God's people have been coming up nearer to Him, and have been faithfully working. I have been permitted to see about seventy conversions during the past fortnight in this circuit. We have had probably one hundred and twenty or one hundred and thirty in the past two months. It has been glorious to labor and see such results. Much of this has been in our ordinary work without special means."

We congratulate our dear brother in that he is permitted to see the arm of the Lord made bare. Our readers will be gratified to hear these cheering tidings from one who is edifying them from month to month with his excellent "Sabbath Readings."

THE DEAR OLD SAINTS.

It is interesting to us to see the battle-scarred veterans of the Most High sitting in the tent door, looking through their spectacles at the progress of the battle between sin and holiness. They have a look homeward, too. They sing—

"I cannot, I cannot forbear,
These passionate longings for home!"

Nevertheless, they humbly and patiently wait until their change come.

The names of many of these dear old saints are on our subscription rolls. They write us pleasant things. Here is one: Brother Trafton, of West Baldwin, Maine, writes: "If I live till March 30th, I shall be 88. I am enabled to read and write without glasses. I was born under General Washington's administration, March 30th, 1793." Another: Rachel Detshon, Melburn, Ohio, writes: "I have been a devoted reader of the GUIDE, and find so much comfort in it that, although I am now 83 years of age, and almost at my journey's end, I still desire its holy teachings to cheer my few remaining days. I have been a member of the Methodist Episcopal Church for 67 years." She sends a dollar for a copy of the GUIDE for her grandson. We are cheered in having so many of these dear old saints to pray and work for us. The Lord bless them every one.

GOOD FRUIT.

Brother John L. Brown, of Buckingham, Illinois, writes:

"A few weeks ago, Sister Foreman, of Kankakee, a dear old mother in the Methodist Episcopal Church, who has since been called from this world to the heavenly, and is now no doubt enjoying the reward of the blessed, asked me to subscribe for the GUIDE. It was almost the last act of her life. I requested her to send for it, which she did. I have received the November, December, and January numbers. The first article in the December number is to me worth the subscription price for a year. I am so well pleased that I am asking my neighbors to let me send for it for them."

This is an illustration of what Solomon says—"A word spoken in season how good it is!" A word fitly spoken may set in motion a wave of influence to sweep through succeeding generations. Seize, then, upon the opportune moment—speak the word—and good fruit will be gathered.

BRIEF MENTION.

—Continue the canvass for new subscribers during February, vigorously.

2. We can furnish a few bound volumes of the magazine for 1880, at \$1.50, to those who may desire them.

3. Persons who do not at once receive answers to their letters, must not conclude that they have not been received. The press upon us is heavy—be patient and you will hear in due course.

4. We entreat every lover of Jesus to strive to the utmost, to win a soul to the cross before the present month expires.

5. Correspondents, who are kind enough to send us communications for insertion in the GUIDE, must not think that because they do not at once appear that they are rejected. We have to use considerable discretion as to the time when it is best to use them. We will use all available matter as there is opportunity. Writers will please study brevity, point, and practical application. Write only on one side of the sheet.

THE MISSIONARY UNION.

The money already sent by the kindness of our friends, enables us to furnish the GUIDE, from January 1st, to about *three hundred* Protestant missionaries. This is our *ROUND THE WORD TRIP* for 1881, and we trust to extend it greatly by the receipt of further contributions. Our list includes all the foreign missionaries whose names appear in the Report of our Missionary Society—those of the Women's Foreign Missionary Society—those sent to South America, and elsewhere, by Rev. Wm. Taylor—a number of the missionaries of the Wesleyan connexion, England—also selections from the lists of other denominations. The above includes one hundred as our own contribution. Let the good work still move on. We shall keep steadily in view the original proposition—a GUIDE for every Protestant missionary on the globe! And, if any are prompted to send money to furnish it to Roman Catholics, we shall be glad to execute the trust.

ACKNOWLEDGMENTS.

Mrs. M. C. Cleary, Wigville, O.,	-	-	\$1.00
A. Coad, Marnock, Ont.,	-	-	.75
Mrs. Carey, Bradford, Me.,	-	-	1.00
A Friend, W. R., N. H.,	-	-	15.00
A. G. Wiles, Norritonville, Pa.,	-	-	2.00
Mrs. M. King, Berlin Centre, O.,	-	-	.75
Rev. H. Williams, Erie, Ills.,	-	-	1.00
E. R. Hastings, Coshocton, O.,	-	-	1.50
Mrs. Borland, Lang, Ont., Can.,	-	-	1.00
A. Loomis, Brooklyn, N. Y.,	-	-	1.00
J. E. Ayars, Philadelphia, Pa.,	-	-	.75
Rev. I. M. Hartsough, Sioux Falls, Dak. Ter.,	-	-	1.50
L. L. Warren, South Lyon, Mich.,	-	-	1.00
J. A. Gowie, Ridgetown, Ont., Can.,	-	-	1.00
BENEVOLENT FUND.—P. H. Dailey, Seward, Neb.,			
Mrs. Esther Miller, Bethlehem, Pa.,	-	-	5.00
Mrs. Burdette, N. Y. City,	-	-	1.00
A Friend, Ross Fork, Idaho Ter.,	-	-	5.00

WORK FOR THE MONTH.

"Go work to-day in my vineyard."—Matt. 21: 28.

"The vineyard of the Lord
Before His laborers lies,
And lo! we see the vast reward
Which waits us in the skies."

THE PRAYING AND WORKING UNION.

An esteemed friend, a Wesleyan minister in England, writes commendingly of our "*Work for the Month*." This is encouraging. We are satisfied, from many letters received, that the plan of Christian activity given from month to month is profitable. May God make it, more and more, a blessing.

The following form of covenant sent to us we print here, thinking it may be useful to some members of the Working Union, and to others desiring to be devoted Christians:

A COVENANT.

Believing that I have been bought with the precious blood of Christ, and that I am therefore not my own,

I DO HEREBY

now, most solemnly devote myself to His service, and will wrestle in prayer for such a baptism of the Holy Ghost upon myself, as shall seal me for God and make my heart to be His temple, my lips to speak His praise, and my hands to work, and my feet to follow Him.

And with God's help I will shake off my selfish slothfulness, and love of ease, and will attend upon every Church service, and will live in brotherly love and union with the brethren, and will give my heart, my thoughts, my prayers, my time, as much as possible, to the labor of winning souls to Christ.

I do voluntarily subscribe my name to this covenant in holy reverence and fear as in the presence of God.

I. CLOSET WORK.

SCRIPTURE CALENDAR—FEBRUARY.

1. Prov. 4; 14. Prov. 13; 20. Psa. 17; 13-14.
2. Phil. 2; 4-5. Mark. 9; 41. Psa. 119; 173.
3. Heb. 12; 28. Prov. 28; 18. Psa. 118; 28.
4. 2 Pet. 1; 5-7. Job 17; 9. Psa. 143; 10.
5. Ephes. 4; 27. James 4; 7. Psa. 71; 12.
6. Ephes. 5; 15-16. Zech. 10; 12. Matt. 6; 13.
7. Psa. 37; 4. Psa. 37; 4. Psa. 145; 21.
8. Ephes. 5; 14. Psa. 37; 6. Psa. 88; 9-10.
9. Ephes. 4; 31. Gal. 6; 16. Psa. 141; 4.
10. Isa. 1; 17. Isa. 54; 13. Psa. 119; 33.
11. Prov. 3; 9. Exod. 20; 6. Psa. 25; 5.
12. Ephes. 5; 18. Luke 11; 13. Psa. 51; 12.
13. Ezek. 18; 30. Acts 5; 31. Lam. 5; 21.
14. Psa. 146; 3. Psa. 9; 9. Psa. 17; 8.
15. Heb. 3; 8. Psa. 34; 18. Psa. 69; 17.
16. Prov. 1; 10. James 1; 5. Psa. 27; 11.
17. Isa. 8; 13. Mal. 4; 2. 1 Chron. 16; 35.
18. Deut. 4; 9. Gen. 28; 15. Psa. 16; 1.
19. Col. 4; 6. Prov. 16; 21. Psa. 147; 3.
20. Rom. 12; 18. John 14; 27. Psa. 5; 8.
21. Col. 3; 2. John 14; 3. Psa. 73; 25.
22. Amos. 4; 12. Heb. 8; 12. Luke 18; 13.
23. Rom. 12; 14. Matt. 5; 11-12. Isa. 38; 14.
24. Psa. 100; 4. Psa. 36; 8-9. Psa. 80; 1.
25. Luke 8; 18. Isa. 55; 3. Psa. 119; 34.
26. John 5; 39. Prov. 2; 3-5. Psa. 119; 18.
27. Rev. 2; 10. Deut. 33; 12. Psa. 32; 7.
28. 2 Tim. 2; 22. Micah. 7; 19. Psa. 91; 2.

TOPICS FOR BIBLE STUDY.

First Week.—THE FAMILY—its divinely given constitution—design—those prominent in Bible history for devotion and loyalty to God.

Second Week.—FAMILY GOVERNMENT—Divine injunctions relating thereto—examples of elevated family government—marks of God's peculiar favor.

Third Week.—FAMILY INSTRUCTION—God's commands respecting it—how observed under different dispensations—God's promises in connection therewith.

Fourth Week.—CHILDREN—Duties to parents—examples of filial love—God's blessing upon such—how manifested—how may parents secure their conversion.

SPECIAL REQUESTS FOR PRAYER.

Let the members of the Union endeavor to pray about noon each day, in their closets, for each other, and especially for the following:—

W., Ontario, Can.: For three sisters and two brothers, one addicted to drink—also for several young friends.—O., Wis.: For a husband wandering from God.—W., Ia.: For the sanctification of a minister.—A. H., Wis.: For a dear father and brother.—C., Mo.: For a husband in an unsafe spiritual condition, resting in the form.—C., Mass.: For an unsaved husband, greatly needing help, given to drink,—and for his wife, that she may have power to win him to Christ—also for the son of a widowed mother, who gives her much sorrow.—T., N. T.: For a son who has grievously wandered from God.—N. Y.: For a brother across the Atlantic, who is backslidden.

NOTE:—If answers are received to petitions presented in this department, let us hear about them.

A CLOSET HYMN.

My soul, weigh not thy life
Against thy heavenly crown;
Nor suffer Satan's deadliest strife
To beat thy courage down.
With prayer and crying strong,
Hold on the fearful fight,
And let the breaking day proclaim
The wrestling of the night.
The battle soon will yield,
If thou thy part fulfill;
For strong as is the hostile shield,
Thy sword is stronger still.
Thine armor is divine,
Thy feet with victory shod;
And on thy head shall quickly shine
The diadem of God.

II.—OUT-DOOR WORK.

1. Is there any family near you who is probably in want? If you can help them, make haste—it is a hard winter that is upon us.

2. If you have one or more liquor-sellers near you, make some one of them a subject of special prayer, and visit him and talk to him about his soul.

3. Have some pocket tracts always with you, and hand one, at least, each day to some person.

4. Procure one holiness book, if no more, and lend it to those who need instruction until it is worn out.

5. If there is any person who manifests ill-will toward you, endeavor this month to put *coals of fire* on his head. See Rom. xii: 20.

6. Try once again for the GUIDE—this month you may get *one more subscriber*—every one helps greatly.

The Children's Department.

"Then were there brought unto Him little children."—
—Matt. 19: 13.

FEEDING THE LAMBS.

MRS. MARY D. JAMES.

"Jesus said unto them, Feed my lambs."

Loving words the Shepherd said—
"Let the little lambs be fed;"
"Let the children come to me;"
"They shall my salvation see."

Hear the tender Shepherd say
Precious words to lambs to-day:—
"Close to me, dear children, keep,
Thus I love and guard my sheep."

Set your hearts on things divine;—
Place your little hands in mine,—
Then, so safely you will go
Through this world of sin and woe.

In the dark, and in the light,
Through the day, and through the night,
Ever shall my sleepless eye
Watch you as the years go by.

Safe and happy—O, how blest
Those who find in Jesus rest!
"Wisdom's ways are pleasantness,"
"Wisdom's paths are paths of peace."

STRAY LAMBS.

MRS. MARY D. JAMES.

Dear Children—In eastern countries sheep are watched and guarded by shepherds, because there are many wolves and other wild beasts always prowling near the flocks, seeking for their prey, and if they once get hold of a stray sheep or lamb he is gone! One of those ferocious wolves would eat up a little lamb in a few minutes! The lambs are most likely to wander away and get lost. So the kind shepherd is very careful to look after the little ones, and if he misses one of them he goes right away to find it, and when the lost one is found how glad the shepherd is! He takes the poor little lamb up in his arms and puts it in a bag or wallet which he carries on his breast, and there the poor tired lamb rests, till it is carried home. In the Bible, Jesus is called the "Good Shepherd," and it is said of Him that if one of His sheep strays from the fold He goes in search of it, and when He finds it He rejoices over it more than all the other sheep that went not astray, and He gathers the lambs with His arm and carries them in His bosom. The lambs, you know, are the children, and the grown people are the sheep. The Good Shepherd is even more tender and watchful of His flocks than the kindest of earthly shepherds are, and if one of Jesus' little lambs wanders away and gets lost, oh, how it grieves Him!

I have known some that have been lost, who strayed away from the Good Shepherd and went into the wicked world, where Satan "goes about as a roaring lion seeking whom he may devour," and they have been caught by him and destroyed. Others I have known who have been found by the Good Shepherd and carried back to the fold with great rejoicing. Dear children who have joined the flock that follow Jesus, some times are enticed away by other children, and go back to the paths of sin, and some get discouraged because their parents and friends don't help them and teach them how to keep close to Jesus.

There is no danger while they are near to Him. Nothing can harm them while they are by His side, but if they get away from Him then they are sure to meet with some tempter who will lead them into forbidden paths, and they sometimes wander so far off that they are never found again, and Satan has for his own. This is awful indeed! I hope no one of the dear children who read these letters will stray away from Christ and be lost. I am glad to know that many lambs have been gathered into His fold, and I hope their parents and teachers and friends will try to keep them there, so that the wicked one will never destroy them. Oh, it is a great and blessed thing to be very close to Jesus! There you will always be safe and happy.

A YOUNG CHRISTIAN'S DEATH.

Mary A. Leigh departed this life near Groveport, Ohio, October 20th, 1880, seven years, six months and six days old. Though so young, her death was a great Christian triumph. From the first of her sickness (which was dyptheria) she showed so much patience and fortitude, never complaining or wishing her suffering less. The night before she died she became conscious that she would not get well. She asked a friend if she thought she would die. Her friend said, "I don't know. You are not afraid to die, are you?" "O, no; Jesus will take care of me!" As her end drew near she called her friends to her one by one, and taking us by the hand, bade us good-bye, exhorting us to meet her in heaven. Calling her physician to her bedside, she put her arms around his neck, and entreated him to meet her in heaven. He said, "I will, Mary." Then she said, "You and Nona (the doctor's wife's name) must come to my funeral." While every eye was suffused with tears, she was as calm as a May morning. She did not forget the hired men, but had them brought up and exhorted them to be good and meet her in heaven. But a short time before she died, she sang, "Singing with the angels." Then with eyes gazing upwards, and an unearthly glow on her face, she was asked, "What do you see?" "O, I see the angels!" Then her suffering was intense and she called on the Lord to help her. Her prayer was, "Lord, help me! Lord, help me!" and the answer must have come, for she shouted at the top of her voice, "Hallelujah, glory, hallelujah!" and soon fell asleep in Jesus. "Out of the mouths of babes and sucklings hast Thou ordained strength." How it should encourage parents to train their children up in the fear of God, when they show such a ripe Christian character so young in life.

D. LEIGH.

A YOUNG SOUTHERN CORRESPONDENT.

NEWBERRY, S. C., JAN. 4TH: 1881.

DEAR EDITORS:—I am eleven years old. My sister, Mrs. J. T. Culbuth, takes your magazine, the "Guide to Holiness." I love to read the Children's Column. I want to join the "Try Company." Will you place my name, also my little brother Sherwood's, eight years of age, on your roll? Your friend, EOLINE H. MERCHANT.

NEW QUESTIONS FOR TRY COMPANY.

1. What inheritance had the children of Caleb?

2. What conquered city became a field of salt?

ANSWERS TO QUESTIONS.—Sent by Catharine Boggess, Reevesville, West Va., November:—1st. Num. 7: 25. 2d. Deut. 28: 49. Matt. 24: 28.

December:—1st. Barak—Judges 4: 8. 2d. Miriam—Exod. 15: 20.

Our Book Table.

"Give attendance to reading."—1 Tim. 4: 13.

NOTES FOR FEBRUARY.

We hail it as a very promising sign that the friends of Christian holiness are renewedly consecrating themselves to the work of circulating books, and tracts on this line. The importance of this cannot be over-estimated. The people need to read on the subject. But, it is not likely that they will do so unless publications are placed in their hands by the kindly interest of some friend—they will not purchase them. Now, in what way can those who love the Lord Jesus, and the cause of holiness, better employ their money than in placing holiness literature within reach of those who may be benefited thereby?

A pastor in Ohio, a few days ago, sent for one of our \$25 Libraries. Who can tell how much good that will do in his charge? Some of our subscribers are practising rigid self-denial, in order to have means to obtain books and tracts to lend or give to those who need them. And they have a rich reward. We trust that many more will enlist in this service.

THE STANDING PROPOSITION.

When orders are received amounting to *Five Dollars*, for our own works or those of other publishers, we will include a copy of the *GUIDE* for the year. Many are availing themselves of this offer.

NEW EDITIONS.

Our stock of "Four Years in the Old World," by Mrs. Palmer,—"Life and Letters of Mrs. Phœbe Palmer," by Rev. R. Wheatley, D.D., and "Sanctification Practical," by Boynton, being exhausted, we shall soon have new editions out, offering them at as low prices as they can be afforded. There is also a neat little tract publication by Mrs. James—"Ann Herbert"—which should be scattered abroad. We will have a supply of this also;—3 cents each or 25 cents per dozen.

OUR LATEST ISSUES.

The new edition of Mrs. Palmer's "Way of Holiness" is being called for. There is no better book for inquirers after truth. We have just from the press a beautiful copy of "Helps to Every-day Holiness"—the very thing to carry in the pocket;—35 cents each, or when ordered in quantity we will sell them at 25 cents each. We ought to send out many of these during the present month.

REV. WM. TAYLOR'S WORKS.

We have had the pleasure of filling orders for quite a number of the \$5 sets. It is gratifying to do this, because while we are furnishing a series of edifying volumes to those who purchase them, to that extent we aid the great missionary work in which our brother is engaged. With each set we send a copy of the *GUIDE* for the year, *gratis*.

REV. B. W. GORHAM'S WORKS.

"God's Method with Man," by Rev. B. W. Gorham, which is a new work, should be extensively circulated. It is a remarkably clear presentation of divine truth—and sets forth the doctrine of Christian holiness with distinctness and force. \$1.00 per copy. His little work, "Where are the Dead," 15 cents per copy, is good for those in bereavement. We hope to receive many orders.

"THE GREAT REPUBLIC."

Our offer to send this splendid work by Bishop Peck, at reduced rates has been highly appreciated. We cannot replace it to sell as proposed. The offer holds good until March 1st. It is a valuable addition to the library of ministers, teachers, or others. Those who do not seize upon the present opportunity will be likely to regret it.

THE TRACT DEPARTMENT.

PHŒBE PALMER LEAFLETS.—Orders are coming in daily for these beautiful little messengers of light and love. In writing letters to friends, or after a religious conversation with some one, the use of these leaves of truth comes exactly in place. A sentence or a paragraph of pointed, heaven-directed truth, may shape the destiny of an immortal soul. We hope our edition of the Leaflets will soon be exhausted, and that we shall have to renew it.

NEW TRACTS.—In a few days we shall have Rev. Dr. Chapman's sermon in a neat tract form, and in order to encourage its circulation widely, believing that it will do good, we offer it at the low rate of 3 cents per single copy, or 25 cents per dozen.

The two articles of President Jaques, which were published in the October and December numbers last year,—"Consecration before Sanctification," and "The Extent of Gospel Salvation,"—will also be out in a few days, price, 10 cents per dozen—these ought to be scattered everywhere.

We have on hand all the while the gem Tracts—"Living Christ," "All for Christ," "The Necessity of Frequent Baptisms of the Holy Ghost," by Rev. Henry Belden,—"What is it to be Holy," by Bishop Hamline—3 cents per copy—25 cents per dozen.

BOOK NOTICES.

SAINTLY WOMEN AND DEATH-BED TRIUMPHS—By Rev. Maxwell P. Gaddis, of the Cincinnati Conference—with an Introduction by Mrs E. T. Wells..

This is a volume of 400 pages. The author has had it in contemplation for many years "to write biographical sketches of the deceased wives of pioneer Methodist traveling preachers, and also those of later years." To perpetuate the memory of these sainted, heroic women, has been with him "a work of love." The result of his labor is before us in the presentation of 174 short biographies in this volume. It includes an interesting sketch of the late Mrs. Phœbe Palmer, and the work is embellished with a fine steel-plate engraving of this sainted one. We have no doubt that all who procure a copy of this interesting volume will be edified by its perusal. It bears the imprint of Phillips & Hunt, New York, and Walden & Stowe, Cincinnati. We may take occasion to insert in the *GUIDE* some extracts, hereafter. In the meantime we advise our friends to procure it for their libraries.

THE HOLY SPIRIT, IN HIS SANCTIFYING, ABIDING AND INDWELLING PRESENCE—By a Layman.

Dr. I. M. Ward, of Newark, N. J., who has been for some time past striving to bring this important subject before God's dear people, encouraging them to establish PRAYER UNIONS to pray for the Spirit's endowment, has had a neat Tract published on this subject. Those who will interest themselves in forming a Prayer Union with this object in view, may procure copies of the Tract by addressing Dr. I. M. Ward, Newark, N. J., or the publisher, James Huggins, 372 Pearl St., New York.

Praise ye the Lord!

"I will extol thee, my God, O King; and I will praise thy name for ever and ever."—Psa. 145: 1.

I shall be Satisfied.

Words from THE GUIDE TO HOLINESS.

Music arr. by ASA HULL

1. If I in thy likeness, O Lord, may awake, And shine a pure image of thee,
 2. Then I shall be sat-is-fied, when I can cast The shadows of nature all by,
 3. To see thee in glo-ry, O Lord as thou art, From this mortal and perishing clay

Then I shall be sat-is-fied when I can break These fetters of flesh and be free;
 When this cold, dreary world from my vision is past, To let this soul o-pen her eye;
 The spir-it immortal in peace would depart, And joyous mount up her bright way;

I know this stained tablet must first be washed white, To let thy bright features be drawn,
 I gladly shall feel the blest morn drawing near, When time's dreary fancy shall fade,
 When on thine own image in me thou hast smiled, Within thy blest mansions, and when

I know I must suffer the darkness of night To welcome the coming of dawn.
 If then in thy likeness I may but appear, And rise with thy beauty arrayed.
 The arms of my Father en-cir-cle his child, Oh, I shall be sat-is-fied then,



MARCH, 1881.

Word for the Month.—“And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.”—Gal. 2:20

HYMN FOR THE MONTH.

Faith, like an unsuspecting child
Serenely resting on its mother's arm,
Reposing every care upon her God,
Sleeps on His bosom, and expects no harm.

Receives with joy the promises He makes,
Nor questions of His purpose or His power;
She does not doubting ask, “Can this be so?”
The Lord has said it, and there needs no more.

However deep be the mysterious word,
However dark, she disbelieves it not;
Where reason would examine, faith obeys,
And “It is written” answers every doubt.

As evening's pale and solitary star
But brightens while the darkness gathers round,
So faith, unmoved amid surrounding storms,
Is fairest seen in darkness most profound.

Caroline Fry.

“TRY THE SPIRITS.”

REV. S. H. PLATT, A. M.

IN THE Christian life so much is dependent upon the direction of the Holy Spirit, that we can scarcely overestimate the importance of some *reliable criteria* by which to discriminate the suggestions of the *Holy Spirit* from those of our own hearts, and from those of the Tempter.

We are told in John, 16:4, His sheep “*know* His voice.” If this be true, there must be some characteristics

of that voice which can be apprehended and recognized by the sheep.

These characteristics are:—

1st. There is no uncertainty in its utterances. Its tones are never disguised either by accident or purpose. Friends sometimes imitate the tones of strangers or others in order to test the power of recognition of those whom they attempt to deceive. But His voice never assumes what belongs to another. It is always itself—pure and simple.

Neither are His words ever equivocal. No double meaning can be attached to them. Nor are they ever mere sound

without substance, or emptied of authoritative significance by weakness of expression. He never says, "*Perhaps* it would be well to do this or that, or to refrain from doing,"—but always—*positively* "Do!" or, "Do not!"

2d. If simulation or any other element of uncertainty (causing *honest* doubt) is present, His voice never requires recognition without giving time for investigation. Hence, great haste in a suggested duty, unless the voice be recognizable *at once* as His, is proof that the suggestion is not from Him. He is not a hard Master, demanding obedience in advance of rational conviction of obligation.

3d. His voice always issues from an open door of His Providence, *i. e.*, where there is a real suggestion of present duty from Him, there is always an *opportunity* corresponding with the suggestion. His voice and providence work together. Hence, an urgency to go immediately in a way not open cannot spring from the impulses of His Spirit.

4th. His suggestions always correspond with the *principles* of His Word.

Upon a certain occasion the writer positively promised a congregation that the meeting would be closed *immediately* after another short prayer. As soon as the prayer was concluded, a brother rushed across the platform and begged permission to exhort, which was promptly denied, very much to the chagrin of the brother, who was greatly offended, because "the Spirit commanded him to talk." But the writer could not see how or why the Holy Spirit should desire him to *falsify his word* before the congregation. Hence, he regarded the suggestion to exhort as proceeding from a "zeal not according to knowledge," rather than from the Spirit of all truth.

So, if our duty absorbs all our energies at the moment, it cannot be our

duty at the same moment to do anything else whatever; for the Scriptures enjoin us "to do with our might what our hands find to do."

Such are the characteristics of His voice, which, if carefully noted, and judiciously applied, will solve nearly all questions of duty. But there is another test—1 John 4: 2—"Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God."

The *incarnation* was then the battleground between God and Satan. To accept that fact was to side with God. It is not so now. Satan himself admits that fact. Hence, some other test is now requisite. Here it is—1 Cor. 6: 19, 20—"Ye are not your own: For ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's." This is the substitute for the other, because it reiterates the fact of incarnation, gives its logical result—"Ye are not your own"—and lays down the consequent moral obligation—"Therefore, glorify God in your body and in your spirit, which are God's."

This *moral obligation* is now the battleground between God and Satan.

Hence, any suggestion of duty that is in perfect accordance with this moral obligation, and at the same time has the *voice-qualities* that have been stated as belonging to Him, may be safely acted upon at any time, and all results may be confidently left at His disposal.

Beloved, "Try the spirits," whether they are of God.

Eph. 5: 7-9.—"Be not ye therefore partakers with them: For ye were sometimes darkness, but now are ye light in the Lord; walk as children of the light. (For the fruit of the Spirit is in all goodness and righteousness and truth.)"

"Wash me, and I shall be whiter than snow."—Psa. 51; 7.

WHITER THAN SNOW.

REV. S. BAKER, D. D.

THE expression, "whiter than snow," in its application to Christian character, is by most persons regarded as a poetic expression to be liberally rendered, and not to be held to philosophical exactness. But a close investigation of the subject will awaken the conviction that the phraseology is an inspired statement expressing with scientific accuracy a great fact of religious experience. The snowflake in its formation in the upper regions of the air, and in its descent to the earth, takes in more or less of the impurities with which the air is impregnated. Hence, as a fact of experiment, when the purest snow that falls is placed in a retort and subjected to the process of distillation, there remains a sediment showing impurity. Now, should the water from the distilled snow be reduced to a vapory form, and reconverted into snowflakes, there would be produced something whiter than the natural snow—a snow stripped of its natural impurities.

It is the clear teaching of revelation, and a tenet universally accepted by the orthodox Churches, that man, like the snow, comes into this world with native impurity, or a bias to evil. This tendency to wrong-doing develops itself in the actions of children so early that inspiration says, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies." Hence, very early in human life there is a necessity for pardon and a restoration of the innocence of childhood. This is the work of justifying grace. When the sinner abandons his sins, submits to God, and receives

Christ, he is restored to the moral relations of infancy. All his guilt and acquired depravity are removed. He is converted and has become as a little child. Such seems to be the Savior's teaching when He says, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

A prophet says, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." This description of pardon makes the justified believer as white as snow, but not *whiter than snow*. It places him in the innocence of infancy. It makes him as innocent as the redeemed, as the angels, as innocent as he ever can be, but not as pure. It leaves him with his inborn tendency to wrong, like the natural snowflake with its native impurity. But when this inborn bias to sin is removed from the heart of the believer, like the snow reproduced from the distilled water, he is whiter than snow.

As heaven is essentially holy, and no being with an inherent tendency to sin can enter its pearly gates, every child dying in infancy must, in some way, be reached by the atonement, and, like the snow subjected to distillation and reproduced, enters the abodes of the purified whiter than snow. So all truly justified believers, who maintain to the end their innocence by continually abstaining from all appearance of evil and accepting all the will of God, must in some way be reached, and pass into the unseen world whiter than snow. In cases where the believer's privileges are not understood, this purification takes place on the same principles and in the same manner as in the case of innocent and irresponsible infancy. But when be-

lievers are instructed in these matters, they are expected, by a most complete and perfect self-surrender to holiness, to deliberately and persistently seek at once, and ever after maintain, a state of heart nicely and philosophically expressed by the words heading these lines.

THE FATHER'S HOUSE.

MRS. LIZZIE FENNER BAKER.

"In my Father's house are many mansions."

My heart is turning homeward. Each red sun
That sets behind the mountains, brings to mind
My Father's house; where, when the journey's done,
These pilgrim footsteps shall sweet resting find;
Oh! sunless, moonless city!—yet so bright!
Thy Maker and thy Builder is thy light!

Often, in blessed dreams, I hear the flow
Of the life river thro' thy golden street;
I hear the voice of harpers, with their harps
Forever praising at Jehovah's feet;
I see thy jasper walls, so high and fair,
Thy twelve pearl gates,—the angel watchers there.

All thy foundations are of precious stones,
Thou wondrous dwelling of the saved and blest!
Where saints and martyrs blend in joyous tones
Great triumph-songs of glory and of rest;
City of many mansions! 'tis in thee
Mine Elder Brother keeps a place for me.

He, who went down to darkest depths of woe,
Who left the Father's bosom for my sake;
Whose matchless love no seraph tongue may show,
Who slept in death that I to life might wake,
My risen Lord, my Savior, and my King,
Shall His redeemed unto His city bring.

Oh! blessed thought of comfort; each swift day
But brings me nearer to my heart's dear home;
Then shall the former things have passed away,
To that high noon no evening shadows come;
Pass on, brief earthly hours!—or dark or bright
I question not—the end is peace and light.

—Be not curious to search into the secrets of God; pick not the lock where He hath allowed no key. He that will be sifting every cloud may be smitten by a thunderbolt; and he that will be too familiar with God's secrets may be overwhelmed in his judgments. Adam would curiously increase his knowledge; therefore Adam shamefully lost his goodness: the Bethshemites would needs pry into the ark of God; therefore the hand of God slew about fifty thousand of them. Therefore hover not about this flame, lest ye scorch your wings.—*Adams.*

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."—*John 14; 16.*

THE HOLY SPIRIT.

REV. ALBERT G. LAWSON.

From an Essay read before the "Berean College" of Rev. John Quincy Adams, in the Bible House.

THE GOD of the Bible is a spirit; the Holy Spirit is the holy God, though it is to be feared that even to many true believers He is the God unknown. One who speaks of the Holy Spirit is girt with difficulties at the outset. The doctrine of the Spirit tinges every theme of revelation, now very clearly and now in a subtle way—power without form, as perfume in the air—yet the Bible nowhere explains His nature or work, some books do not even name Him, and hence less is written of Him than of the Father, or of the Son, though there is a sin—a somewhat against the Holy Spirit—for which there is never forgiveness.

THE THREE GIFTS.

The thinking soul has the sense of self, the sense of a world-bounding self, and the sense of a Being from whom that world and self alike have life. Just over the edge of the soul's horizon is God—the Lord of life, the Father of spirits. This ever-living God has come forth to men bringing three gifts—the Holy Book, the Holy Man, the Holy Spirit. The Holy Book is given to us, the Holy Man is given for us, but the Holy Spirit dwells in us. Each gift, so far at least as it concerns us, depends upon the other two. As the fruit to the roots, as the fruit and the roots to the life-saps, is their substance related—but the last, the unseen, is first. The Holy Book was in the world for ages, yet God was not known. Its monuments became

stones of stumbling, its text overlaid by tradition, its light eclipsed; at the last, God was as mysterious as the burning bush, as terrible as the lightning-guarded Sinai, and as unapproachable as the Shekinah. In due time, to fulfil every hope of the Holy Book came the Holy Man—"God manifest in the flesh." "He was in the world, and the world was made by him, and the world knew him not." "He came unto his own, and his own received him not." Bethlehem's inn had no room for Him, and about three years after His ministry began, He was crowded out of the world. Nor books, nor parchments, nor letters did Christ write. Facing death with truths upon his lips which even the inmost circle of His friends could not bear, He reveals the Holy Spirit as the guardian of His reputation, and the sole executor of His last will and testament. He, the Spirit of truth, will perfect the Holy Book, will glorify the Holy Man, will abide in the Church forever. Henceforth God is manifest as Father, Son and Spirit, the Triune God. The earthly know not the Spirit, and to many born from above, He is as yet the God unknown.

THE TRIUNE ACQUAINTANCE WITH GOD.

On the side of human approach, the doctrine of the trinity is the doctrine of a threefold acquaintance with God. When Abraham Lincoln was nominated for the Presidency, few even of His own party knew him. Now there were three ways by which they might become acquainted with him, as indeed there are three ways of knowing every being. One might say, "What has he done? Let me study his works." Then, interested, he might say, "What is known of his life? Let me study his biography." And then, drawn to him by his sterling manhood, he might say, "Let me know

him, the man; let me into close oneness with him." We may learn about God in nature by His works, but if we stop here our altar must be inscribed as was that at Athens, "To the Unknown God." We may now open the Bible and read the life of God manifest in the flesh, its sorrows, its temptations, its victories. "Nature is God in mechanics;" Jesus Christ is God in mind and life; but Jesus is eighteen centuries away, and that is too great a gulf for our souls to span. We study the works of this First Cause, and wonder at His power; we study the life of Jesus, and pant after God, as the hart pants after the water-brooks. The panting is praying, and the praying is answered when the Holy Spirit brings the life of God into the soul. We walk with God, we live in Him, and He dwells in us. Henceforth we have fellowship with the Father, and with His Son Jesus Christ, our Lord. "God is something more than the great First Cause, a God in mechanics;" "something more than a God in history, a divine biography." He is now a personal friend, the lover of the soul. "Man has a body, but is a spirit." Man's body is the temple of the Holy Ghost; this Holy Ghost is ever speaking of Jesus to glorify Him, and Jesus is ever speaking of the Father; hence, the Holy Spirit gives us personal acquaintance with God by the touch of spirit with spirit. Hence, again, Father, Son and Holy Ghost is neither a "nominal nor an accidental" order of titles, but rather a "philosophical progress and culmination of truth." "Any transposition of this order would be violent, unnatural and self-destructive" (*Joseph Parker*). Hence, again, that sin—that somewhat against the Holy Ghost—hath never forgiveness, for God is not fourfold, but threefold, and beyond the Holy Spirit is nothing.

THE SPIRIT AND THE SOUL.

As in the natural creation when darkness ruled this master-builder brought forth light and life, as within the Virgin's womb He built the body of Jesus, so it is His work in the spiritual creation to build the mystical body of Christ. One said of Daniel Webster, "He looks like a cathedral!" not so bold is his thought as is the Bible fact, "Ye are the temple of the living God, your body is the temple of the Holy Spirit." God's palace is a temple and God himself is the architect; His working plans are in the Holy Book, and the one perfect living pattern is the Holy Man. After these plans and this pattern the believer, as the temple of God, is reared and furnished by the Holy Spirit. God's descent to us in love and grace issues in the work of the Holy Spirit in us, and our ascent to God in faith and love begins in the work of the Holy Spirit in us. Air, water, light and heat are absolute necessities to the material life. As the plant is organized it must breathe air and drink water; it must bathe in the light and heat of the solar beam, and then it will robe itself in glories more rich and varied than Solomon ever wore; so also must the human soul as it is organized breathe air, drink water, and bathe in the heat and light of the sun, but the sun of the soul is God. To the soul the Holy Spirit is breath or air; is living water; is fire, that is light and heat. The soul is to walk in the Spirit and live in the Spirit; that is, to breathe the Spirit, and drink the Spirit, and live in the light and heat of the Spirit—then will it arise and shine, then will it be transformed, then will it be clothed as with the sun, and changed from glory to glory.

There can be no personal interest in Christ without the Holy Spirit. No one

can say "Jesus, my Lord," without the Holy Spirit. He makes real the truth and the future life; He convinces of sin; He aids you to appropriate the atonement. The Holy Spirit comes near to man as in a duel with him, closes in with him, smites him hip and thigh, flesh and spirit, until he is laid low in the dust before Jesus. We owe to Him the prevailing prayer which brings salvation. The prayer circle is complete when God the Father, ready to hear, is on the throne of grace, God the Son, the Advocate, is at His right hand, and God the Spirit, the Paraclete in us, indites the prayer. If you would have the Father hear, pray in the name of the Son; if you would have the Son intercede, yield to the Spirit; for the Advocate puts no prayer into His censer which the Paraclete has not put into the heart.

MORE LIGHT.

Brethren, there is much light yet to break out of the Word of God. In whatever other direction this may be true, we may be sure that more and more is to be known of the Holy Spirit—The Spirit of truth—and of His work. It is needful to the proper balance of Scripture; it is needful that Christ may be glorified in the Church, and it is to be expected in this day of the ministration of the Spirit. We have yet much to learn respecting worship and prayer; we must yet see that fruit is emphasized and not service; the earnest of the Spirit, the witness of the Spirit, the fruit of the Spirit, the power of the Spirit, the love of the Spirit, and what it is to be filled with the Spirit, have yet to be fully unfolded to us.

—“O brother, however feeble thy talent, or humble thy world's position, thou art greater than the globe beneath thy feet, or the great stars that roll above thee.”

Give thanks unto the Lord, for He is good: for His mercy endureth forever.—Psa. 107: 1.



LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

JANUARY 1st, 1871.—On the first day of the week, the first day of the month, and the first day of the year, I would raise along the pathway of life yet another Ebenezer of praise. In memory of God's great goodness and mercy that has followed me through all the days, weeks and months of the year just closed, 'tis meet and right, as I pass over the threshold of another year, that I now raise a yet more enduring, exalted monument. It is done! And now I would call heaven and earth to witness the inscription, on this yet another, the last and highest top-stone, *Grace! Grace unto it!*

Sixty-three years^o have already been told on life's eventful journey. I have already entered upon what has been with thousands the last decade of life. How many of our cotemporaries have during the past year ended life's transient dream! The good Dr. Chalmers says, in contemplation of entering upon his sixtieth year, that he would regard this last seventh decade, when entered upon, as the Sabbath of life, and to be spent in preparation for his eternal rest beyond the grave.

As with many years that preceded it, the past year has been spent in extensive journeyings and in labors abundant. Eternal praises to the Holy Trinity for the many we have been permitted to see sanctified wholly, and the many added to the ranks of the newly saved, during the favored year. Thanks for the many brought into fellowship with Christ, that have been

enabled to abide in Him and bring forth precious fruit.

We entered upon the last New Year at Corning, N. Y. It was not as large a sphere as we might have labored in, in view of the many pressing calls from larger towns and cities. Many were blessed with the witness of purity and others with pardon, during our ten days' Home Camp-meeting. From this point the flame of revival began spreading to near and remote regions, until ere many weeks had passed a letter reached us, saying that about four hundred were subjects of the work.

Our next field of labor was the city of Geneva, where we held another Home Camp-meeting of ten days, the people flocking in from surrounding regions. Here, also, the Captain of Israel's hosts wrought in mighty power, permeating the city and adjacent towns with awakening, converting and sanctifying influences. But I must not linger.

After a few weeks we accepted an official invitation to the Geneva District Camp-meeting. And here, also, we witnessed marvelous displays of saving grace. Returning to our dear home by way of attending to our editorial duties for a few days, we were again on the wing. Time will not permit of a reviewal. Editorial letters, &c., will briefly tell the story of the manner in which by the Holy Spirit's teachings we were caught up and borne from place to place in answer to the call of the Churches.

The last few weeks have been spent in this our native city home. And here goodness and mercy are following us. Our calls abroad are numerous and unusually importunate. But emergencies constitute duties. The ways of the Lord are perfect. Of course, duty cannot call in two directions at once. Providence is God in motion.

In the order of a gracious providence we have been called to our new residence in Fifteenth Street, opposite Stuyvesant Park. It is indeed a commodious and pleasantly located home, which He who giveth us all things richly to enjoy has assigned us. In regard to our removal, special indications of the Divine favor have been given. Most sacredly and solemnly has the house and every thing pertaining to it been offered up to God—even our God.

One night, just as we were on the eve of our removal, I asked that in every thing my mind might be directed in relation to matters pertaining to our change of residence. Wonderful are the condescensions of Infinite Love! I awoke early, with the suggestion that it was the Lord's order that a Dedication Hymn be written. It seemed difficult to command the time needful. I took my blank sheet, and asking for matter and manner, was consciously assisted by the Divine Spirit in penning the following

DEDICATION HYMN.

O Thou Most High! in heaven adored,
While angels bow with veiled face,
And cry, O, Holy! Holy! Lord,
Behold! we worship from this place.

Though Zion's gates Thou lovest best,
In wondrous grace Thou dost ordain,
That Jacob's dwellings shall be blest,
And in them Thou dost live and reign.

And now, O Lord, behold and see!
Thy people in Thy name have met,
To dedicate this house to Thee,
Here let Thy holy seal be set.

And in this house wilt Thou abide?
We consecrate it to Thy name:
In every room and heart reside,
And here Thy hallowing grace proclaim.

Head of the Church! O! wilt Thou still,
Thy Church in this our house behold,
With greater grace Thy people fill,
Give power beyond the days of old?

Here let the Holy Ghost abide,
And Pentecostal gifts be given,
And Christ—the living Christ—reside
In human hearts made meet for heaven.

About ten o'clock that morning the verses were in the hands of the printer. Let God alone be glorified, when I record, that the dedication of the house was signally owned. Alleluia! The realizations of the hallowing presence of Jesus were almost overwhelming. A crowd were in attendance, and who of that company can ever forget the joyful, solemn, blissful hour? About twenty ministers of different denominations were present, and that God set the seal of His holy approval on "the Church in our house," our own hearts, and all present we doubt not, were divinely assured.

And now, with the opening of a new year, my soul is thirsting after a greater nearness to God. O, for a deeper and all-pervading baptism of fire! "Love, mighty love, my soul o'erpower."

SOUL SAVING.

It is said of the learned John Smith, "that he had resolved to lay aside other studies, and to travail for the salvation of men's souls, after whose good he most earnestly thirsted." Of Alleine, author of the "Alarm to Unconverted Sinners," it is said that "he was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and preaching." Bunyan said, "In my preaching I could not be satisfied unless some proofs did appear in my work." "I would think it a greater happiness," said Matthew Henry, "to gain one soul to Christ, than mountains of silver and gold to myself. If I do not gain souls I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door, than undertake this great work." Doddridge writing to a friend, remarks, "I long for the conversion of souls more sensibly than anything besides. Methinks I could not only labor but die for it with pleasure."

—"That Jesus loved us, is written in characters of gold."

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John 14; 26.

WALKS WITH THE COMFORTER.

REV. G. HUGHES.

OUR WALKING COMPANION.

"I worship Thee, O Holy Ghost!
I love to worship Thee;
My risen Lord for aye were lost,
But for Thy company."

The pleasure of a walk is largely dependent upon our associations. If we have a genial companion, who shares our confidence, and can beguile the tedium of the way by pleasant converse, each step may be rendered attractive and joyous. Man was not made to be solitary. The economy of grace provides a blessed Companion to journey with us, to converse with us, and to minister unto us. That companion is the HOLY COMFORTER.

The Comforter! What a cheering designation! How wisely adapted to our earthly circumstances! This world is full of darkness and sorrow. We need a Comforter, with qualities suited to our life-exigencies—one ever near, ready to respond to the varied experiences of our earthly career. In the Comforter promised to the disciples by the Savior, and so illustriously revealed under the present dispensation, we have such a traveling companion. Let us notice—

First—His exalted character. The names which He bears, and the offices which He graciously fills, bring Him distinctly before us. They have been grouped together thus: "Breath of the Almighty; Free Spirit; Good Spirit; Holy Spirit; Holy Spirit of God; Holy

Spirit of Promise; Power of the Highest; Spirit of the Lord God; Spirit of the Lord; Spirit of the Father; Spirit of Christ; Spirit of the Son; Spirit of life; Spirit of grace; Spirit of prophecy; Spirit of adoption; Spirit of wisdom; Spirit of counsel; Spirit of might; Spirit of understanding; Spirit of knowledge; Spirit of the fear of the Lord; Spirit of truth; Spirit of holiness; Spirit of revelation; Spirit of the judgment; Spirit of burning; Spirit of glory; Voice of the Lord; the Lord; God."

Now look at this inspired portraiture! What a concentration of excellences in the one person—divine excellences! He bears the august name of the godhead—is expressly called God. To Him are ascribed the natural perfections of deity—eternity, omniscience, omnipotence, and all the rest. The moral perfections, also, are possessed by Him, in infinite degree, and are revealed to us with all the resplendency of the latter-day dispensation.

Observe, too, His sacred functions here described: Life, wisdom, knowledge, counsel, understanding, prophecy, truth, witnessing to adoption, holiness, judgment—these are the high and holy functions of this glorious Personage.

In such a Presence, high, blessed, all-comprehensive, Divine, we may well prostrate ourselves with profound reverence, saying, adoringly, "Blessed, thrice blessed, thou HOLY COMFORTER!" He is indeed the fountain of life, the source of all good, the "Executor of the godhead," the Sovereign of the latter-day dispensation.

Second—The intimacy of His relations. If we were simply permitted to contemplate these excellences of character in this adorable Person afar off, it would detract largely from the interest of our theme. Such, however, is not the fact. It belongs to the ice-bound realm of

infidelity to indulge in these remote contemplations of deity. To the dwellers in that frigid zone, God is indeed on the throne of the universe, "high and lifted up," glorious in character, swaying a mighty scepter, controlling the movements of the worlds. But, He is not cognizant of the minutia of individual human life. Christianity, however, teaches us better and brighter things. It brings God nearer. First, in the person of the incarnate Jesus—now in the person of the Holy Spirit. God is near, divinely near, precious near, comfortingly near. The relations of the Holy Spirit with saintly life are so intimate, as to make Him really our daily companion—to walk with us, to talk to us, to sympathize with us, in all our mournful allotments, to bear us over rough places, to defend us against malignant attacks, to give us a gracious uplift in every hour of need.

The blessed Comforter, our traveling companion, is so near that we can see Him, hear His voice, feel His *touch*, be cognizant of His gracious communications. We apprehend His presence by faith—

"Faith lends its realizing light,
The clouds disperse, the shadows fly,
The Invisible appears in sight,
And God is seen by mortal eye."

What Bible testimony have we to these intimate relations of this Divine Person, The Comforter? Much. The Psalmist says, "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." This is peculiarly verified in these New Testament times. The apostle opens to us this great verity in writing to the Corinthians: "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

Here these intimate relations are beautifully presented. The believing soul is the temple of God in the person of the Holy Spirit. He has entered in to dwell there. Its wide and magnificent avenues, its capacious chambers, its measureless domain—all filled by this glorious Presence. He walks there, up and down, far and wide—every step is full of light, and life, and joy, and comfort, and glory. We may hear His stately steppings, and the music of His voice. He breathes upon every faculty of the soul and there is life. In all the vast realm of interior being He says, "*Let there be light!*" Responsive to His voice, the whole new creation is bathed in light.

O, beloved, are you conscious of this interior Presence? Do you thus know the Holy Ghost? Are you familiar with His luminous countenance, and joyous footfall, and charming voice—as The Holy One, dwelling in you, and walking in you? No wonder this consciousness, when it becomes clear and vivid and strong, thrills every fibre of redeemed being with ecstasy.

In further confirmation of this fact of personal intimacy, we have many other passages. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." Here we are said to walk in Him. We are one with Him, and He is one with us. Again, "If we live in the Spirit, let us also walk in the Spirit." He is walking in us, and we walking in Him. How delightful! We need to cherish this thought of personal intimacy with the Spirit, until, by faith, we apprehend, vividly, His nearness, and we bask in the light of His countenance.

—God is no longer as a distant fixed star, but as the glorious sun shining in his meridian splendor. I long to have more of His noonday glory shining in my soul.—M. L.

"Out of Zion, the perfection of beauty, God hath shined."—Psa. 50; 2.

THE BEAUTY OF HOLINESS.

REV. JESSE S. GILBERT.

THERE is in every normal human mind a natural and instinctive love of beauty. Even a little child will stretch out its tiny fingers to catch a shining and pretty object; and will look up in sweet wonderment at the bright and twinkling stars.

This element in our nature is proper, because God implanted it. It is part and parcel of our very being. God ministers to it. The earth is full of brightness and beauty. The Word of God is full of beautiful sentiments and expressions. Even in point of literary beauty, Job surpasses Homer, and David tunes a more entrancing lyre than Whittier or Tennyson. This faculty of our nature, like every other faculty, may be perverted. In claiming to minister to our love of the beautiful, we may give the reins to pride, or bow down before the altar of fashion. But this is no argument against the proper use of this glorious part of our nature.

There are many different kinds and degrees of beauty. There is the beautiful in nature, in art, in literature; but the highest type of beauty is moral beauty. To this David referred when he offered that prayer: "And let the beauty of the Lord our God be upon us." The beauty of God is His moral excellence; not His power, or wisdom, or omnipotence. It would be folly for us to pray that these latter may be upon us; but His *beauty*, His holiness may be upon us. "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Holiness is beautiful. "O, worship the Lord in the beauty of holiness!" is

the exhortation of the Psalmist. Truth, gentleness, meekness, love, mercy—are not these beautiful? And are not their opposites—falsehood, wrath, revenge, hatred, and malice—repulsive?

When the Church becomes anointed by the Spirit of purity, she is said to put on her beautiful garments.

Even the world recognizes and feels the beauty of holiness. Cant and pretense are despised by all, but real purity of heart and life commends itself even to the worldly and carnal. They may not seek to attain such purity, or even wish for it; and yet they feel its power and beauty. The brightly burning candle, placed in the candlestick, gives out its light "unto all that are in the house." A dead, cold Church has no attractive power. There is no beauty in the soiled garments of sin, or in the gaudy tinsel of pride and worldliness.

Holiness is the very atmosphere of heaven.

Palms and white robes, crowns and harps, gates of pearl and golden streets, cannot make a heaven to him whose heart is not in sympathy with God and His holiness. Heaven, it is true, is a place; but its outward, material beauty is simply the reflex and exponent of its inner spiritual beauty. "Blessed are the pure in heart, for they shall see God."

"And let the beauty of the Lord our God be upon us."

TREAT SATAN COOLLY.

Said one to another: "How is it, brother, that the Tempter seems to trouble you so little?"

"Because I treat him so coolly," was the answer.

It is always the better way, under all circumstances, to treat his satanic majesty coolly. If Eve had treated him with proper coldness, and not turned aside to listen to his subtle reasonings, she had never been turned out of Paradise.

THE CROSS.

MRS. I. M. HARTSOUGH.

"And whosoever doth not bear his cross, and come after me, cannot be my disciple."—Luke xiv. 27.

The cross may be very heavy
Thou, Christ, would have me bear,
It may be very painful,
And rugged oft and bare.

Cho.—But the cross, my blessed Savior,
That Thou didst bear for me,
In agony exceeded
The cross I bear for Thee.

It may be hid, and covered
From every eye but Thine,
And none of those around me
May know this cross is mine.

Cho.—But the cross, my blessed Savior, &c.

The flesh may be sorely wounded,
And bleeding, too, and torn;
The heart be crushed and broken
By sorrow, grief, and scorn.

Cho.—But the cross, my blessed Savior, &c.

I ask not to have it lifted
Till Thou shalt see it's best,
But bear it without murmur,
And seek the promised rest.

Cho.—But the cross, my blessed Savior, &c.

I know in the great hereafter,
To me Thou'lt plainly show
That heavy crosses were needful,
And the reason it were so.

—Love to Christ smooths the path of duty, and wings the feet to travel it: it is the bow which impels the arrow of obedience; it is the main-spring moving the wheels of duty; it is the strong arm tugging the oar of diligence. Love is the marrow of the bones of fidelity, the blood in the veins of piety, the sinews of spiritual strength; yea, the life of sincere devotion. He that hath love can no more be motionless than the aspen in the gale, the sear leaf in the hurricane, or the spray in the tempest. As well may hearts cease to beat, as love to labor. Love is instinct with activity, it cannot be idle; it is full of energy, it cannot content itself with littles; it is the well-spring of heroism, and great deeds are the gushings of its fountain; it is a giant,—it heapeth mountains upon mountains, and thinks the pile but little; it is a mighty mystery, for it changes bitter into sweet; it calls death life, and life death; and it makes pain less painful than enjoyment.—*Spurgeon.*

That ye might be filled with all the fulness of God.—Ephes: 3; 19.

FULL SALVATION.

MRS. M. N. VAN BENSCHOTEN.

"HOW can I secure the uninterrupted 'communion of the Holy Ghost?'"

If you mean by that, salvation from all sin, so that the Holy Spirit shall have entire possession of your soul, becoming an Abiding Guest to you,—no more coming and going, but abiding "forever,"—we answer:

The expression of this desire implies, that you believe that Christ is both able and willing to save you to the uttermost, and to save you *now*. This must be settled beyond a doubt.

Again, you must be willing to seek it *definitely*. It is not enough to say you desire a "deeper work of grace," "more religion," or a "new baptism of the Holy Ghost." These are all well, but they are not synonyms for *entire* sanctification. The latter is a work wrought by the Holy Ghost in the heart of the believer; the others are blessings which come to us all along the way to heaven. A fearfulness or reluctance to being known as a seeker of entire holiness will greatly hinder the work. Satan has detained thousands of souls right here. You must be willing to be known as a seeker of entire sanctification.

Then, it is to be supposed that this desire is most intense on your part; that since you have caught a glimpse of the power of Christ's blood, sin has become abhorrent and intolerable. You cannot rest day or night, but are constrained to cry—

"My heart-strings groan with deep complaint,
My flesh lies panting, Lord, for Thee,
And every limb, and every joint,
Stretches for perfect purity."

"I cannot rest till pure within,
Till I am wholly saved from sin."

This holy desire increases, until to be whiter than snow will appear inexpressibly glorious and desirable; and it will be easy to count all things but loss, for this knowledge of Christ our Lord.

This brings you to the first condition to be met, an *entire consecration* of your whole being to God, unconditionally and forever. If your desire for this pearl of great price is strong and mighty, it will be easy to sell all, that you may possess it. God meets you here and pledges *His Word* that having met this condition, having made this full surrender, He will receive you and will sprinkle clean water upon you, and ye shall be clean. You are now to take the second step, to *believe God* unfalteringly—believe that He doeth it, because He says He will. And in the moment you thus believe with all your heart, the work is wrought, for God cannot lie.

You are to guard here, and look to Jesus alone; should you look at yourself to see how different you are, or what your feelings are, your faith will falter. You are to look alone to the promise of God, and venture freely.

O, what a wondrous God is ours! How easily and mightily He can save us, when we *will* Him to do it! It is His own glorious purpose, to accomplish which His only Son was not too large a gift, too great a sacrifice.

—To see Jesus clearly with the eye of faith, is to see the deep opening a way from Egypt to freedom's shore; is to see the water gush full and sparkling from the desert rock; is to see the serpent gleaming on its pole over a dying camp; is to see the life-boat coming when our bark is thumping on the bank, or ground on rocks by foaming breakers; it is to see a pardon when the noose is round our neck, and our foot is on the drop. No sight in the wide world like Jesus Christ, with forgiveness on His lips, and a crown in His blessed hand!—this is

worth laboring for, praying for, living for, suffering for, dying for. You remember how the prophet's servant climbed the steep of Carmel. Three years, and never cloud had dappled the burning sky: three long years, and never a dew-drop had glistened on the grass, or wet the lips of a dying flower; but the cloud came at last. No bigger than a man's hand, it arose from the sea; it spread; and as he saw the first lightning's flash, and heard the first thunder's roll, how did he forget all his toils, and would have climbed the hill not seven, but seventy times seven times, to hail that welcome sight! It is so with sinners so soon as their eyes are gladdened with a believing sight of Christ; when they have Christ, and with Him peace.—*Dr. Guthrie.*

[Our beloved sister, and excellent correspondent, Mrs. Mary D. James, thought recently that she was nearing her heavenly home. Standing thus on the margin of the celestial land, she penned the following lines. God has, however, graciously restored her, and given her a new lease of life, for which we thank Him.—E.D.]

HEAVENLY GLIMPSES.

MRS. MARY D. JAMES.

I'm dwelling now in Beulah—
The glory's just beyond!—
I see the heavenly city,
I hear the thrilling sound
Of sweet celestial music—
"The harpers" round the Throne—
The blood-washed band—adoring
The Great Incarnate Son!

The glories of the ransomed
My wondering spirit thrill!
Sweet odors wafted to me
From beauteous Zion's hill!
Oh, heaven! glorious heaven!
Home of the pure and blest—
Where many weary pilgrims
Have found a blissful rest!

And I shall soon cross over!
The welcome word will come
From my own loving Father,
"Come home, my child, come home!"
How gladly will I hasten
That happy host to meet,
And worship with the ransomed
At my Redeemer's feet.

—"Union for the sake of the union" has been a political watchword; union in prayer, for the sake of the world lying in wickedness, should become the watchword of the Church.

The Precious Word.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law."—Psa. 119: 18.

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

THE SAINTS' REFUGE.

MARCH 6.—"The Eternal God is thy refuge."
Deut. xxxiii. 27.

There often occur times when the man of God needs a refuge—when unless he can find a harbor, his poor vessel is sure to be driven upon the rocks, all his own resources being utterly insufficient to enable him to outride the gale. For in going to heaven, the course is as much varied, and subject to as many vicissitudes, as in going to some port in a far off land. Sudden storms of temptation often sweep down upon us. It is a great comfort to know that there is a harbor of refuge to run to as soon as the hurricane begins. There are times, too, of gladness when, if danger is not so palpable, it is equally near. In times of success, when our ambition is crowned, when success waits on our endeavors, how subtly then does the tempter come, and how liable are we to be ensnared in the toils of spiritual pride. But, in fact, there lurks danger everywhere, and we are everywhere to be on our guard; and when our trials press with a burden that cannot be borne, when temptation comes with a blast that would prove disastrous, when our circumstances are such that we must find shelter to be safe, then how blessed the consolation—"The Eternal God is thy refuge." That refuge *never* fails.

EVERLASTING ARMS.

MARCH 13.—"Underneath are the everlasting arms."—Deut. xxxiii. 27.

We sometimes sing with great comfort to our souls—

"How can I sink with such a prop,
That holds the world and all things up?"

I wonder how Mr. Muchafraid dares to show his face in the presence of such a truth. But then, Unbelief and Weakfaith are distantly related to one another. Some

of the same blood runs in their veins. They take many *alias's*, and are as tenacious of life as a cat. Unbelief says he is sure to fall. Weakfaith says he fears he cannot stand; but God says, "Underneath are the everlasting arms." If you fall you will but fall into those arms; if you cannot stand, still those arms are waiting to catch the fainting pilgrim.

What love is expressed there—what compassion—what tenderness! The mother clasping her babe to her bosom, shielding it from harm, supporting it in weakness, and ministering to its every need, is the fitting illustration of the truth that underneath are the everlasting arms. In days of sceptical criticism, which is as cold as it is dangerous, we are not afraid to be reckoned believers, nor ashamed to grasp the precious truth that we have a personal God on whom we rely. We are sorry indeed for those who have not this comfort, but we rejoice that our God is He who declares, "Even to old age I am He, and even to hoar hairs will I carry you; I have made and I will bear, even I will carry and will deliver you."

THE GOD OF ALL GENERATIONS.

MARCH 20.—"The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob."—Exod. iii. 15.

We are apt to suppose that God is peculiarly the God of some people, or the God of some age, and that we are less favored than they. How often have I heard Christians speak of the saints of former times, and deny that there were any equal to them now. How often have we dwelt in rapture on the visits which God in many ways paid to His ancient people, on the glories of the sensuous services of the Temple, on the privilege of personal contact with Christ, and perhaps we have been foolish enough to sing—

"I should like to have been with Him then."

Depend on it, there were never so many helps to a saintly life as now, and if we are not saintly a great condemnation awaits us, from the exalted position that with fewer advantages others have attained.

But if it could be successfully proved that God were capricious, that He could not be depended on in all ages alike, that He was

different yesterday from what He is to-day, and may be expected to change in His relations to men for ever; then not only would much Scripture truth be overturned, but we should lose even respect for such a God. God capricious, and unequal! Nay, let the thought be banished forever. The God of your fathers is the same. He declares, "This is my name for ever, and this is my memorial to all generations."

THE GOD OF ALL MEN.

MARCH 27.—"The God of Abraham, the God of Isaac, the God of Jacob. This is my name for ever."—Exod. iii. 15-16.

I suppose it is the weakness inseparable from fallen humanity that makes us think God is specially favorable to some men. We think of Him as our Father, and then we refer to our own fatherhood. Have we not too often our special favorites? And do we not in society continually meet with men who only see goodness in certain types of their fellow-men, and are consequently narrow in judgment and bigoted in action? And we are apt to think that God has similar characteristics, and can only give His special blessing to a certain order of men.

It is hardly possible to conceive of three men more different than Abraham, Isaac, and Jacob, and yet God declares He is the God of each and of all, and says, "This is my name for ever." Abraham—the mighty prince, full of valor as of faith, as ready to take the field and fight against oppressors as to bow the knee and worship God; as generous as he was mighty—he was the friend of God. Isaac—how different! the calm, contemplative man, loving his home, and the sweet hour of meditation and prayer—shrinking from the activities of more robust men—yet he, also, had God for a friend! Jacob—how different! the politician, the self-seeker, the plotter, the cruelly selfish man!—and yet God took note of him, and changed his heart and life, and made him a princely man. And God specially reveals himself as the God of these three men. It is His name for ever. Then, however different *you*, my reader, may be from others, you can claim the interest of God. He is yours also, whatever your peculiarities—yours forever, if you serve Him faithfully.

THE FIRE EVER BURNING.

S. B. SHAW.

"The fire shall ever be burning upon the altar, it shall never go out."—Lev. 6: 13.

Fire in Scripture is a symbol of the presence of God, as in the case of Abel, Gen. 4: 4, Abraham, Gen. 15: 17, Elijah, 1 Kings. 18: 38; and at the dedication of the Tabernacle, Lev. 9: 24. By faith and works the priests kept the fire continually burning on the altar in the Tabernacle. So by faith and works we, under the influence of the Holy Ghost, must keep the fire continually burning on the altar of our hearts. For we live in the true Tabernacle which God pitched, and not man—Heb. 8: 2. Christ is to the believer as a refiner's fire, Mal. 3: 2. May the refining fire go through every heart and burn up the dross of base desire, and sanctify the whole! He has promised to baptize us with the Holy Ghost and with fire—Matt. 3: 11. "Every man's work shall be made manifest, for the day shall declare it; because it shall be revealed by fire, and the fire shall try every man's work of what sort it is,"—1 Cor. 3: 13. "The Lord's fire is in Zion and His furnace in Jerusalem,"—Isaiah 31: 9. "But sinners in Zion are afraid, fearfulness hath surprised the hypocrites: Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppression, that shaketh his hands from holding bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil, he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure: Thine eyes shall see the King in His beauty; they shall behold the land that is very far off."—Isaiah 33: 14-18.

CHRISTIAN FORGIVENESS.—As a seal leaves a mark of itself in the wax, whereby it is known; so it is with every one who has a readiness to forgive others; for by it the Christian may know that God hath sealed the forgiveness of his sins upon his heart.

—Cawdray.

WORDS OF COMFORT—No. 4.

ANNIE S. BARTLETT.

"Patience and I have traveled hand in hand so many days
That I have learned to trace the lines of sad, sweet beauty
On her face, and all its veiled depths to understand;
Not beautiful is she, to eyes profane—
Silent and unrevealed her holy charms;
But like a mother's, her serene, strong arms
Uphold my footsteps on the path of pain."

"But let Patience have her perfect work"

This little sentence is at once a gentle admonition and kindly word of advice. For it pre-supposes that all who hold to their lips the foaming chalice of life, must needs have patience, and that patience must have some particular work to perform. And that it must be a perfect work—*entire*, and wanting nothing.

In every position, whether affluent or adverse, in sunshine or storm, we all have something to try our mettle. We are hedged in on every side by trials, and temptations, which will arouse all the innate possibilities of our temper and character. And so we must needs cultivate this Christian virtue to enable us to bear cheerfully every trial which comes to us in our daily life. Whatever our circumstances may be, we are unable to cope with them skilfully and resolutely unless we have patience and faith in God. Faith is another of these Christian virtues, and one of the sweetest and purest of the charmed sisterhood of graces. Patience and faith go hand in hand. For "faith worketh patience," and patience cannot dwell alone in any human heart. And so, one by one, each at the call of the other, quietly and gently, they come to minister to our need, and brighten all our ills and sorrows.

Patience is not merely a gift to be transmitted from one to another—from parent to child—from friend to friend—but a virtue to be cultivated day by day—a gem to be polished by constant use, until perfected, she glows and sparkles like millions of diamonds in the coronet which crowneth at last the fair brow of the victor.

Patience, so sweet and lowly, is not beautiful to eyes profane. They cannot appreciate her many charms. But to those who love and cherish her, she hath a beauty that is a joy forever. Not partial in her choice

for any, she cometh alike to the palace and the hut, to the strong and the weak—wherever she findeth a welcome, there will she abide. Patience cometh to our hearts not as an idle guest, but as a toiler in our life-work. Oh, my dear ones, open wide your hearts and let this sweet sister in! You will never regret her sunny presence, and constant attendance upon your mission in this life. No matter how dark the clouds, or heavy the storm, or severe the sorrow, they will be easier borne by the magic touch of her influence and blessing. The strong and brave should clasp her closely to their hearts—she will be a faithful companion, going with them into every temptation, every battle, every scene of their life. To the weary-hearted, to the sorrow-smitten, to the suffering invalid—to you all she will come sweetly and gladly to minister to your needs.

Oh, voyager over the rough sea of life, your frail bark will be tempest-tossed all the time, unless you have Patience as your constant companion and guide. Her companions may all be with you, but the circle will not be complete without her at the helm. In fair weather, with gentle breezes and golden sunshine all around you, she will smile and sing. And when the storm-king is abroad and danger is near, as your bark bounds quickly over the white-capped billows, Patience is on the alert, brave and strong. Through her efforts you will enter the quiet haven of eternal rest.

Patience hath such a wondrous power among her followers, that they have accomplished untold success in every department of labor since the world began. Consult the archives of the ages and you will learn what she hath been to mankind. Success has been realized in various departments which never could have been wrought out to such perfection without her influence. In art, science, letters, religion—in fact in every realm of activity, Patience has achieved great triumphs. Obstacles have melted away under her sunny smile. Therefore, let Patience have her *perfect work*, if you would succeed,

"O my beloved, earth's golden visions fade,
And one by one life's phantoms-joys depart;
They leave a sudden darkness in the heart,
And patience fills their empty space instead."

The Tuesday Meeting.

"And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

Opened with singing—

"Paschal Lamb by God appointed,
All our sins on Thee were laid;
By Almighty love anointed,
Thou hast full atonement made."

A large number of requests, written and verbal, were presented, with thanksgivings for answers to prayer. Dr. Lowrey presented our requests and thanksgivings to the throne, followed by Dr. Palmer.

Mrs. Palmer read a part of Matt. 5, remarking that this sermon was by the Prince of preachers, Jesus himself, and is the foundation of all Gospel sermons—the model sermon of all teachers and preachers, and one that we would do well to copy. "Blessed are the poor in spirit." We must be poor, must *feel* our need, before we seek a supply. "I dwell with him also who is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." "Blessed are they that mourn, for they shall be comforted; and the meek, for they shall inherit the earth, and shall delight themselves in the abundance of peace." To them that mourn shall be given "the oil of joy for mourning, and the garment of praise for the Spirit of heaviness." Let us ask the blessed Spirit to put within us an intense desire, a hungering and thirsting—we cannot beget it in ourselves. He must do it for us. Then shall we be filled. God hath said, "Be filled with the Spirit." He who said, "Blessed are the pure in heart," also inspired the prayer, "Create in me a clean heart." He who taught us to pray, "Wash me and I shall be whiter than snow," now says, "I will, be thou clean." Let us, by an entire surrender and perfect trust, come right under the flowing blood, and we

shall be made clean. Our God can teach us how to rejoice and be exceeding glad even when reviled. We are the *salt* of the earth, the *light* of the world. O, that the Spirit would give us to feel that the salt may lose its savor, the light may become obscured. Christ must be in us, and shine out in every act. Praise the Lord, to this heart the way grows brighter and brighter. After more than fifty years walking with Jesus, it is more glorious than ever.

A DOXOLOGY.

Dr. Palmer.—"O that men would praise the Lord for His goodness, for His wonderful works to the children of men!" My heart is going out in doxologies of praise. Tomorrow, the ninth of February, is one of those marked periods in my life-history which I have called my double birthday. On my journey the dial marks seventy-seven years, and sixty-four since my name was consciously enrolled as a candidate for immortality and eternal life. Would that I had been more faithful and attentive to my high and holy calling. The blessed Bible says, "It is not by works of righteousness that we have done, but of His mercy He saveth us." God has been true to all His great and precious promises. For several mornings past, on first waking, the blessed Comforter has brought to my remembrance the words, "Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fires, thou shalt not be burned, neither shall the flame kindle upon thee; for I am the Lord thy God." Bishop Simpson, in preaching, many years since, upon the text, "The glory which thou gavest me I have given them, that they may be one, as we are one," said "it was the glory of saving the world." This was the work Jesus came to do. We have the privilege of being workers together with Him, for without Him we can do nothing. Holiness is a gift of power to win souls. A holiness that repels is not the kind that Jesus approves. It is said, "They shall still bring forth fruit in old age."

DIVINELY KEPT.

Sister Searles.—“I have been obliged to endure hardships for many years and to hold on. Some three or four years ago I used to be coaxing the Lord to take me home to heaven. Now I feel if I should live a hundred years I could not tell all the story. I have been thinking how much God loved the world, when He gave His only begotten Son to redeem it. Let us never think of giving up—never, never, never! Our faith will be tested many times, but God will give us the victory.”

A Stranger.—“It is some years since I had the privilege of attending one of these meetings, and while sitting here I have been contemplating the motto over the door, ‘Holiness to the Lord.’ It is a good motto. It never fails. No better motto to fight the battles of God under. God has kept me when all else failed. I realize to-day the efficacy of the blood that saves to the uttermost.”

GERMAN TESTIMONY.

Rev. Charles Reuss.—“Ever since last Tuesday evening I have wanted to come to this meeting, to tell what wonderful things the Lord has done for me. I have preached the Gospel for nine years, and several times I have stepped over into the promised land, but have been driven out again, or had to retreat. But now I have entered the promised land with the full intention of remaining, and find it indeed the land of Beulah. Mrs. Lowrey’s experience of believing the promise, for a year helped me; but it is far better to know it for one’s self. I used to question as to whether there was any direct witness of the Spirit to the cleansing efficacy of the blood of Jesus, but there is no questioning now—the witness is clear and indubitable. I wanted to know it, in order to lead my people (my German Church in Hoboken). It was on Tuesday evening last, a very stormy night, and only fourteen present. I had taken a little book to read, as I was early. I was so interested that I read it to my people, and we all got down in the little room and the power of the Lord came down on all present, and six with myself said, ‘I see it! I see it!’ The Church is so changed

since that night. We have had glorious times. My local preacher said he had not thought much on the subject of holiness, but since his minister said it was so, he must and did believe it, and requested them to pray that he might be wholly sanctified. I have been trusting for one week, and it is brighter and brighter. Last Sabbath I preached on a sanctified temper.”

Another German Minister.—“We will praise the Lord we can go along together now, Jesus being with us 365 days in the year. We must not be afraid of being buffeted. God can take care of His own. God has His own way of keeping us down. ‘Blessed are the meek, for they shall inherit the earth.’ The redeemed stand by faith in God.”

MORE DOXOLOGIES.

Rev. G. Hughes.—“This seems to be a time for doxologies—I see a doxology in many a countenance, and there is, undoubtedly, one in many hearts here. And no wonder, since the meeting had such a beginning—beginning with Jesus, and in Jesus. The lesson of the Beatitudes read, is indeed beautiful. My precious wife often says, ‘Why don’t the ministers preach the 5th chapter of Matthew to the people?’ Well did sister Palmer say, ‘It is the foundation of all preaching.’ Why, these Beatitudes constitute one of the magnificent palaces of our Zion. The Psalmist says, ‘Consider her Palaces!’ This is one—how glorious! But we must stoop in order to get in—Gospel salvation begins in self-crucifixion. ‘Blessed are the poor in spirit, for theirs is the kingdom of heaven.’ But when we get in, we find the walls covered with inscriptions of righteousness and pictures of truth. I said this was a time for doxologies. Dr. Palmer has a large one, swelling in his heart, growing out of 77 years of merciful divine dealing—and I, in my humble sphere, have one in my heart, too, being once a skeptic as to holiness specialties, now rejoicing in this great salvation—Glory to my triune Lord!”

Mrs. L. R. Smith, of Philadelphia.—“A doxology of praise is in my heart. I have heard of this meeting with the hearing of the ear, but never have mine eyes before beheld it. At Manheim Camp-meeting God

answered my prayer for a clean heart. It was while repeating the words of the poet:—

"No bleeding bird, nor bleeding beast,
Nor hyssop branch, nor sprinkling priest,
Nor running brook, nor flood, nor sea,
Can wash the dismal stain away.

Jesus, Thy blood, Thy blood alone
Hath power sufficient to atone;
Thy blood can make me white as snow;
No Jewish type could cleanse me so."

My faith took hold on the Crucified. There was a complete consecration. I was crucified to the world, and then came the fire into my soul. No one could convince me that Jesus did not do the work. I want to tell of Jesus and the blood, rather than my trials. I want not only to believe in the cleansing, but in the power to appropriate all the strength there is in Christ for me."

POWER OF TESTIMONY.

Dr. Ball.—"I was converted through testimony. Then I was led to inquire, 'Who shall deliver me fully?' One declared God had delivered him. I went to work to seek Christ as a Deliverer, and I found Him my Sanctifier. I found Jesus was the one alone to rely on. Give up all self-effort. Don't separate Christ and consecration. While you thus consecrate yourself, believe God accepts."

Dr. Lowrey.—"I am pleased with the testimonies, and the sincerity with which they have been uttered. It is manifest they know the truth they utter. The revival of holiness is only another name for revivals of religion. Holiness is religion. Holiness is the religion of the Bible. Holiness means work—it is the root and power of religion. Holiness is a business coat, not for dress parade—to use for feast and leisure, and where we shall lose nothing. The definition of holiness is, religion—it is the whole of religion—the parts are inseparable, in indissoluble wedlock."

Mrs. Lowrey.—"It was when the words—

'The cleansing stream I see, I see,
I plunge, and oh, it cleanseth me!'

were sung, that I felt the power within. All can and must be consecrated to God. The pen, music, all—Frances Ridley Havergal had to make thorough work and give up all."

A Sister.—"I know what it is to rejoice in Christ. I can say hallelujah on a bed of affliction."

WORDS TO INQUIRERS.

Mrs. Palmer.—We know that many of those present are so trusting in Christ as to realize a present salvation. But many are longing for full salvation. My intense desire is that they may this hour so come to Jesus as to hear Him say, "I will, be thou clean." Jesus is verily present, and will give strength to make the *entire surrender*. And entire surrender and perfect trust bring us right to Christ. Give up all anxiety about joyous feelings. This was the last point at which *my* will yielded. The Word and the Spirit whispered, "Reckon yourself to be dead indeed unto sin, and alive unto God through Jesus Christ our Lord." "Presumption," said the Tempter, "to believe without joy—you'll be deceived!" I cried, "Lord, help me, I will believe—I do *now* 'reckon myself to be dead indeed unto sin, and alive unto God through Jesus Christ our Lord;' and if Thou wilt strengthen me, I will continue to believe, and praise Thee for salvation from sin, as long as I live, if I am forty years without a joyous emotion." The Tempter said, "What presumption!" After several days of struggle I was asked by a good minister if I enjoyed the blessing of entire sanctification. I felt hardly prepared to answer, but replied, "I have dared to 'reckon myself dead indeed unto sin, and alive unto God through our Lord Jesus Christ,' but it is constantly suggested that it is presumption to believe with so little evidence." The dear brother said, "Never say, presumption, in daring to believe God—presumption lies in daring to doubt." I thought I believed before, but now I did believe, and began to praise God. The almost overwhelming baptism of joy and love came, and has often been repeated since. Make the surrender afresh, just now, with the resolve to believe NOW.

Those who would do so were requested to rise. Many responded, and considerable emotion was manifested while we joined in the consecration hymn and prayer. It was, we trust, the hour of full salvation to numbers.

Our Letter Drawer.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6th vs.

SOUTH AMERICA.

(From our own Correspondent—Rev. J. H. La Fetra.)

Our general work is taking much more definite shape, and we shall soon be able to extend the work more vigorously. God is with us and going before us and raising up helpers and supporters where we least expected to find them.

Brother J. P. Gilliland and wife and child are the last to arrive from Peru. Brother G. was sent out for the fleet work at Pablion de Pica, but hearing that that port was blockaded and the fleet gone, he stopped at Callao, and from thence he went to the Lobos Islands, where he labored successfully until the Chilian fleet destroyed the guano works there. He then went to Lima, and has remained there in the midst of the war embarrassments and dangers nobly and boldly laboring for God, and was almost the last of the foreigners to leave. He came to Copeapo, and will unite with brother Lucius C. Smith in the school and Church work there. Brother Smith writes under date of the 1st inst.: "He is a man full of faith and the Holy Ghost, and through his instrumentality I have been greatly blessed. I consider him exactly the co-worker that I need, and I have faith to believe that the Lord can use us gloriously, and that there will be work for us all. We will extend the work to Caldera (the port of Copeapo, fifty miles away) and to the mines, and so will be fully occupied."

Notwithstanding so many of the workers in Peru and Bolivia have come to us, there is still need of many more. We have five positions ready now, and have requested brother Taylor to send us the workers to reach us by the 1st of March. Our loss will be very great if they do not come.

The entire force of our mission on the coast is now concentrated in Chili. The war, which has been in progress nearly two years, has been carried on entirely on the Bolivian and Peruvian territory, and so has

left Chili undisturbed. As fast as our missionaries have been driven from their fields at the north, and their school and Church work broken up, we have invited them to Chili, and the Lord has wonderfully opened places for them. Some have taken the places left vacant by the departure of some of our workers who have been compelled to return home on account of ill health, while the rest have entered new fields. Short as has been our mission on the coast, it has had quite as remarkable a history as the mission of the Church in India, in its early years.

HOLINESS AMONG GERMANS.

DEAR BROTHER:—Enclosed I send you seven new subscribers for the GUIDE, the result of my wife's effort to circulate this precious magazine. Our time of labor expires with next month, but we are anxious to place this monthly visitor, with its glorious full salvation messages, into as many families as can read and understand English enough to be benefited by it.

The Lord has been very good to us. He blessed our labors abundantly. An almost abandoned mission has been developed into a well organized Church, souls have been saved, a beautiful Church has been built, with a small debt remaining on it. German Methodism is established, and last, but not least of all, the much longed for blessing of perfect love has been bestowed upon us and some of the members, and a hungering and thirsting after it on the part of many has been created, which we trust may soon find satisfaction in Him, who has been made unto us of God "wisdom, righteousness, sanctification and redemption."

The remaining few weeks of my term of labor with this Church I propose to use to the best of my ability to lead as many as possible into the land of rest—

"The Beulah land, where corn and wine,
And all His riches are fully mine."

Remember us in your prayers. Our altar was filled last night with earnest seekers for this baptism of love. My clear testimony of this glorious experience incites the people to long for it. Glory be to Jesus!"

HOBOKEN, N. J.

CHAS. REUSS.

Our Social Meeting

GOLDEN TEXT.—“Beloved, let us love one another.”—
1 John, 4: 7.

NOTE:—We shall be glad to have those who would like to give a testimony concerning the great salvation, to send us a few lines on a postal-card. Those who cannot attend the *Tuesday Meeting*, can speak for Jesus in this way.

—Mrs. Thos. Sherwood, Brockville, Ont.: “Glory be to my precious Savior, for the last half century He has been my satisfying portion, and to-day He saves me to the uttermost. Like the sainted Fletcher, I want a gust of praise to fill the world.”

—Mrs. J. Gray, Tortogony, Ohio: “Ever since we parted with you and dear sister Palmer at Toledo, on our return from Lakeside Camp-meeting, I have felt the importance of holding up the banner of holiness, as she requested me when parting. Jesus is my all and in all. He keeps me by His power, every hour.”

—Harriet Wagner, Clarksburg, West Va.: “I was deeply convicted of the necessity of holiness of heart. I earnestly sought it, and received the witness of the Spirit Nov. 17th, 1879. Since that I have been wonderfully kept by the power of the Lord. I am glad I can say that I love the Lord with all my heart.”

—Mrs. F. E. Frisbee, Waverly, N. Y.: “I am following on to know the Lord. I have a longing expectation of attending God’s ordinances, knowing that these will strengthen me. I have sweet communion with the Lord daily. The arms of the Beloved encircle me. He is the lifter up of my soul.”

—Mrs. Fannie Brown, Eagle Corners, Wis.: “The Father of our Lord Jesus Christ has, in great love, emptied my heart of all sin, filled it with pure love, and to-day I have light, life, and fellowship with God the Father, Son, and Holy Ghost. My very being is consciously encircled by an invisible but all-powerful magnetic influence, drawing my soul heavenward: each revolution of the earth brings me nearer the gate of the golden

city. The all-absorbing desire of my heart is to glorify God, and to become deeply versed in the things pertaining to His kingdom. Glory to the Lamb!”

—Louis Peer, Lansing, Mich.: “I am a cripple, have not walked for 19 years, but Jesus is precious to my soul. I love to read the *GUIDE*. I prize it next to my Bible.”

—W. Post, East Wilson, N. Y.:

“Tested in poverty, proven in wealth;
Chastened in sickness, tested in health;
Triumphant by grace—made perfectly free,
Arms ‘of His mighty love’ clasped around me;
Love Him? Yes, love Him!—no language can tell
How much I love Jesus who saved me from hell!
Crosses of daily life, watching and prayer,
Crown in bright glory expecting to wear;
Love Him? Yes, love Him! O, who could withhold
Loving the Savior who redeemed us when ‘sold’!
Died on the rugged cross, He rescued my soul—
Shed out His precious blood—*maketh me whole!*”
“Glory to God in the highest!”

—Rev. E. G. Cary, Logan, Kans.: “I am very happy this morning. Have been looking into the wonders of redeeming love, and that blessed saying of the Savior on the cross has filled my heart with joy unspeakable—“It is finished!” Oh, it is a complete work; there is nothing for me to do, but simply to look and live.”

—Rev. I. Simmons, Brooklyn, N. Y.: “On the 16th of last month God gave me a blessed uplift of the Spirit. He filled me with His love in a wonderful manner. I seem to have moved up into the interior, far away from the border-land of doubt and vexatious trials. I am joyous in perfect love—all praise to the Lamb!”

Ann L. Wells, Bradford, Pa.: “I am glad the ‘Social Meeting’ is revived. I was born 58 years ago last June, since born again, receiving the witness of the Holy Spirit to my adoption—whereby I was enabled to say from the heart, ‘My Lord and my God!’—at Cedar Bridge, N. J., under the labors of Revs. S. Jaquett and E. H. Stokes.”

—E. G. W. Hall, Waterford, Mich.: “For the last hour I have been reading the dear old *GUIDE*. What a blessing it has been to me! While a student at Cazenovia, N. Y., in 1869, preparing for the ministry, the *GUIDE* pointed out to me the way of full salvation. My soul is rejoicing in God to-night.”

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

INDIA.—The Methodists have held a Camp-meeting for native Christians in North India. One of the missionaries writes: "Most of the preachers and teachers, with many of the older boys and girls of our orphanages and other schools, were present, besides many from other classes. Our Church was well represented, and we had an intelligent audience of 500 to 700 all through the meeting. When we remember that so short a time ago we were no people, and were surrounded by heathen darkness, our meeting was remarkably encouraging. There were at least 300 girls and women in the camp who were educated and intelligent, and this in India, where women do not read."

—One of our missionaries in North India recently writes; "We have a regular attendance of over 150 Christians, while the number of Hindus and Mahommedans varies from 50 to 200, or over. It is cheering and inspiring to have so many non-Christians sit quietly and listen, as they do, with deep attention to the Gospel of Christ. Years ago, as I used to stand upon a well by the wayside in the crowded bazaars to 'sing up a crowd,' if only a few boys came at first, and the crowd was so slow to gather, the thought would come, What will you do when the novelty wears away, and none come to hear you? I then resolved to follow them to work in the shop or the field. But, thank God! the novelty has not worn off; and instead of having to follow them, they follow us into the Christian temple, which many of them have helped to build. What proof this is of the power of the Gospel, and what assurance of ultimate and complete success in the near future!

—Letters from Bombay mention the safe arrival, December 12th, of Dr. Thoburn and family, including Baboo Ram Chandra Bosee.

AFRICA.—Rev. J. Fletcher, of the Wesleyan Mission at Cape Coast Castle, Africa, says: "The Lord's work in this part is as wonderful as it is deadly. You will know that on this coast, within the last forty years, more than 120 missionaries have fallen victims to the climate; but to-day the converts to Christianity, very many of whom are true disciples, number at least 30,000. In this district alone (the Gold Coast) we have over 6,000 in Church membership, and about 3,000 scholars in our schools; and though our people are poor, yet last year they raised over £5,000 for evangelistic and educational work among themselves and in the surrounding countries. Our native ministers, catechists and teachers are a noble band of men whose hearts the Lord hath touched, and I look forward to the time when, in this part of the field especially, the Africans shall carry the tidings of the cross to their fellow-countrymen in their own tongue wherein they were born. Kumasi has been closed to mission effort since 1862. I am in treaty with the King of Ashantee just now as to re-opening the mission, and (D.V.) will visit him in his capital about the end of January."

DENMARK.—Rev. M. J. Cramer writes from Copenhagen: "Methodism in Denmark is growing slowly but surely. It is exerting a good influence upon the other Churches, in that it stirs them up to greater activity. I preach occasionally to our people here, at both of our preaching houses in this city. The Christmas Sunday-school festivals were greatly successful. We have three flourishing Sunday-schools in this city. They accomplish much good."

BELGIUM.—Since 1835, when the Bible Society began operations, 600,000 copies of the Scriptures have been circulated all over Belgium, and thirty or forty pastors and evangelists have been placed over young Churches, which have increased in number, and now count their hundreds of Protestants where formerly there was not one. Thus in the Charleroi District there is one Church that numbers 1,200 members, another nearly as many. Around Liege, Mons, and elsewhere, Protestantism has been increasing.

Revival Miscellany.

"And I will make them and the place round about my hill a blessing: and I will cause the shower to come down in his season: there shall be showers of blessing."—Ezek. 34: 26.

We have cause to praise the Lord that "showers of blessings" are descending upon many of the Churches in our Zion. In taking up some of our leading periodicals, and looking over the revival columns of a recent week, we commenced counting the number of places named, where the refreshing from the presence of the Lord was acknowledged, in the awakening and conversion of precious souls. The places named in the *Christian Advocate* and *Methodist*, of New York, *Zion's Herald*, of Boston, and the *Western Christian Advocate*, of Cincinnati, were about thirty each, and the number of conversions two thousand three hundred and seven. This was for one week. Some may be repetitions, but they are very few. The revival columns appeared larger last week, but they were not counted. The *Evangelical Messenger* generally comes freighted with news that causes joy in heaven, and makes angels rejoice, but still laments that so little is accomplished in winning the world to Christ. We know that heaven rejoices over one soul saved. God's challenge to His children stands good even now—"Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Those who will comply with the conditions shall certainly know what it is to have the windows of heaven opened by our God.

NEW YORK.—The Lord is visiting many of the Churches in New York and Brooklyn. The Washington Square M. E. Church is enjoying a season of great religious prosperity. Rev. W. F. Hatfield, pastor.

Johnson St. M. E. Church, Dr. George Lansing Taylor, pastor, is now enjoying a very quiet, but deeply interesting revival. Over 50 have thus far professed conversion.

A great revival is in progress in Simpson M. E. Church, Brooklyn, Dr. J. S. Chadwick, pastor. Since the first of January there have been 50 conversions; 40 persons, ranging in

age from twelve to sixty years, have united with the Church on probation.

A remarkable work of grace is in progress in the South Second St. Church, Brooklyn, the Rev. A. H. Wyatt, pastor. Upwards of 75 unconverted persons requested prayer on a recent Sabbath.

At Summerfield M. E. Church, Brooklyn, Dr. C. N. Sims, pastor, an unusual religious interest prevails. There have been about 25 conversions.

In the Tabernacle Baptist Church, Brooklyn, there is a remarkable work. On a late Sabbath there were 60 inquirers.

A revival of remarkable power is in progress at Huntersland, Albany District, Troy Conference—70 conversions have already taken place, and every day adds to the number. The Rev. W. O. Tower is pastor.

At St. Mark's Church, Buffalo, the Rev. C. P. Hard, pastor, over 100 have sought the Savior, and the work continues.

In Canisteo, N. Y., the Rev. D. W. Gates, pastor, about 100 have come to Christ. The Rev. J. R. Catlin is assisting in the services.

The *Genesee Conference Advocate* says: "The Rev. J. L. Sooy was transferred from the Kentucky Conference, and stationed at Olean, N. Y., in October last. He entered at once upon the work with intense zeal. The Church has not been able to hold the congregations on Sabbath—29 have joined by letter in eight weeks, and three on probation."

NEW JERSEY.—For the past four weeks showers of blessing and salvation have been descending on old Cross St. Church, Paterson. Many backsliders have been reclaimed, and more than 125 souls have professed conversion. The Spirit of God has also come down in great power upon the Church, reviving and quickening the membership. Much of this is due, under God, to the earnest and efficient work of Mrs. J. T. Ellis, of Flemington.

The Lord is pouring out His Spirit upon Trinity Church, Millville. About 100 have been converted. Rev. J. H. Payran, pastor.

VERMONT.—The four days' meeting of the Silver Lake Association for the promotion of

holiness, held at Weybridge, closed Jan. 21st, with blessed results to the Church at Weybridge. On Sunday, Jan. 30th, 30 persons were at the altar seeking Christ. Scores more are seeking. The same Association has just been holding meetings at Hinesburg, Vt., with good results.

CONNECTICUT.—At Meriden there have been, up to this time, 370 seekers; converts, 325; probationers received, 133.

MASSACHUSETTS.—At Monument Square Church, Boston, since, and, including the week of prayer, more than 100 have professed conversion. The pastor has been ably assisted by brother Johnson, the evangelist, and 20 conversions were reported in the prayer service at the close of an eloquent sermon by Bishop Peck, on a late Sunday evening.

Rev. Joshua Gill, pastor of the South Framingham Church, writes: "For about a month we have held extra meetings, with the assistance of Misses Lois and Cassie Smith, of Pawtucket, R. I. Many of the Church members have been greatly revived, quite a number have experienced perfect love, a few backsliders have been reclaimed, and several have been converted."

PENNSYLVANIA.—At Berwick, Pa., M. L. Smyser, pastor, 130 have professed conversion, and the great work continues.

OHIO.—The revival spirit is growing in Cincinnati. Christie has had about 55 conversions and 67 accessions. Trinity had 82 accessions on a late Sunday. About 130 have joined since Conference. Many have been converted. At M'Kendree there have been 45 accessions. There were 10 or 12 at the altar on a recent Sunday evening. St. Paul reports 25 conversions during the past four weeks. Finley has had 15 conversions. Shinkle Church, Covington, reports 27 conversions and 21 accessions. At M'Lean the interest is increasing. Wesley has had 25 accessions, and the same number of conversions. At Asbury there have been a half dozen conversions and accessions. In nearly all of the Churches the meetings will be continued.

On Buena Vista Circuit, Ohio Conference, Rev. P. S. Butts, pastor, 95 have united with the Church this conference year.

Trinity Church, Wooster, O., has been enjoying a season of very gracious revival. Some 35 professed conversion and 23 have been received into the Church. During five weeks the pastor was greatly assisted by Mrs. M. E. Lowry, of Detroit, Mich.

At Blair Chapel, Lafayette Circuit, Ohio Conference, 34 have been converted and received into the Church. Six were heads of families. Rev. Herman Carter is the pastor.

At Branch Hill Chapel, near Batavia, O., Dr. Wm. H. Sutherland, pastor, a series of meetings lasted seventeen days—40 professed conversion, 35 entire sanctification, and 20 joined the Church on probation. The pastor was favored with the very effective services of Mrs. Whitridge, of Cincinnati.

INDIANA.—Rev. G. W. Fansler, pastor of Elizabeth Circuit, Indiana Conference, has held protracted meetings at two points—Rodger's Chapel and Black's, at which there were 60 conversions and 51 accessions to the Church. There were 13 professed perfect love.

ILLINOIS.—During the past week there have been 102 conversions in Enfield, Ill. Since Rev. J. T. Pender went there in September, there have been 176 conversions.

KENTUCKY.—There is a gracious work of God going on in Grace Church, Newport, Dr. G. D. Watson, pastor. Penitents are converted about every night. Several of the official members and active workers have, by simple faith, come out clearly into sanctification. The altar is well filled every night in the old Methodist fashion, believers seeking holiness and sinners seeking pardon. The two works go on grandly together. Unity and brotherly love prevail among members.

DAKOTA.—Rev. L. Hartsough writes:—"Sioux Falls, Jan. 27, 1881. We have been holding meetings here for a few weeks, and God has manifested His power by pouring out His Spirit. Sinners have been converted, backsliders reclaimed, and the Church greatly quickened and revived. In answer to prayer two have been saved from the use of, and the appetite for, tobacco. We are preaching a Savior able to save to the uttermost, a salvation that takes away all love for sin. A good many stand by the truth, for which we are thankful."

Loved Ones Gone Before.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14: 13

"Jesus, thou Prince of life,
Thy chosen cannot die!
Like Thee, they conquer in the strife,
To reign with Thee on high."

MRS. S. A. PHARES,

wife of John M. Phares, was born in Randolph Co., W. Va., October 28, 1828, and died Nov. 24th, 1880. She had been a devoted member of the Methodist Episcopal Church over forty years. She loved the cause of Christ, longed to see the Church fully alive, and her converts multiplied. She was not only concerned for her own conversion, but also for her family and neighbors. She loved the class-meeting, and often experienced there seasons of great refreshing. Many beholding her beautiful example were stimulated to greater devotion. Her work for the Lord was crowned with success, and she had the happiness of seeing her children and neighbors brought to Christ. During her illness she was resigned to the will of God, but longed to be among the white-robed company. Death had lost its terror. The closing scene was remarkable. Her face was illumined like the face of an angel. As she dipped her sandals in the icy waters of Jordan, surrounding friends heard her exclaim, "I am nearly over the river—a step or two more and I shall pass into glory!" As her sisters gazed upon her form just fading from view, she told them "they would soon have a sister walking the gold-paved streets of the New Jerusalem." While she was passing away, her minister read some portions of Holy Scripture and at her request sang, "*O, sing to me of heaven*," &c. Thus she triumphantly passed to the mansions of light. E. R. SKIDMORE.

MRS. JANE DURGIN

Deceased in South Berwick, Maine, in June, 1880, in the 79th year of her age. She had been a member of the Free Baptist Church over fifty years. During the last few years of her life she attended the Methodist Episcopal Church. She left twelve children, one having preceded her to heaven. Her great anxiety was for her children, and she was rewarded before her departure in seeing a part of them saved. During the last

three months of her life she was constantly heard praying for them, even at the midnight hour. She was a great sufferer, but was enabled to cast her care upon the Lord. She was fully resigned to her Father's will, longing, however, for her long-sought rest, which she is now enjoying.

S. C. J.

MARTHA ANN MEDCALF

Died at Montesano, Chehalis Co., Washington Ter., on Thursday, Oct. 21st, 1880, in the 67th year of her age. Sister Medcalf was born near Manchester, England, Feb. 28th, 1814, and was married to her husband, Mr. Medcalf, in 1839. She was the first white woman to make her home in the western section of this far off valley, and was perhaps one of the first, if not the first subscriber to the GUIDE in Washington Territory. She has been for years a reader of the GUIDE and a lover of the way of holiness. Having been converted to God at the age of 17, she has had an experience which many have not had on earth—viz., nearly 50 years walk with Jesus. She was a kind neighbor, an affectionate wife and mother, and a devoted Christian. Her last illness was protracted and at times accompanied with great suffering, but a Savior's grace and presence were so manifested in the midst of it, that on one occasion especially, when she thought she was dying, she was very happy and longed to depart and be with Jesus. In her last hours she seemed unconscious, but at last peacefully fell asleep in Jesus. A husband and five children mourn deeply their loss. May they all live till they meet her in heaven. Her funeral discourse was preached by the writer from Micah. 2: 10—"*Arise ye and depart, for this is not your rest.*"

THOMAS MAGILL.

WILLIAM V. HEARD

Departed this life in Hagerstown, Md., Oct. 2d, 1880, in the 86th year of his age.

Mr. Heard was a consistent member of the Methodist Episcopal Church for over fifty years, and has been a constant subscriber to the GUIDE for upwards of twenty years. So strong was his love for the GUIDE, that he made the request of his daughter that she would continue to subscribe for it, believing that it was a publication that would lead one "into all truth."

—Dr. Goodwin, when dying, said, "Ah! is this dying? How have I dreaded as an enemy this smiling friend!"

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—
—No censoriousness—No evil speaking—
Love, Love—nothing but LOVE.

"My passions hold a pleasing reign,
When love inspires my breast,—
Love, the divinest of the train,
The sovereign of the rest."

TO CORRESPONDENTS:—All communications should be addressed to W. C. Palmer, 43 Bible House, New York, and all Postal Orders made payable at *Station D*, New York City—not New York, simply.

Just as we were going to press we learned of the death of the venerable Rev. Elbert Osborn. We will notice hereafter.

IMPERFECT ACTION.

We are prone to prescribe improper limits to our religious action. In so doing we give evidence of imperfect faith, and the lack of becoming courage, bringing upon ourselves and others disastrous consequences.

Old Testament history furnishes a striking illustration. Syria was warring against Israel. The enemy was in strong array. Joash, the King of Israel was in sore trouble. In his perplexity he visited Elisha the prophet, for counsel and encouragement. To add to his embarrassments, the accredited prophet of the Lord was in his death-sickness. Under divine direction, however, he opened to the view of the distressed monarch prospective relief. He instructed him to take bow and arrows, and open the window eastward, and shoot—which he did, the prophet saying, "The arrow of the Lord's deliverance, and the arrow of deliverance from Syria!" Then he said, "Take the arrows and smite upon the ground." With this instruction he also complied, smiting thrice and staying his hand. And it is written: "And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed it; whereas now thou shalt smite Syria but thrice."

The action demanded was well understood by the King. It was customary in ancient times, when one country proposed to wage war against another, to send heralds to the confines of the

enemy's land to cast in a spear or dart, and to proclaim the warlike purpose. So the King comprehended the significance of the prophet's symbol. But, unfortunately for himself, and for God's people, the action was imperfectly performed, and the consequence was, a limited result. Israel was largely deprived of her triumph and glory. As he had smitten but thrice and stayed his hand, so Israel was only permitted to smite Syria but thrice. Had he smitten five or six times, the result would have been different, there would have been an utter rout of the enemy, and Israel's banners would have waved in exceeding triumph. This limited action of the King indicated a defective faith and courage, and an arm consequently paralysed.

Is not this a picture of what we see constantly in Christian circles? Is there not in various departments a smiting thrice where it should be done five or six times? And are not our Christian triumphs correspondingly circumscribed? Is not the divine edict so solemnly promulgated, "*Thou shalt smite the Syrians but thrice!*" often reiterated to the dismay and discomfiture of Christian professors, as in the case of Israel's King?

This is true of personal Christian experience. The Bible sets before each individual believer a lofty standard, a standard of entire purity. How few, comparatively, rise to their high privilege! Why? Because they smite thrice instead of five or six times, and stay their hand. They see the uplifted standard, desire to reach it, and make some effort. But their action is imperfect, the smiting thrice, rather than the five or six times. The five or six times smiting represents the *faith-point*, the grasping of the prize, the full-measured spiritual triumph. Alas, that there should be this imperfect action! "O ye Corinthians," exclaimed the apostle, "our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels." Gospel privileges are widely opened to us—opulent indeed are the presentations—but we fail, lamentably, to press into the very interior of the land. Many gain a temporary triumph and fall back to a continual struggle with lust and unsanctified habits, when there ought to be an utter and glorious Syrian overthrow, and the soul in perfect disenthralment, through Christ Jesus.

This is true, also, of our efforts for the salvation of others. We too often pause at a point where we ought to "press with vigor on." Many a father has failed to compass his son's salva-

tion for lack of one more tender, ardent parental appeal—he smote but thrice and stayed his hand. Many a mother would have won her daughter to Christ and to a jeweled crown of immortality, if she had let one more tear fall upon the daughter's cheek, and said, with all the wealth of maternal tenderness, "My daughter, my daughter, you *must* come to my Savior!" But she smote thrice and stayed her hand. And we give up the outcasts of society too easily in the same way—we say, "*They are too far gone!*"

What is the remedy for this imperfect action? Answer, in a word, *Full salvation!* Then comes in the infallible and continuous guidance of the Holy Spirit, under whose inspiration we know how to smite five or six times. Full salvation faith, full salvation courage, full salvation apprehension and appropriation of the limitless resources of the kingdom of heaven, will lead to the right action and the full triumph.

WILT THOU BE MADE WHOLE?

We need not repeat the forlorn history of the impotent man to whom this question was propounded. We often thought if we were an artist, and desired to paint a picture of despair, we should select the man who for thirty and eight years had been waiting among the invalids at the pool, but each year, when the angel troubled the waters, disappointment traced new and deeper lines of despair over his helpless condition.

We may imagine with such a question, "Wilt thou be made whole?" he would say, "Does not my very appearance here at the pool proclaim my desire to be made whole?" No such answer was given, but the Almighty Healer, from that day until this, always brings out the expression of want from the needy. He says, "Ask, and ye shall receive."

The blessed Jesus, by this question, did not raise an expectation but what He was fully able and willing to accomplish. He is the Great Physician that has undertaken the mighty work of saving a lost world. But He condescends to ask, and must have, the consent of those He would make whole. The question, "Wilt thou be made whole?" is reiterated with emphasis to every redeemed one of our race. What reply have you made to the question? Jesus means you, doubting one. Hear His word, "Him that cometh unto me I will in no wise cast out." Blessed promise! Let every diseased and fainting soul believe and live. "Now is the accepted time."

THE ELECTRIC LIGHT.

Science is making rapid strides. Startling discoveries are being made. Electricity is being employed as an illuminator. It is a bold experiment, but it is successful. Places of public concourse, and the streets and walks of our great cities, are brilliantly lighted. The darkness of the night is thus mightily invaded. Ere long, as it would seem, night will be almost as light as day. One who visited the office of one of the Electric Companies, recently, saw the manager, by a simple movement of the hand, flood various places with this marvelous light. "There goes several hundred lights!" he exclaimed. The light is very pure and white and exceedingly brilliant, and has a peculiar sparkle, as though heaven was glowing before human vision. There is a great lesson for us here. Every Christian ought to be an electric light. "Let your light so shine," said our Master—*so shine*—with purity and brilliancy—*so shine*, that the deep, horrid darkness of the world around us may be uplifted. Let there be a divine sparkle in every ray, and may the back streets and lanes, as well as the broad avenues, be flooded with light!

TIMELY JUDGMENT.

"Judge nothing before the time"—is one of the excellent apostolic precepts. And, it is one which should receive careful attention, especially by holy people. We are very strongly tempted, oftentimes, to rash judgment. Cases are being continually presented, in which the evidence appears so strong, and the circumstances so overwhelming, that no place for doubt can apparently be found. But, wait a little—let the words of divine wisdom enter your ear, and sway your heart—"*Judge nothing before the time!*"

Failing to observe this injunction has plunged many, even very good people, into great error, and into difficulties, from which they find it almost impossible to extricate themselves. Those of ardent temperament, particularly, are exposed at this point. They are ready at the first statement, coming from a trusted friend, to assume a bold position, to pronounce hasty judgment, and then to maintain it with warmth and vigor. "Oh, the matter is clear—there can be no mistake!" they affirm with great positiveness. Subsequently, when clearer light is received, they lament their rashness. If they could only handsomely retreat, how gladly would they do it! Beloved, take time for cool and deliberate judgment, always—"Judge nothing before the time!"

CLEANSE YOURSELVES FULLY.

We have been asked to give our views of tobacco using, and regarding the propriety of Church festivals. We have no hesitancy in doing it.

As to the first, a conscientious Christian, eager to know and do God's will, to the utmost, will be led to a right conclusion, if he will respond to the Bible invitation: "Having therefore these promises, dearly beloved, let us cleanse ourselves from *all* filthiness of the *flesh* and spirit." If tobacco using is not included in *fleshly* filthiness, we do not know what is. Then let the Bible rule of universal application and comprehensiveness be applied: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Let the tobacco user make the application, and see how quickly he will be disenthralled.

As to Church festivals, we believe there is a better way. The Church in Brooklyn of which Rev. John Parker is pastor, has been accustomed to holding a Christmas festival or fair. Last Christmas he suggested as a substitute that a Church offering be made by the use of envelopes, which yielded \$1,300—and the Church prefers that mode now. Surely there is a better way. Let the simple New Testament rule of *systematic giving* be observed everywhere, by each Church member, and there will be no need of fairs and festivals.

CHASING LIES.

Our contemporary, *The Christian*, of London, has a pointed paragraph with the above significant caption, containing good counsel, which we commend to the attention of our readers:

"A lie is a bad thing to run at large. It damages, ravages and devours more persons than a serpent, one often ruins not only health but reputation and usefulness. Every lie should be stopped. But whose business is it to chase a lie?

Who let it loose? The man who let it loose is bound to catch it again: but a man of truth is under no obligation to chase and catch other people's lies.

Suppose some man or a dozen men send forth a falsehood about me, am I obliged to spend my days and years chasing it and contradicting it? By no means. Let those that made it attend to their own work or meet the responsibility of it in the reckoning day. Every man concerned in sending forth a false statement must purge himself of it or give account to God for what he has done. God holds men to very strict accountability in these respects, and every man who thinks to dwell in God's tabernacle must look well to his words and "refrain his tongue from evil and his lips that they speak no guile."

CALIFORNIA.

The Lord has graciously owned the labors of our brethren, Moody and Sankey, in California. They have been thirteen weeks in San Francisco and Oakland. The pastors quite uniformly co-operate with them. In Oakland the wonders of divine grace have been gloriously manifested. The revival reaches all classes. A large number of dissipated men have become reformed and converted. Many who were scoffers are now inquirers, and the salvation of the soul seems to have become the great business of every one. The same is true to a large extent in San Francisco, and even in many places in the surrounding country.

In the University of the Pacific, near San Jose, forty of the students have been converted. An officer of the Police Court in San Francisco was lately heard to say, that they might as well adjourn the court so long as Moody and Sankey remain.

—Our friends, Rev. J. S. Inskip and his associates, are holding Camp-meetings in India—souls being brought to Christ. They expect to return so as to attend the Camp-meeting at Round Lake next summer.

—We hope to furnish another excellent sermon by some able minister in the April number.

—New subscribers still rolling in—continue to work—we can supply January and February numbers.

THE MISSIONARY UNION.

We are in receipt of letters from some of our missionaries, showing that the sending of the *GUIDE* to them will be highly appreciated. We would have it make its monthly visit to every missionary station on the globe. Many of our readers highly approve the grand aim we have set before us, and to which we are directing our efforts. May God incline many more to participate in this work. Remember, *seventy-five cents* will cover the cost for a year, *including postage*. Large or small donations for this purpose gratefully received. We are permitted to make the following additional

ACKNOWLEDGMENTS.

A sister in Christ, Butler, Ills.,	-	-	\$10.00
Mrs. Cooper, Palo, Mich.,	-	-	.75
I. Kingsley, Booneville, N. Y.	-	-	1.00
Miss A. Burlend, Griggsville, Ills.,	-	-	4.00
Mrs. Phillips, Speonk, L. I., N. Y.,	-	-	1.00
W. Price, Stamford, Conn.,	-	-	.50
J. D. Smith, Topeka, Kans.,	-	-	3.00
Mrs. Stevens, Manchester, Iowa,	-	-	1.00
Mrs. Harter, Ilion, N. Y.,	-	-	.75
Mrs. Lockwood, Newark, N. J.,	-	-	.75
FOR REV. WM. TAYLOR'S WORK IN BRAZIL.			
Mrs. C. C. Hunt, Somers, Conn.,	-	-	2.00

WORK FOR THE MONTH.

"Go work to-day in my vineyard."—Matt. 21: 28.

"The vineyard of the Lord
Before His laborers lies,
And lo! we see the vast reward
Which waits us in the skies."

WORKING UNION.

The long, severe winter is over. The spring season is opening. All nature will soon put on her beautiful vernal habiliments. Let us put on the beautiful garments of holiness. And as the realm of nature is giving signs of new activity, so let it be with us.

"Arise and shine!"

that is the motto for the period. We counsel much attention during the month to closet exercises, and to out-door work for the Master.

I. CLOSET WORK.

A BEAUTIFUL INCIDENT.—"The earliest converts to Christianity in Africa were very regular and earnest in their private devotions. They had no closets to go to; but each had their separate spot in the thicket, where they used to pour out their hearts to God. The several paths to these little bethels became distinctly marked; and when any one of those African Christians began to decline in the ways of God, it was soon manifest to his fellows; and they would kindly remind him of his duty by saying, '*Broder, de grass grow on your path yonder.*'"

SCRIPTURE CALENDAR—MARCH.

1. 1 Thess. 5; 18. Prov. 3; 6. Psalms 103; 22.
2. Matt. 22: 21. Matt. 7: 21. Psalms 119; 32.
3. Matt. 5; 16. Isa. 58; 8. Psalms 43; 3.
4. 1 Cor. 6; 20. Gal. 6; 8. Psalms 138; 1.
5. Heb. 4; 14. Matt. 10; 32. Psalms 27; 1.
6. Matt. 11; 15. John 5; 25. Psalms 51; 8.
7. Matt. 25; 13. Psalms 48; 14. Psalms 130; 5.
8. Psalms 97; 1. Isa. 52; 10. Psalms 110; 2.
9. Matt. 3; 8. Hos. 14; 5. Psalms 65; 2-3.
10. Isa. 50; 10. Psalms 9; 12. Psalms 9; 13.
11. 1 Pet. 2; 2. Psalms 132; 15. Psalms 119; 169.
12. 1 Pet. 1; 17. Psalms 33; 18. Psalms 39; 4.
13. Psalms 100; 2. Heb. 13; 5. Isa. 61; 10.
14. 1 Thess. 5; 21. Psalms 25; 12. Psalms 25; 20.
15. Matt. 5; 48. Ezek. 36; 27-29. Psalms 25; 18.
16. Zech. 10; 1. Isa. 64; 1.
17. Ephes. 5; 1. Isa. 45; 13. Psalms 64; 2.
18. Job 35; 14. Isa. 26; 3. Psalms 138; 7.
19. Rev. 2; 5. Luke, 5; 10. Psalms 142; 5.
20. Ephes. 6; 10. Isa. 41; 10. Psalms 59; 9.
21. James 1; 4. Rom. 2; 6-7. Matt. 6; 10.
22. 1 Thess. 5; 13. Matt. 5; 9. Psalms 68; 30.
23. Isa. 55; 2. Rev. 3; 20. Psalms 119; 27.
24. Mark 1; 15. John 3; 14-15. Mark 9; 24.
25. 1 Pet. 5; 5. Psalms 23; 14. Psalms 119; 10.
26. Ezek. 14; 6. Isa. 43; 24-25. Job 40; 4.
27. 1 Thess. 5; 16. Isa. 35; 10. Psalms 4; 6-7.
28. Matt. 6; 33. Heb. 11; 16. Psalms 63; 1.
29. Psalms 107; 8. Isa. 60; 6. Psalms 51; 15.
30. Rom. 12; 9. Isa. 66; 2. Psalms 119; 37.
31. James 4; 9. Isa. 61; 2-3. Isa. 64; 9.

TOPICS FOR BIBLE STUDY.

First Week.—PRAISE—Injunctions and invitations—effects, upon ourselves and others—occasions when specially employed.

Second Week.—WATCHFULNESS—Divine counsels regarding it—reasons therefor—its influence upon life and conduct.

Third Week.—MONEY—Its uses and abuses—to what extent it should be employed in the Christian service—examples of full consecration and fidelity in personal stewardship.

Fourth Week.—TESTIMONY—Calls for testimony—on what phases of truth—how and when to be given—its powerful influence in extending Christ's kingdom.

SPECIAL REQUESTS FOR PRAYER.

S. R. Cal.: For the conversion of two boys.—N., South Carolina: For an invalid mother who has recently lost her eye-sight.—L., Kansas: For the Church at this point.—F., Mass.: For the conversion of a widow's son, who is terribly wicked.—N., N. Y.: For the restoration of a backslidden son.—S. G. Ont., Can.: For a revival of God's work.—H., Oregon: For a pouring out of the Spirit.—D., O.: For a sister who desires to regain full salvation.—South Carolina: For a sister earnestly desiring to be wholly sanctified.—Mississippi: For the salvation of four sons.—Louisiana: For a sister, that she may be holy.—Washington, D. C.: For a temperance worker, that she may win many souls.—P., Mich.: For an outpouring of the Spirit upon the Church.—L., N. Y.: For a husband and wife, that God may specially help in a time of peculiar need.—C., Missouri: For a husband, a physician, having the form of godliness without the power.

A CLOSET HYMN—PARAPHRASE.

Rock of ages, cleft for me,
Thou dost hide me safe in Thee,
While the water and the blood
From Thy wounded side which flowed,
Is of sin the double cure—
Saves me from its guilt and power.

Thou dost guide me day by day,
Gently on my upward way—
Mak'st me without fear to go,
E'en through paths I cannot know—
While I lift my heart to Thee,
Thou dost give Thyself to me.

All my life in Thee is crowned,
With a love that knows no bound—
And when comes life's closing hour,
Still my faith shall own Thy power—
"Rock of ages, cleft for me,"
Still I'm hidden safe in Thee."—*Ida.*

II.—OUT-DOOR WORK.

1. If strangers visit the Church that you attend, look well after them—consider Heb. 13: 2.
2. Have you reason to think that any family near you is *without a Bible*? If so, see that it is provided.
3. Let no one visit your house this month and leave without a word of Christian conversation.
4. Make it a point to speak to the storekeeper with whom you trade regularly, on personal salvation.
5. Exercise yourself particularly in *self-denial* within the next thirty days, in order to have money to purchase holiness books or tracts for use in your community.
6. If you are a Sabbath-school teacher, pray earnestly for each member of your class, daily, expecting an answer—and endeavor to visit each one during the month and direct them to Jesus.

The Children's Department.

"Then were there brought unto Him little children."—
—Matt. 19: 13.

THE STRAY LAMB BROUGHT HOME.

MRS. MARY D. JAMES.

DEAR CHILDREN:—I wrote last about stray lambs, and about the danger of being lost if we don't keep close to the Good Shepherd's side all the time. Now I am going to tell you about a dear little girl in Philadelphia who gave her heart to Jesus one Sabbath afternoon. I had been talking to the children in the Sabbath-school about being Jesus' lambs, and telling them how glad I was that when I was young I gave my heart to Him and was taken into His fold, and that I had been so happy in following Him. The children listened, and soon I saw tears in many of the little eyes. I asked them if they would come to Jesus—for He was calling the lambs then—and many of them came that very afternoon and were received into His arms of love. One bright, pretty little girl, whose name was Mamie, was among those who were blessed by the dear Savior, and she looked so happy as she said, "Jesus has taken all my sins away!" She was one of the best who started for heaven that day, and for some time was a faithful Christian. But after all poor Mamie strayed away, and became a backslider! Oh, this is a dreadful name! I hope no one of you, dear children, will ever be called a backslider. And this was the way that Mamie was led away from Christ—it was by going to gay parties, to dancing school and to the theatre. And who led her to those places? Would you think it could be Mamie's father? Yes, it was her own loved father. He was not a Christian, and loved the pleasures of the world, so he wanted his child to be gay and worldly, and her mother, I am sorry to say, did not object to her going into those amusements, although she was a professor of religion. As soon as Mamie began to attend dancing school, she lost her love for sacred things. She didn't care to attend the class-meetings or prayer-meetings. The company of trifling girls was more pleasing to her, and she neglected her Bible and secret prayer, and soon had strayed away off from the Good Shepherd. Several years had passed and still Mamie was far from Christ, when last summer she came to Ocean Grove, she was invited one day to attend the Young People's Meeting. It was there Jesus found the *stray lamb*! She saw how sad was her condition, and mourned because she had forsaken her best friend, and as He was asking her to let Him take her back to His fold, she felt that she ought to say, "Yes, I'll go," but she loved the world too much, and at first would not consent to give it up. She had a struggle so severe that it made her sick. She went to her bed with a fever, and there as she lay in agony she made up her mind to give herself up to her God and to be His forever. Just as soon as she said, "I will," Jesus blessed her, and her heart was full of joy. Then she was so glad that the Good Shepherd had found her, for she said "He gave her more real comfort in one hour than she had found in all the world's vain pleasures in three years!" And the language of her glad heart was—

"Vain, delusive world, adieu,
With all of creature good;
Only Jesus I'll pursue,
Who bought me with His blood.

All thy pleasures I forego;
I trample on thy wealth and pride;
Only Jesus will I know,
And Jesus crucified.

THE TRY COMPANY.

A NICE LETTER.

Lower Ireland, Can., Feb. 4th, 1881.

Dear Mr. Editor:—We are a brother and sister, aged 14 and 10 years. We wish to become members of your "Try Company." We are both converted. I was converted in Church last July, and my sister last March when she was sick. We both joined the Wesleyan Methodist Church. You want to know what we are doing for Jesus. We try to bring children to the Savior, but we feel that we do very little for Him, but by His help will try to do more. We have a very good pastor—there has been a lot of good done since he came among us. We succeeded in getting six to join the "Try Company" besides ourselves Mary A. and Freddie G. Bailey; Thos. McKnight; Martha M. and Louisa A. Keough; Wm. Bailey. We do and will pray for you and the members of the "Try Company."

Your little friends,

THOMAS B. and EMMA S. HOUGH.

BIBLICAL ENIGMA.

A son of Japheth,
One of the minor prophets,
A King of Persia,
A king of Tyre,
An Arbatite,
A son of Asher,
A place where David dwelt,
A mountain near Jericho,
A man whom God smote for touching the ark,
Who rebelled against Israel, after the death of Ahab.
A place in the south of Palestine,
A Christian woman at Philippi,
A deity worshiped by the Syrians,
A book in the Old Testament,
A fortress of the Jews in Gilead,
A daughter of Solomon,
A city of upper Syria,
A color mentioned in Leviticus,
A city of Mount Ephraim,
Inhabitants of Idumea,
An idol of Nineveh,
A city of Crete,
A place in the Arabian desert,
One of the chiefs of the Midianite host,
One of the principal cities of Canaan.
☞ My primals give a verse in Daniel.—Mrs. Mayo.

ANSWERS TO QUESTIONS IN FEB. NO.—1st. What inheritance had the children of Caleb? Answer, *Hebron*—Joshua 14: 14. 2d. What conquered city became a field of salt? Answer, *Shechem*—Judges 9: 45. Answers sent by John H. Robinson, Keyport, N. J., Moses A. Stare, Decatur, Ill., Cecelia M. Gowie, Ridgetown, Del., Marie E. Woodworth, East Jewett, N. Y., Lizzie J. Baker, Aberdeen, Md.

QUESTIONS FOR MARCH.—1. How many times is it recorded that God appeared to Solomon?

2. Give two reasons recorded in Deuteronomy why God delivered the Jews from Egyptian bondage.

Our Book Table.

"Give attendance to reading."—1 Tim. 4:13.

COUNSELS FOR THE MONTH.

"Speak to the children of Israel that they go forward!" was God's command to His ancient people through their chosen leader. They were to obey this command under difficult and peculiar circumstances. The same authoritative voice is speaking to us. Holiness people should be ready to hear and to respond. The times are perilous. Satan and his emissaries are busy. Christians should be busier still—marching up to the responsibilities of the period. Never was there a time when the circulation of

A PURE LITERATURE

was more needed. Let us bestir ourselves! Let this Bible declaration animate us:

"And let us not be weary in well-doing: for in due season we shall reap if we faint not."—Gal. 6:9.

HOW TO SCATTER THE SEED.

Sister Della Clark, of Medina, Ohio, writes: "I extend sincere thanks for three precious books which I gladly received. I experienced a pleasant surprise (they were sent as premiums—ED.) at that time, as they came so unexpectedly; and I can assure you that I shall not read them and lay them away where neither sun nor air can reach them. I shall pass them around, that others may be blessed in reading them. I have already loaned the precious little volume, "Entire Devotion," to dear brother E—, who for several months has been taking the GUIDE, and who feels an earnest desire to go up and possess 'the land of corn and wine.' I am a poor young lady thrown on my own resources, obliged to 'earn my bread by the sweat of my brow'—poor, did I say? yes, financially, but rich spiritually, because Jesus is a satisfying portion. Laud and magnify His name, O my soul! I am endeavoring in several ways to bring others into this blessed liberty which the Gospel affords. A few years ago I witnessed the death of my sanctified father. He passed from earth to Paradise with a look of heaven upon his countenance and praise upon his lips."

I.—BOOK DEPARTMENT.

We hope that our friends will give attention to the *Revised Catalogue* on the third page of the cover. We are studying to offer works on the great theme, of our own and other publishers, at cheap rates. Any desiring one of our carefully selected HOLINESS LIBRARIES—one at \$25 for fifty volumes, and another at \$50 for eighty volumes—should send to us for printed lists. Note our

VERY LIBERAL OFFER

to include a copy of the GUIDE for the year with every five dollar order for our own books and those of other publishers. The \$5 sets of the works of Rev. William Taylor are popular in this connection. Every purchaser of one of these sets helps the great missionary work of this world's evangelist. The Macedonia cry, "Come over and help us!" comes to him from many lands.

MINISTERS MAY ORDER

through us any works that they desire, and we will allow them as liberal discount as they can obtain from any publishing house whose works they order—and for each \$5 a copy of the GUIDE, additional.

IN PRESS

and will soon be ready—of MRS. PALMER'S WORKS—"Faith and Its Effects;" "Tongue of Fire;" "Sweet Mary;" "Parting Gift;"—and the "Life and Letters of Mrs. Palmer," by Rev. R. Wheatley—price, \$1.50.

"Sanctification Practical," by Boynton—a capital book—price, 50 cents; paper covers, 25 cents.

We are also calculating to issue a new edition of "FOUR YEARS IN THE OLD WORLD," by Mrs. Palmer—price reduced to \$2.00.

REQUISITES FOR WORKERS.

We have CARDS with a form of consecration, as follows:

I SOLEMNLY AGREE, AS GOD SHALL HELP ME.

1. To observe regular seasons of secret prayer at least in the morning and evening of each day. 2. To read daily at least a small portion of the Bible. 3. To attend at least one prayer meeting every week if I have strength to get there. 4. To stand up for Jesus always and everywhere. 5. To try to save at least one soul each year. 6. To engage in no amusement where my Savior could not be a guest.

The above on one side of the card and corresponding matter on the other side;—75 cents per 100. And colored Pocket Cards, with pointed words, as follows:—

On one side—"Have you been Converted?" On the other side—"Jesus says, except ye be converted ye cannot enter into the Kingdom of Heaven."

The matter on the Cards is varied—the above is a single sample.

II.—THE TRACT DEPARTMENT.

THE PREMIUM TRACTS.—For a particular statement respecting these new issues which we are contemplating, we refer to the second page of the cover. We shall soon have four of the series ready for circulation.

IN PRESS.—Dr. Chapman's sermon, which will do great good if our friends will scatter it abroad. He is an eminent minister of Christ, and his clear doctrinal statements in this sermon are valuable. In order to have it widely circulated, we offer it at 3 cents per single copy, or 25 cents per dozen. A brother a few days ago sent for fifty copies.

The articles of President Jaques—"Consecration before Sanctification," and "The Extent of Gospel Salvation,"—are just from the press, and we hope to receive large orders. They are excellent. Let them get into as many hands as possible. Price, 10 cents per dozen.

Our supply of Rev. Henry Belden's Tract, "The Necessity of Frequent Baptisms of the Holy Ghost," is exhausted. We will soon have out a new edition.

PHOEBE PALMER LEAFLETS.—Orders are coming in daily for these beautiful little messengers of light and love. In writing letters to friends, or after a religious conversation with some one, the use of these leaves of truth comes exactly in place. A sentence or a paragraph of pointed, heaven-directed truth, may shape the destiny of an immortal soul. We hope our edition of the Leaflets will soon be exhausted, and that we shall have to renew it.

We have on hand all the while the gem Tracts—"Living Christ," "All for Christ," "What is it to be Holy," by Bishop Hamline—3 cents per copy—25 cents per dozen.

Since Jesus Spoke Peace to My Soul.

G. H. T.

[Sing Chorus first.]

G. H. TULLIS.

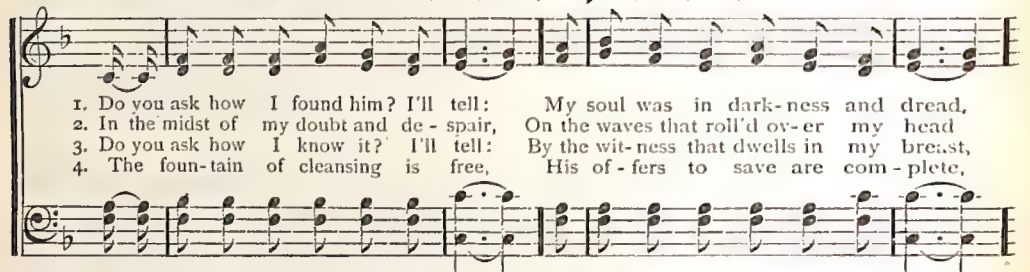
CHORUS.




I'm hap-py in Je-sus to-day, I'm bound for the heav-en-ly goal.



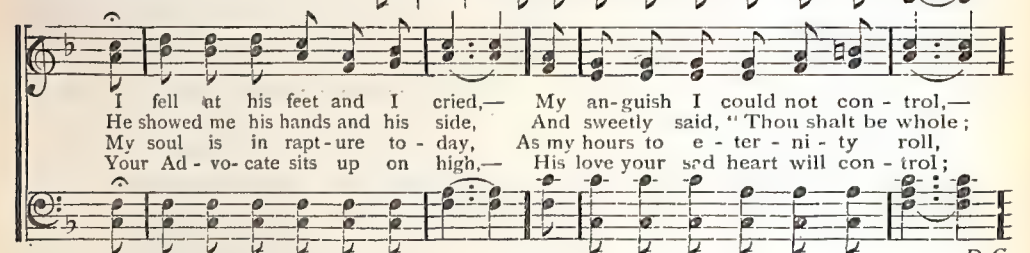
I'm glad ev-'ry step of the way, Since Je-sus spoke peace to my soul.



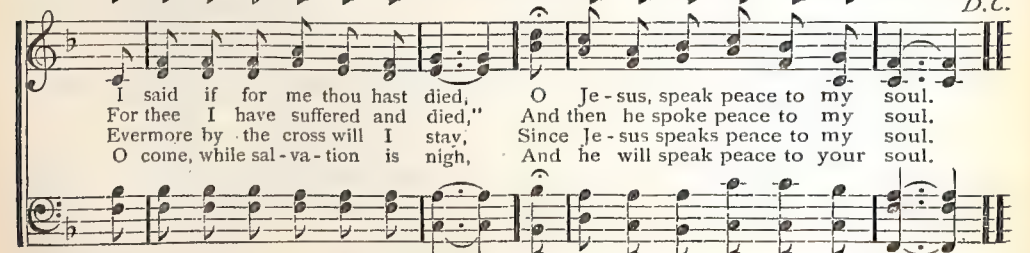
1. Do you ask how I found him? I'll tell: My soul was in dark-ness and dread,
 2. In the midst of my doubt and de-spair, On the waves that roll'd ov-er my head
 3. Do you ask how I know it? I'll tell: By the wit-ness that dwells in my breast,
 4. The foun-tain of cleansing is free, His of-fers to save are com-plete,



My sins had condemned me to hell, But I sought as for life from the dead;
 Stood One who was love-ly and fair, Saying, "I am a-live from the dead!"
 For the Spir-it now speaks it full well, And gives me a sweet precious rest;
 The Sav-iour is call-ing for thee, Come, sin-ner, bow down at his feet;



I fell at his feet and I cried,— My an-guish I could not con-trol,—
 He showed me his hands and his side, And sweetly said, "Thou shalt be whole;
 My soul is in rapt-ure to-day, As my hours to e-ter-ni-ty roll,
 Your Ad-vo-cate sits up on high,— His love your sad heart will con-trol;



I said if for me thou hast died, O Je-sus, speak peace to my soul.
 For thee I have suffered and died," And then he spoke peace to my soul.
 Evermore by the cross will I stay, Since Je-sus speaks peace to my soul.
 O come, while sal-va-tion is nigh, And he will speak peace to your soul.

D. C.



APRIL, 1881.

Word for the Month.—“For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.”—Zech. 2 : 5.

HYMN FOR THE MONTH.

Glorious things of thee are spoken,
Zion, city of our God;
He, whose word cannot be broken,
Formed thee for His own abode;
On the Rock of ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou may'st smile at all thy foes.

Round each habitation hovering,
See the cloud and fire appear,
For a glory and a covering,
Showing that the Lord is near!
He who gives us daily manna,
He who listens when we cry,
Let Him hear the loud hosanna
Rising to His throne on high.

John Newton.

GOD'S WILL

—IN EARTH AND HEAVEN.—

A SERMON.

BY REV. LEWIS R. DUNN, D.D.

Of the Newark Conference.

TEXT.—“Thy will be done.”—Matt. 6 : 10.

IN ALL the Universe God's will is the supreme law. It is so because of what He is in himself; it is so because of the relation which He sustains to all created things. He is infinite in wisdom, power, goodness, holiness, justice, and truth—and so His will must be always right, always good,

always just, and always the best. Then, He is the Creator, Preserver and Upholder of all things—all things belong to Him, and for His “glory they are and were created.” The will of God is free—there is nothing above, or before Him, and no power which can control, or constrain Him. The scientists of the present day would make God and His will to come under the reign of law. But there is no law antecedent to God, and He has not to refer to any other power or authority than himself. Theologians have spoken of the decretive and perceptive will of God, of His antecedent and consequent will, and of His absolute and conditional will. These

are distinctions recognized among them, but they simply mean that what He wills He decrees. He wills to *permit* some things, and to *order* others—to *reveal* some things, and *conceal* others; that events are conditional, but God's purposes are absolute. Leaving this train of thought at once, we notice that things are right or wrong in themselves, and not because God wills them, or forbids them to be so. These thoughts will be of use to us as we advance in this discourse. It has pleased God, in the creation of intelligent creatures, to endow them with a will—a power of self-determination which likens them to himself. In His original creation, this will was in perfect harmony with the divine will. But all has been perverted by sin, and the will now, in its normal state, is opposed to God—rebellious and unsubmitive. Hence the misery, the wretchedness, the sorrows of mankind. There can be no real peace to man while he is in opposition to God. The Lord Jesus Christ came upon earth, and in this, the model prayer which He has given to the race, He has taught us to say, "Thy will be done, as in heaven so on earth." There is an order, or there are ranks and orders, of intelligent beings in the heavenly world, who do the will of God; and the will of God is, that as they do His will in heaven, so His intelligent creatures should do His will upon the earth. How then do they do His will in heaven?

1. They do it *perfectly*. They are unfallen beings. Their natures are perfect. Their wills are in perfect harmony with the divine. Like their Lord and Master, they can say, "I delight to do Thy will, O my God; Thy law is written upon my heart;" and, "I do always those things which please the Father." They are "His hosts that do His pleasure;" they "do His command-

ments, hearkening unto the voice of His word." Their worship and service are perfect—we cannot conceive of the slightest deviation from the right, or the slightest opposition to the will of their Lord. All their powers are thus employed, with all the fulness of their strength; none are unemployed, and none are imperfectly used.

2. They do His will *constantly*. There are no intermissions in their service. "They praise Him day and night in His temple;" or, ever on the wing, they gladly go anywhere, or on any errand, and in obedience to every command. From their first creation until now, there has been no period when they were not thus constantly engaged in doing the divine will.

3. They do His will *joyfully*. They take delight in it—they find their highest happiness in it. No murmur ever escapes their lips—no reluctance is ever experienced by them, in obedience to the will of the Lord—and no hesitancy in undertaking the most difficult work—whether it be "from world to luminous world, as far as the universe spreads its flaming wall," or to the palace of the great, or the cot of poverty, or the hut of the lowly.

Supreme happiness is theirs because of this cheerful and joyful acquiescence in this divine will. We ask now, May his will be thus done upon the earth? We answer at once, Certainly, or else the Divine Teacher would never have taught us to pray that it might. But let us understand what is the petition we are taught to utter. *As*—or in like manner—it is done in heaven. This by no means implies that any human being upon the earth can do this *as* perfectly as the angels who stand in the presence of God. No, this cannot be done. We are fallen—we are frail. Our powers are limited—our knowledge is small—

our will power weakened. Our best ideas are marred, blurred, almost spoiled, by our weakness, our ignorance and our blindness. And yet, it is possible for the human heart to be so cleansed in the blood of Christ, and so transformed by the Holy Spirit, and so humbled and subdued by divine grace, that it can do the will of God, with its powers, as well-pleasing as the angels before the throne.

Our divine Lord "knoweth our frame; He remembereth that we are dust." He does not require us to love Him, or serve Him, or do His will with an angel's powers; but simply with *the powers which we have*. He knows our imperfections, and how often we come short of even our own ideals of His service. But, if we unqualifiedly submit to Him, and in our hearts desire only to do His will, whatever our mistakes, or follies, may be, our doing of His will is accepted for Jesus' sake. And in proportion as we do this we rise in the scale of being, we come nearer the angelical, we come nearer God. We drop the sordid, the selfish, the sinful and the vile, and we rise upward to embrace and to do the will of our Father which is in heaven. It is so easy for the angels to do the will of God. They see Him as He is—they stand in His presence. They are not weighted with cares, anxieties and sorrows, as we are. They know nothing of sin, only as they have seen its horrible character and effects in this world and in hell. They are unembarrassed by their surroundings—they know no fatigue or weakness or weariness, as we do. And yet, we may do the will of God *as* perfectly, or in like manner, on earth as they do it in heaven. And so we may be doing it *as constantly*. Not, it is true, without intermission. We require time for sleep, for rest. Yet, by day and by night—at all times, in all seasons of the year—and in

all the conditions, relations and surroundings in life, we may do His blessed will. True, we shall see where we have failed, where we have made mistakes—and we shall be humbled and subdued, and sometimes overwhelmed by them; but still our motives may be pure, our efforts sincere, and our service accepted in Christ. The condition, the habitude of the soul may be submission to the will of God, and intentional obedience to all His commands.

We may also do His will *rejoicingly*. Submission, resignation to the divine will, in doing or suffering, are blessed states of the soul. It is only by the aid, the strength of divine grace, that we can know what they are. But these are found in Christians in every degree. There is a submission which is "because we must." There is a resignation which says, "It is rather hard, nevertheless." Then again, the will, aided by the Holy Spirit, will yield itself up determinedly to the doings and dealings of the Lord, saying, "It is the Lord; let Him do what seemeth Him good." But, there is a higher condition of the soul than this—when it exclaims, "The Lord gave, and the Lord hath taken away—*blessed be the name of the Lord!*" As Frances Ridley Havergal says in one of her precious letters—"Somebody wrote me about resignation the other day, but I don't feel as if the mood suited at all; there is an *undertone* of 'feeling it rather hard nevertheless' in it, of submitting to a will which is different from one's own. He has granted me fully to *rejoice* in His will. I am not conscious of even a wish crossing it. I do really and altogether desire that His will may be done, *whatever* it is." On her death-bed she said: "His will is delicious; He makes no mistakes." It is true, this is not an ordinary experience. But, if divine grace can do this for *one* human, re-

deemed soul, it can do it for another—for all. Paul "*gloried* in tribulations, gloried in infirmities, necessities, and reproaches, that the power of Christ might rest upon him." He said, furthermore, "Neither count I *my life* dear unto myself, that I might finish my course with joy." "What mean ye," said he to the Ephesians, "to weep and to break my heart? I am ready not to be *bound* only, but also to *die* at Jerusalem, for the name of the Lord Jesus." Here, then, are redeemed souls which rejoice in the doing and suffering of the will of God. And these are only representatives of a noble army who have rejoicingly done the will of the Master.

Strictly speaking, we never *lose our will*. In fact, God never designed that we should. This condition is not reached by *absorption*; but by our will being brought into complete *harmony* with the divine will. So that there will be no jar, no contention, no opposition, but entire acquiescence. It is thus that our Father in heaven is glorified. If our wills were lost, so that, literally, we no longer had any will, we should be mere machines—automata, to be acted upon irresistibly by agencies which would impel us along certain lines, in involuntary and unintelligent obedience, just as suns, moons and stars obey the divine command, and are unconscious that they are doing so. But an intelligent, conscious being, possessed of volitional powers—when his will is conquered and subdued, and brought into harmony with the divine, gives more glory and honor and pleasure to God than a universe of universes of unthinking, unwilling suns and stars. Indeed, it may be said truly, that such an one brings more glory and praise to God the Father, the Son, and the Holy Ghost, than all the ranks and orders of angels and archangels, seraphim and

cherubim. They have never known, or felt, opposition to the will of God—they have never been plunged into the abysses of sin and misery—their minds have never been darkened or begloomed by unbelief. But man has—every man has. And when he is rescued from such depths, and brought up to such heights, the universe must look on in adoring wonder. And, because of this, redeemed souls shall stand, throughout eternity, "nearest the eternal throne."

It has been said, "that God wills that all men should be happy." This statement needs qualification. Butler in his Analogy, has well said: "Divine goodness may not be a bare single disposition to produce happiness, but a disposition to make the good, the faithful, the honest man happy." In fact, God has eternally foreordained that the wicked, the vile, the disobedient and unholy shall be miserable. "There is no peace, saith my God, to the wicked." God only wills that men shall be happy by their being holy, good, pure; and He has made the most ample provision that men may be, or become so. But, if they voluntarily remain disobedient, unholy, and unbelieving, they will, they *must* remain miserable and unhappy. There can be no peace *with* God, while the will remains in opposition *to* God. And just so long as even there are the remains of sin and unbelief in the heart, and in proportion as they are there, there will be disquiet and unrest. Not only so. It ought to be known, that a very large proportion of the difficulties and trials and sorrows in life, comes from opposition to the will of God. We want to be something which our Heavenly Father does not want us to be, or to do something that He does not want us to do, or to go somewhere where He does not want us to go, or to have something which He does not will us to have.

Hence, there are cross-purposes, conflicts, headaches and heartaches. So the authoress already quoted says: "I doubted and distrusted Him for so many years, and what I used to call 'terrible conflicts,' I now see to have been simple unbelief"—arising, we might add, from unsubmission. O, what a world this would be, if its lost harmony with God were restored! Such a world *it will be* in the future, radiant with millennial glory and resonant with millennial hosannas and halleluias.

God's will is the best. We do not know what is, or will be, the best for us. We think we do. We think if we could only have our own will and our own way, we should be perfectly happy. We think if we could be rich, or honorable, or healthy, or learned as others are, how happy we should be. But He who sees the end from the beginning, who knows our present and our future, knows best and wills best. Sometimes, it would seem as if He permitted us to have our own will and way, just to show us how much better it would have been had we submitted cheerfully to His will. Then, the very things which we had thought were so desirable, we find are full of thorns or stings—and often, we are glad to escape from what we had thought was so desirable. Very many of us will also remember, how we have longed for certain positions and relations in life, for the possession of certain things, and how we have lived long enough already to see that if the Lord had given us our hearts' desire, it would have made us poor, or miserable, or wretched. Then again, we have been led by God's providence into positions, or surroundings, where everything seemed to be against us. We could not think that this could be in accordance with the divine will, but that there must have been some

mistake—and we, losing sight of God's hand, began to find fault with secondary causes, and to complain bitterly of our lot. How often, in the end, we have ascertained to our comfort and joy that these were just the positions for us, and that our highest happiness is found in them. I would not say that we always see *how* the divine will is, or will be, for the best. No; we are too blinded, our standpoint is too narrow, our faculties are too limited. But, the revelations of this are so frequent, even in this world, that we cannot doubt that "what we know not now, we shall know hereafter." O, when the clear light of that eternal day breaks over our souls, then we shall see that "He hath done all things well,"—that His will was the best.

It is our wisdom, therefore, as well as our own happiness, to accept God's will, whatever it may be—however we may fail to understand it, or to know the reason why—and cheerfully, joyfully to submit to it, or to do it, when it is made known. Then it comes to pass that whatever *God wills, I will*. I can say "Amen," to God; or, "Not my will, but Thine be done." It might seem to us that something else would be desirable, or we might shrink from the trial, the pain, the suffering, or the sorrow which we see is coming upon us. We may even ask in submission for the removal of the trial, or to keep us from enduring it. So did our blessed Christ. He cried, "with strong cries and tears," that if it were "possible the cup might pass from Him;" but there was the added, "Nevertheless, not my will, but Thine be done." So with us in our Gethsemanes. We are kneeling beside the bed of a dear child. The death-angel seems hovering near. The pallor on cheek and brow tells us what must come. In our heart-agonies we cry, "Lord, spare my child!" "If it be

possible, let this trial pass by." But no response comes to us—the shadows deepen and death ensues. We lie crushed, broken, bleeding, moaning. The light of our eyes, the joy of our hearts and homes, has departed. The world is one vast blank—all seems lost. O, then it is hard to say, "Thy will be done!" Or, if we say it with our lips, our hearts, too often, fail in the utterance.

Now, suppose we murmur, or repine. Suppose we go farther, and *rebel* against the Lord, and say hard things against Him. That will not bring back the loved one—that will not lessen our grief or pain. Indeed, it will intensify our sorrow and increase our gloom. But suppose, on the other hand, that we can say—

"Tho' cast down, we're not forsaken;
Tho' afflicted, not alone;
Thou didst give and Thou hast taken;
Blessed Lord, "Thy will be done."
By Thy hands the boon was given;
Thou hast taken but Thine own;
Lord of earth, and God of heaven,
Evermore "Thy will be done."

We may say, or sing this, while our utterance is choked by our emotion—while our voice quivers with sorrow, and the tears are streaming down our cheeks—and yet, in this very act of submission *to*, and harmony *with*, the divine will, there is a peace which the world knows nothing of.

So in the loss of property. It is grievous to see the hard earnings of years swept away by some sudden calamity—to be exiled from the home which we had endeavored to make bright and beautiful with all the adornments of art and taste, and with all the comforts and luxuries of life—and to go forth penniless into life's dreary wastes. But in the end we may discover, that the loss of that property was the gain to us of eternal life; that in the dark night of our calamity, the stars of God have

come out, one by one, in all their beauty and brightness; and in the exile from our earthly home, we have been enabled to read our "title clear to mansions in the skies."

But it is not only in our submission and in our sufferings that the petition in the text is answered, but by our *doing* the will of God. There is work, there is service for us all to perform. A divinely-appointed mission for us all to fill—and accomplish. What we want to do daily and hourly is to ask, "Lord, what wilt Thou have me to do? Show me my work, and help me to do it." While it is true that "God has his place for every man," it is equally true that He has His work for every workman. First, we want to be prepared for His work; and then to do it according to His will. And we are not to choose our work, or the field where we are to labor. God is to choose both for us. There are a great many *misfits* in this world;—the laborer does not fit his employ—the field does not suit the toiler. And this is because of the perversity of our wills, and that we have not asked for, or submitted to, divine guidance. This is a source of perpetual uneasiness, restlessness, and so of unhappiness. O, it is so blessed to feel that, I am just *where* God would have me be; and I am doing just that kind of work which He would have me do. This will lighten the heaviest burden, will gild the darkest, bitterest cross, will sweeten the cup of sorrow, and will give inspiration and triumph to the otherwise fainting and discouraged soul.

1. This submission to the will of God is not, cannot be, the result of any culture, or natural development. It can only be realized through the subduing, transforming and sanctifying grace of the Holy Spirit. This is not a plant of nature's growth. It is an exotic from

the heavenly climes. It is the grand uplift of the soul, by divine agencies, into the plane on which angelic footsteps tread—unto the sunny summits of God's light and love. It is heaven begun upon earth—it is a foreshadowing of the eternal glory. When we rise, as we may, through oceans of divine grace, through cleansing blood, through the almighty agency of the Holy Ghost, to where we can rejoicingly submit to, and do, and suffer the will of God, we have reached the Beulah land, where the sun shines night and day—where the celestial city is full in view—where angels walk, and the Lord, our righteousness, dwells with His saints. This is the supremest bliss on earth—the highest joy which mortals ever know.

2. And when our Lord teaches us to pray for this, He would lead us into the purest, fullest bliss which we are capable to enjoy. He does not teach us to pray directly for our happiness, but for our holiness, our harmony with the will of our Father in heaven—knowing, as He did, that this is the only way in which that happiness can be enjoyed.

And so, while man is disobedient and rebellious against God, he will be miserable and unhappy. He may have wealth, honor, high social position, access to every stream of social bliss; but he will live and die a wretched, hopeless man, and sink into the darkness of eternal night, unless he submits to God's will, and endeavors to do it on earth, as it is in heaven.

"I worship thee, sweet will of God,
And all thy ways adore;
And every day I live, I seem
To love thee more and more.

I have no cares, O blessed will!
For all my cares are thine;
I live in triumph, Lord, for Thou
Hast made Thy triumphs mine.

Ride on, ride on triumphantly,
Thou glorious will! ride on!
Faith's pilgrim sons behind thee take
The road that thou hast gone."

"But ye have an unction from the Holy One."—1 John 2: 20.

UNCTION AND REVIVALS.

An Experience following the recent Brooklyn Holiness Convention.

REV. GEO. LANSING TAYLOR, D.D.

DEAR GUIDE TO HOLINESS, you ask for an article for April. Perhaps I can give you nothing better than a brief account of the origin of an interesting revival which has just occurred in my Church. During the late fall and forepart of the winter I had been preaching for a revival, with all possible earnestness, and praying fervently for it in secret, as several faithful souls were doing with me; and yet I saw and felt no signs of it, except some increase of my own faith, and that of two or three of my people.

I was present at the first January meeting at Dr. Palmer's, and there told the state of my feelings and work, and that I felt a conscious lack of that *unction* which gives the Gospel message a penetrative and drawing power upon the hearts of hearers. I believed I never had more *earnestness*, but I was longing for more *unction*, and asked the prayers of the meeting for myself in that respect.

The next week, the recent "Convention for the Promotion of Holiness" was held all the week in my Church—Johnson Street Methodist Episcopal—Brooklyn. I had planned for this convention, with the assistance of some other dear brethren in our own and other communions, for six months beforehand, and my anticipations were not disappointed. The convention, as a whole, was profitable, highly so, from first to last; and, by the Holy Ghost's guiding, and a little necessary firmness in two or three instances, which were

most emphatically endorsed by the divine blessing, it was uncommonly free from unacceptable teachings and teachers.

Without doubt, the most memorable season of the week was Thursday P. M., Jan. 13th, when, by the removal of a name from the programme against which objections (unknown to me when it was printed) had been urged by leading ministers and laymen, the whole time was given to Miss Jennie Smith, of Dayton, Ohio, who, after giving the address she was programmed for, was called out to fill the vacated time by a relation of her own remarkable healing, in answer to prayer and faith. Such was the effect of her words, that I sent out for sandwiches and coffee for all who wished to remain till the evening session, and thus a continued meeting of nine hours duration, from one till ten o'clock, P. M., was maintained—a meeting long to be remembered by those who enjoyed it. Never was fidelity to conviction more clearly endorsed than in that day's work. And some other meetings showed similar results, after somewhat similar antecedents.

As to myself, my own experience in the blessed way, though not essentially increased, was sweetly refreshed, in spite of my twofold care as the host of the meeting, and the chairman of the executive committee in charge of the programme.

But the peculiar unction, for which I had been praying for two months, did not come to me during the convention, but afterward. I had intentionally so timed the holding of the gathering, as that it should be favorable to our entering at once upon revival work as a Church, at its close. Jennie Smith and others remained with us the following Sabbath, and we began our own Church revival work with a gracious season.

As soon as my own proper pastoral effort began, the very first time I opened my mouth to exhort the unconverted, I felt the blessed unction of the Holy Spirit I had so longed for coming like oil, or like the warming glow of an inward fire, into my heart, my voice, my words; and I inwardly said, at once, "I've got it—God has heard prayer—this is the Holy Spirit's presence and work—blessed be God for His gift!"

From that moment the revival work has moved on steadily for more than a month, in a deep, sweet, quiet stream, that has been equally fruitful in refreshing saints and bringing sinners to Christ. In my own heart, that sacred unction has abode almost without an instant's interruption throughout the revival. I have worked more easily than ever before in revival work, and I never saw the unconverted come more easily to Christ, nor find clearer experience in coming. There has been no deluge of grace, but we have had the "rain upon the mown grass," and the "showers that water the earth," bringing on fresh green pastures after the hay is safe in the barn. In the zero weather of late, we have had from half a dozen to a dozen seekers almost every night. And one of the soundest features of the work has been that several persons who were in good outward standing in the Church, have become convicted, have gone to the altar like any other penitents, have been clearly and joyfully converted, and have then testified that this was to them a *new experience*, one they had never enjoyed before. This blessed unction of the Spirit has also done us another good turn. It has ridded the Church, by withdrawal in the face of charges, of some who were unwilling to confess and be reformed, and who have been a burden to the conscience of the pastor and

the Church. Thus the work of the Holy Spirit is a two-edged sword, that cuts both ways—to save souls from sin, and to save the Church from those who refuse to be saved.

I have told you my story and experience, class-meeting fashion, as a thank-offering to God for the mercies we have received as a Church, and to encourage others to pray for the especial anointing, the gift of unction of the Holy Spirit, as a preparation indispensable to success in revival work.

We do not forget, meanwhile, to recognize with thankfulness several nights' assistance from brethren in the pastorate, and godly women, whose work has been blessed by the Head of the Church.

I would gladly have mentioned the valuable work of several other eminent laborers, but my purpose was not to write a report of that assembly, but to tell how I got the unction I longed for, and how it helped and still helps me; and for which thanks be to God, who gave it, and to His people who prayed for me.

THE LAST FLIGHT.

"Sorrow and sighing are often as the Christian's convoy on earth, but they quit him for a better convoy the moment the disembodied spirit escapes from its earthly tabernacle.

"O, think!—to step on shore, and that shore heaven—to take hold of a hand and find it God's hand—to breathe a new air and find it celestial air—to feel invigorated and find it immortality! O, think!—to pass from a storm and a tempest, for one unbroken rest—to wake up and find it glory!"

"My heart is resting, O my God!
I will give thanks and sing;
My heart is at the source
Of every precious thing."

—Mrs. Charlesworth.

"He that cometh to me shall never hunger."

"The secret of the Lord is with them that fear Him."—Psa. 25; 14.

LEAVES FROM THE DIARY

OF THE LATE MRS. PHEBE PALMER.

JANUARY 10th, 1871.—A little turning aside and we begin to walk in the way that seemeth right unto a man, but the ways thereof are the ways of death. We may not be hypocritical, but having turned aside, though it may seem but little, from the highway of holiness, (which lies wholly above the world) the light of the Lord becomes dim. At this point Satan comes in *between* God and the soul, and holding up his false light, decoys the wanderer into forbidden paths. Putting darkness for light, he lures the soul on from one point to another, till death at some unlooked for hour comes.

It is often said that "death is an honest hour." But is this true? There is nothing enlightening in death. All that death does for us is to disembody the spirit. When it leaps out of the body, and goes groping its way up to the gate of heaven, the question is, will it find admittance, having come up directly through the strait gate and by the narrow way? or shall it be doomed to stand without, with those deceived professors who are doomed to endless disappointment?

Surely, death was not an *honest* hour with those who died expecting to be saved, to whom the Savior refers—Matt. 7: 21-23, and other kindred passages. These died in the same light in which they lived. They had not only been instructed in the things of the kingdom, but taught others. They had even cast out devils, and done mighty works. But there they stand knocking, crying, "Open unto us;" and the Judge proclaims, "I never knew you."

January 17th, 1871.—I am continually learning new lessons, and my soul in waiting attitude, is ever breathing into the ear of the Beloved, "Teach me Thy way, O Lord; lead me in a plain path, because of my enemies."

"I am trusting, Lord, in Thee,
Thou Lamb of Calvary."

Had a very largely crowded meeting this afternoon. A greater number in attendance, I think, than has ever under any circumstances convened before.

Does not Jesus always, and under all circumstances say, "As thou hast believed, even so be it unto thee." In making larger preparations than ever before for the accommodation of the multitude, in all simplicity I breathed out, "Lord Jesus, the water pots are now set; I wait for Thee to fill them." The idea was this, that as I had made larger preparations, that I would trust Him to send out yet a larger number, who might receive a yet larger measure of the wine of the kingdom. In praise of the faithfulness of God, let me here record, that according to my *faith* it was done unto me.

Jesus did indeed come, bringing together the multitude of disciples of every name; and best of all, He did show forth His glory. A dear Congregational minister, filled with holy triumph, exclaimed, "I am filled with praise; I feel like shouting the praises of God!" A minister of the Reformed Dutch Church following him in speaking, filled with unutterable bliss, said, he felt also with his brother who had just spoken, that he wanted to shout aloud the praises of his covenant-keeping God. Rising immediately after the Reformed minister, I suggested, "if these brethren, through a divine influence, felt like shouting, it would be Scripturally right to do so, inasmuch as it stands written, 'Let all the people

praise Him, and the saints shout aloud for joy. Alleluia, the Lord God omnipotent reigneth!'"

To-day, Dr. Brooks, of Minnesota, Rev. J. Erwin, of Cleveland, O., Dr. Bannister, of Evanston, Ill., and Dr. Blades, of Michigan, called on us. Had a delightful visit. They are all men of might, and all experimental witnesses of Christ as a Savior, able to save to the uttermost. How sweet to my soul is communion with saints!

January 20th, 1871.—A remarkable movement, giving a glorious impetus to the cause of holiness, is now going on. A committee has been formed, of which several of the attendants of the Tuesday Meeting form the most prominent part, particularly our dear brethren, Belden, Boardman, Ball and Ward, form a leadership under God, for the purpose of holding conventions for the promotion of holiness. These conventions are being held only and wholly for the purpose of promoting the cause of *Christian Holiness* as a definite experience. The meetings of the convention are held almost every week, invitations being extended from Episcopal, Presbyterian, Baptist and Methodist Churches. Invitations are pressing upon the committee from various parts of the land. Large cities and towns, Boston, Cleveland, &c., are now awaiting the services of the convention.

We attended one yesterday, held by special invitation in the St. Ann Episcopal Church. Ministers and people of various denominations testified clearly of the power of Jesus to save to the uttermost. What a day of light and power! Surely, knowledge is increased. Too long has holiness been regarded as the doctrine of a sect, instead of the crowning doctrine of the crowning dispensation.

"Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."—Mark 10: 15.

WALKS WITH THE COMFORTER.

REV. G. HUGHES.

WALKING IN THE VALLEY.

The blessed Comforter delights to walk with the children of God in paths of lowliness. In the prosecution of the Christian life their course lies directly through the valley of humility. Indeed, its beginning is there. Thus, the series of sublime Beatitudes which fell from the lips of Jesus opens thus: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." From the lofty eminences of human pride the soul must come down, surrendering the vain imaginations which are the heritage of carnality. We must stoop in order to enter the kingdom of heaven. The first apostacy originated in pride. Man, lifting himself up against Divine majesty, forfeited his crown and was lost. God's method of restoring him to light and life and glory is by self-crucifixion. This often causes a great personal struggle. The will is full of resistance, and all the faculties of the carnal mind are in battle array against the economy of grace. But there can be no compromise—the law of grace, like every other law of the Divine Sovereign, is immutable, it is inflexible, refusing to yield one iota of its demands. The process of descent is painful, self-immolating—but it is connected with inconceivable blessedness. At each step down the rugged sides of the mountain of pride the Holy Spirit is near to whisper words of peace and comfort, putting the sweetness of heaven into the cup of bitterness. In the unfoldings of that repentant period in

the spiritual life, He brings to remembrance the precious words of Christ, opens to the view of faith the fulness of the atonement, and the wealth of the Christian inheritance is poured into the lap.

Subsequently, there is a new and glorious experience in the valley of humility. The voice of the Holy Comforter is heard inviting the soul to brighter unfoldings in the life of faith, saying—

"O, come to this valley of blessing so sweet!"

He purposes to lead the willing and obedient into the realization of entire spiritual purity. To reach this "fulness of the blessing of the Gospel of peace," we must again pass through the lowly vale. A fulness of personal consecration is required at this point involving a new and, not unfrequently, severe struggle. It might be thought that the strait gate having been passed, and the happy convert introduced into the brightness, the fertility, the fruitfulness of the good land of Emmanuel, that the first announcement of higher privileges would lead at once to a glad pursuit thereof. But no; the inner foe is hard to dislodge—native pollution clamors loud against Jesus swaying His scepter without a rival. The condition, however, must be met. The gates of entrance to the citadel must be opened wide, that "the Mightier than the strong man armed" may make His triumphant entrance, spoiling the usurper of his goods, and driving him from the realm which his revolting presence has so greatly polluted. The conflict being ended, the adorable Jesus having come to the occupancy of His rightful throne, the sovereignty of peace is fully established, throughout the length and breadth of the soul-land there is gladness and joy and peace.

Mark you! In this struggle after

supremacy, the full uplifting of the standard of our glorious Emmanuel, the Holy Comforter is divinely, intimately nigh. He illumines the way, showing how to overmaster the outlying obstacles. He counteracts dark and disheartening satanic utterances by the cheering presentations of life and salvation—and when there is faintness and liability to fall by the way, encouraging words, poured from His gracious lips into the ear, are balmy, inspiring, and full of life. And when the willing steps, under His gracious guidance, are brought into the beauteous scenes of Christian purity, under the meridian beams of the Sun of righteousness, the soul, amid the ecstasies of this advanced stage of experience, is ready to sing, exultingly,

“I have entered the valley of blessing so sweet,
And Jesus abides with me there!”

Now the valley of humility becomes perfectly delightful. The restless outreach after high places and high things comes to a grand pause. “Lofty imaginings” are exchanged for a gentle flow of thought and desire and aspiration along lines exactly parallel with the will of heaven. The whole soul is aglow with aspirations after the lowly, quiet and gentle mind of the “Chiefest among ten thousand.” Walking day by day in this valley of blessing, the Holy Comforter full in view, His bright eyes ever upon us, the music of His voice ever and anon breaking upon our ear, we have blessed communion, and on every side the beauty and fertility of the scenery charm us. The air is pure and invigorating—the flowers are varied and fragrant—the heavens are resplendent with divine glory—and bands of celestial visitants are flying to and fro, performing their kindly ministries. There are springs of water, O, so sweet, and of such crystal clearness, ever gushing out for our refreshment!

O, these walks with the Comforter in the valley of humility! They are among the verities of the new, eternal life! Would that those who are contented to trudge heavily along, amid the sterilities and bleak experiences of formality, might know these living verities! In the communion of the valley, the Holy Spirit gives to the inner, soul-consciousness, beautiful lessons. It is His province to testify of Christ, to bring His words to remembrance, to lift up before us His bright example, so that, by marvelous transformation, we may be changed into the same image. He does not fail to remind us of the striking apostolic record of the humiliation of Jesus: “Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross.” Holding up before us that picture, turning upon it His own divine, effulgent rays of illumination, we are charmed thereby, and we burn with gratitude, crying out, “Let this mind be in us, O adorable Christ!” He will also show us another picture—Jesus washing the disciples feet. And then that other picture—Jesus setting a little child in the midst of the disciples, teaching the memorable lesson, that the child-spirit constitutes the greatness of Christian character.

Be it ours, O beloved saints of the Lord, to enjoy many walks with the Comforter in the valley of blessing. Then shall we know a fuller and richer joy than all who ride on the high places of the earth. In these lowly walks we shall hear the music of heaven.

"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living."—Psa. 27: 13.

A MINISTER'S EXPERIENCE.

REV. T. G. OMANS.

MY EARLIEST recollections of life are accompanied by a consciousness of innocence, and love for the pure and good, a special delight in religious truth and religious experience, and a corresponding repugnance and fear of everything that I knew to be wrong. So definite was this sensibility, that it gave me pain to speak or think of any evil, and I avoided it as much as possible.

As I grew in years, I became ashamed of my sensitiveness, and contact with sin soon hardened my heart; so that it was only when the truth of God was brought forcibly to my mind, that I was awakened and trembled at what I knew to be my peril. The uneasiness of these awakenings threw me on the defensive; and to avoid them, I commenced a course of deliberate resistance to the truth, schooling myself in unbelief until, at the age of twenty-two, I had become almost entirely lost to religious influences and to God.

At that time it pleased God, by a wonderful dream, to arouse me from my lethargy, and I determined to be a Christian. For the first six years, my religious experience was very dim and uncertain. I made a public profession of religion, joined the Church, and was made, successively, leader, exhorter, and preacher. About three years after my conversion I joined the Itinerancy. Here the new demands made upon me, in the effort to win souls, made me perfectly conscious of my lack of spiritual light and power. So intensely did I feel my own unfitness for the work in

which I was engaged, that I thought seriously of retiring from the ministry, and giving up a work I felt every way incompetent to do. While thus trembling in the balance, the Spirit whispered to me, "Make one earnest effort to obtain the endowment necessary for your work. It is God's prerogative not only to call but to qualify." I immediately began to seek for a deeper work of grace, without any definite idea where or to what this inquiry would lead me.

As the Spirit led me on, I obtained such a view of my own unworthiness, in contrast with the rich provisions of the Gospel, that I went to all my appointments and asked pardon of the people, for trying to preach to them of what I knew so little myself. It was almost a year before I found my way through the mists of error and unbelief, among the head winds, shoals, undercurrents and false lights that beset me, to the Rock. But, glory be to God, I found it at last; and was enabled to ground my last hope upon it, and sing—

"Forever here my rest shall be,
Close to Thy bleeding side."

I have learned since then that it requires the same effort to live a holy life that it does to gain it. The same earnestness, the same watchfulness, the same unwavering faith always in operation. That a full salvation is indeed the only salvation. That those who do not go on to perfection, will surely go back to perdition. "Remember Lot's wife!" That the obstacle to the promotion of holiness among believers is ignorance. I have seen the most inveterate prejudice give way as soon as the doctrine was clearly stated. I have learned, moreover, that no definite testimony can be successfully given, without its possession. I think great harm has been done by persons trying to teach it, who do not enjoy it. God's order is first,

get the cleansing and baptism and power yourself, and then lead as many others to the fountain as possible.

Finally, I wish to bear testimony to the GUIDE as an agent in this great work. It is doing wonders here. Many formal professors, whose cases seemed almost hopeless, have been aroused by it, and brought to newness of life. Many weak and almost fainting ones have been strengthened and encouraged, and many souls hungering and thirsting after righteousness, have been brought into the fulness of the blessing of the Gospel of Christ. Next to the Bible, it is the best book to put into the hands of a young convert; and it ought to be in every Christian family in the land. And yet I am constantly coming in contact with Methodists of years' standing who have never seen or heard of it. May Scriptural holiness spread over all lands, and may the Lord bless every agency that has this for its object.

BURDENED.

CARRIE BUTCHER.

We oftentimes wonder why our hearts are burdened,
And crushed, and bowed, 'neath such a weight of care;
Why others seem so brave, and strong, and joyous,
While we have scarcely strength to do and bear.

And when we meet some friend all smiling, cheery,
We're wont to think our lot is hard indeed;
And wonder why we must be always weary,
And why our hearts must ever ache and bleed.

The secret is, ye murmur'ing Christians hear it!
Not that we've failed to go to God in prayer,
But having taken every trouble to Him,
We failed to loose our hold, and leave it there.

We did not say, "Thy will be done," O Father!
And then and there let every burden rest;
Ah, no! or else our hearts must have been lighter,
For well we know "God's ways" are always best.

When we can trust alike in light or darkness,
When all our will is lost in the divine,
Then shall our faith be ever strong and joyous,
And we can say, "God's will be done," not mine.

—Whitefield, when flattered, said, "Take care of fire: I carry powder about me."

"And this also we wish, even your perfection."—2 Cor. 13: 9.

PERFECTION.

MRS. M. N. VAN BENSCHOTEN.

THERE was a large company gathered at brother F——'s. We were seated at the tea-table, when a gentleman playfully made a turn on the word "perfection," adding, "that peculiar doctrine of Methodism."

A lady who sat beside me, an earnest Christian and a prominent teacher in the city, quickly took up the word, and said to me in an undertone, "That word 'perfection' has always bothered me. I have studied the doctrine considerably, but I must say I am prejudiced."

I turned and looked upon her, and seeing she was earnest and sincere, I quickly added, "Do not use the word alone, put an adjective to it."

Surprise filled her face, and she said, "What adjective—shall I say human perfection?"

"O, no," I replied; "that would be poor indeed."

"What then?" she asked.

I looked clearly in her face and added slowly, "Not absolute perfection, for that belongs to God alone.

"Not angelic perfection, for that belongs to the angels.

"Not even Adamic perfection, for that belonged to man only before the fall.

"But,"—and my heart gave a wondrous leap of joy that filled my voice,—
"but *Christian Perfection*, a perfection of *love* to God and man, to the exclusion of all rebellion to the One and hatred to the other. O, my friend, you and I, with the mighty Christ to help, can reach that—can we not?"

"Indeed, I never thought of it in that

way before," she replied; "I believe I could."

"Indeed you could," I said. "It is God's eternal purpose concerning us. It is what Christ came to do; so grand, so glorious, so exceeding great, and yet it surely is for you and me."

"You must help me, I must have it," she continued. "I don't feel prejudice against this; but some say that if we have this work in our souls, we would never make a mistake or commit an error."

I replied, "Religion does not take away our common sense, and that tells you such a statement is false. We know that while in the body we shall be subject to many ills which are the results of the fall, such as an imperfect memory, lack of knowledge, hence errors in judgment. These are the scars of sins; they have no moral character; they bring no condemnation. In heaven we shall be delivered from them, not before."

"Then, this Christian perfection," she added, "enables you to meet everything that occurs in the family without giving expression to sinful words and tempers."

"O, it does more than that," I replied. "A state of justification before God does not allow any act or expression of sin. His grace saves not only from the outward act, but destroys that state or disposition of soul from which springs the outward act."

"O, I see," she said, as she slowly repeated, "it removes or destroys that state of the heart from which springs anger, impatience, and all such evils. O, how blessed that must be!"

"Indeed it is, my friend; and since your Christ and mine can thus save the soul, shall we by our unbelief hinder His gracious work, cripple our usefulness, lessen our joy in the Lord, and render ourselves unable to testify to a

perfect salvation—a perfect Savior?"

"O no, no! rather let us show how 'to the uttermost' He can save, what mighty joy He can give, and with what wondrous power He can endue the willing soul."

The company were rising from the table, and we separated; while every heart glowed and burned with that love that died to save a world.

◆◆◆ CHISEL WORK.

MARGARET J. PRESTON.

'Tis the Master who holds the mallet,
And day by day
He is chipping whatever environs
The form away;
Which under His skilful cutting,
He means shall be
Brought silently out to beauty,
Of such degree
Of faultless and full perfection,
That angel eyes
Shall look on His finished labor
With new surprise,
That even His boundless patience
Could grave His own
Features upon such fractured
And stubborn stone.

'Tis the Master who holds the chisel;
He knows just where
The edge should be driven sharpest
To fashion there
The semblance that He is carving;
Nor will He let
One delicate stroke too many,
Or few, be set
On forehead or cheek, where only
He sees how all
Is tending—and where the hardest
The blow should fall
Which crumbles away whatever
Superfluous line
Would hinder His hand from making
The work divine.

With tools of Thy choosing, Master,
We pray Thee, then,
Strike just as Thou wilt, as often,
And when, and where,
The vehement stroke is needed;
I will not mind,
If only Thy chipping chisel
Shall leave behind
Such marks of Thy wondrous working
And loving skill,
Clear-carven on aspect, stature,
And face, and will;
When discipline's ends are over,
Have all-sufficient
To mould me into the likeness
And form of Christ.

The Precious Word.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law."—Psa. 119: 18.

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

THE HOLY ONE OF ISRAEL.

APRIL 3.—"Great is the Holy One of Israel in the midst of thee."—Isa. xii. 6.

"The Holy One of Israel!" What a magnificent title Jehovah here assumes. He is called "Eternal," "Almighty," &c., but we have probably no such majestic name as "The Holy One," again in the Scriptures. No wonder that in the midst of captivity the prophet could look forward with hope and joy, and anticipate the time when the now captive ones should "cry out and shout."

"The Holy One!" Pure, righteous, sinless, absolutely without evil. The very conception of such a Being exalts and purifies those who entertain it. Just as you worship truly Him who is the Holy One, you must rise out of unholiness. The glory of the Jewish religion lay in the fact that whilst on all sides nations worshiped gods that were reputed to revel in iniquity, it ever proclaimed the essential and unspotted holiness of God. The inner sanctuary of His Temple was called the "holy of holies," and when they praised Jehovah they sang of Him who is "glorious in holiness."

The Holy One is in the midst of His people. "Where two or three are gathered together in my name, there am I." The Christian Church is built on this great fact. God is in the midst of her. And Christian experience becomes a glorious reality when the Holy One of Israel is enthroned in the heart, and the heart is thus made holy by His perpetual indwelling.

"Great is the Holy One of Israel in the midst of thee!" He is ever great, and He will ever make His greatness felt in the company in which He is enthroned. Any society of men, however humble their surroundings, will become mighty for good who have God in their midst. A little Church,

the dwelling place of Deity! No wonder it becomes influential.

THE TRUTH REVEALED TO BABES.

APRIL 10.—"Thou hast hid these things from the wise and prudent and hast revealed them unto babes."—Matt. xi. 25.

This is not an arbitrary law by which an irresponsible Being determines to whom He will reveal himself, and who shall be left to themselves. It is a law of nature. The wise and prudent are the "knowing and merely intellectual." God everywhere hides himself from such and reveals himself to the childish. Every science affords illustrations of this truth. Those who have gone to Nature with their wisdom, their knowing theories and systems, and have expected that each investigation should furnish fresh illustration of their little preconceived ideas, have been sent empty away; whilst the childish who have reverently stood before Nature, saying, "Tell us your secrets—reveal the secrets hidden in your bosom—we are willing to accept any truth—we are patiently inquiring for whatever you have to tell, and all we ask is that you will enlighten our ignorance, and show us truth,"—to such the grandest revelations in science have come. And it is the same in the kingdom of grace. They who come to God with their own notions, and expect to have their own little systems illustrated by each truth God shall declare, will not know much. It is the childlike, the reverent, the humble, the teachable, to whom God ever comes, and makes himself known.

Let us not suppose that in any harsh manner God has here revealed his will. "Thou hast hidden," is a universal law, that everywhere, except in theology, is recognized as beneficent and wise, and why not here also? The law is "good" not only "in His sight," but in the sight of all who reverently care to inquire why it is so.

THE CHILDLIKE SPIRIT.

APRIL 17.—"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. xviii. 3.

The Savior here shows himself the Great Teacher, for there never was a great nature that was not childlike. I do not mean by

childlike any accidental deformity of disposition, such as petulance or stubbornness or dullness, but the special and recognized characteristics of the child-nature. What are they?

The child-spirit is *teachable*. It does not come with pre-conceived notions, and prejudices, and plans; but it stands in reverent waiting attitude like the child-prophet, with "Speak, Lord, for thy servant heareth," on its lips.

The child-spirit is *trustful*. It leans for help. It rests in simple confidence on its Teacher. It accepts a promise without a doubt, and looks for its fulfilment without suspicion. Its heart is simple, unadulterated by the sceptical fancies of an age that boasts of its great abilities.

The child-spirit is *obedient*. It hearkens only to obey. There is no hesitation about its obedience. It is prompt and thorough. It does not question, and argue, and ask for many reasons, but goes forward at the command of the Master.

It is this spirit which fits for entrance into the kingdom of heaven. It is this spirit that in all the government of that kingdom alone is honored, and led to advancing dignity. Put on the air of importance, have great notions of your own consequence, come to much assurance of the esteem in which you should be held, and you will suffer a life-eclipse; but "whosoever," said the Divine Teacher, "shall humble himself as this little child, the same is greatest in the kingdom of heaven."

GREAT PEACE FOR THE CHILDREN.

APRIL 24.—"Great shall be the peace of thy children."—Isa. liv. 13.

"Thy children!" How suggestive is the phrase of the character of those who have been called into the fellowship of the Gospel! They are children of God by relationship to Jesus through faith. They are therefore members of one family. God makes them His own. And they are related to each other because they are related to God.

"Great peace" is theirs. They obtained the first instalment of this peace when they came to God and obtained pardon. They then knew their sins were forgiven, and that

they were accepted through Christ Jesus. Their fears were scattered like mists before the sunrise. But like every other grace, peace becomes established, is made "great" as we advance in the Christian life. When we know that in entire consecration to God our whole life is lived before Him, great indeed is our peace.

But the words suggest the fellowship of believers. They are members of one family. They form a grand brotherhood. How contrary to all our notions of brotherhood is strife and disunion! It is true that sometimes it is witnessed in Churches, but it is ever a sad pity, if not a deep disgrace. It would be impossible for a Church composed of such believers, as are filled with the Spirit of Christ, to be disunited. The love that is the bond of perfectness would be theirs. And it is equally impossible for brotherhood to be fully recognized where the Spirit of Christ does not dwell in the heart. The presence of God in the heart, and His rule there, or the lack of it, will be the measure and the sign of peace in the Church.

"I WILL LOVE HIM."—John 14: 21.

M. E. ROWLAND.

Far away in fields elysian,
Where death's surges cease to roll,
Where the saints on heavenly mission
Greet the ransomed, raptured soul,—

Where enthroned in fadeless splendor
Sitteth Christ, our Heavenly King;
Saints and angels chanting praises,
Making heaven's arches ring.

Yet, though multitudes adore Him,
Crowning Him with many crowns,
Countless myriads fall around Him,
And for aye His praises sound;

Still His love is just as tender,
As when ages long ago
Jesus lived "a man of sorrows,"
Bowed by earthly pain and woe.

Blessed Jesus! Loving Savior!
While the countless ages flow,
Bringing judgment, and destruction,
Thy pure love no change will know.

—Holiness people are a peculiar people; they have ceased to be tattlers and busybodies in other men's matters; they have left off their evil surmises, whisperings and backbitings; they have quit going to the circuses, theatres, dances, &c.

The Tuesday Meeting.

"And ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

* Meeting opened with singing—

"Vain, delusive world, adieu,
With all of creature good,
Only Jesus I pursue,
Who bought me with His blood."

Requests, written and verbal, were made, with thanksgivings for answers to prayer. Rev. Dr. Roach presented our requests and thanksgivings to the throne, followed by Dr. Palmer.

Mrs. Palmer read part 1st Corinth., 2d chap., remarking: St. Paul determined not to know anything among the Corinthians save Jesus Christ, and Him crucified; and while he acknowledged it was with weakness and trembling, yet Paul dared to say, "My speech and my preaching was in demonstration of the Spirit and of power." On another occasion, when going to work with another people, he dared to say, "I am sure that when I am come unto you, I shall come in the fulness of the blessing of the Gospel of Christ." These many years, I have been daring to ask our God to let me *live* in the fulness of the blessing of the Gospel of Christ. Am I presumptuous? O, for courage to expect and *accept* all the provisions made for us. Paul says, "We speak wisdom among them that are *perfect*." There must, then, have been some perfect ones. Our marginal references say, the Lord "gave some apostles, some prophets, &c., for the perfecting of the saints." Our God has provided the means, let us use them. "Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Dear brethren, let us "henceforth be no more children, tossed to and fro." We must be educated—let us

enter the school. The first rule in this school of Christ which we must sign, is, "If any man will be my disciple, let him deny himself, take up His cross, and follow me." We must say, "Vain, delusive world, adieu." We *must* enter this school, and observe the rules, or we can never understand. This one Teacher *only* can reveal to us the deep things of God. "The things of God knoweth no man, but the Spirit of God." Glorious truth! Dear friends, let us know God. Let us stir up ourselves to take hold on God. God says, "There is none that stirreth up himself to take hold on God."—Isaiah 64: 7.

Dr. P——. My heart is almost overwhelmed with the thought, that the blessed Holy Ghost, this heavenly Teacher, is present with us this afternoon. He alone that can instruct in the things of God, has come here to reveal these wonderful things to every lover of Jesus present to-day. God, the Holy Ghost, has come. He has come with a wonderful power to you, my brother, that is hungering and thirsting after righteousness. He tells you, "Now is the accepted time, even now is the day of salvation." Now you may learn what it is, to be "filled with all the fulness of God;" that you may know more of this glorious salvation than you ever knew before. This knowledge and increase of the love of God is to continue augmenting to all eternity. I have been endeavoring to get down very low at the feet of Jesus, that I may learn all the lesson of to-day. It came very sweetly to my mind, "Eye hath not seen, ear hath not heard," and yet we have seen and heard many glorious things,—but "it hath not entered into the heart of man, the things which God hath prepared for them that love Him, but God hath revealed them unto us by His Spirit." This is not a revelation, as some think it to be, made to us in heaven, but the blessed Holy Spirit has come to make this revelation to each one of us this afternoon. This is the only Teacher that can give these lessons. Will you let the Holy Spirit move every power in your soul, just to take in what He is willing to give? A Wesleyan minister closed his sermon by asking the question, "On what form in the heavenly school do you expect to enter? Do

you intend always to be in the A. B. C. class? or will you go on and enter a higher grade?" Where we leave off here we commence yonder! There are so many A. B. C. Christians! Let us get the lesson the Holy Ghost has come to teach us to-day. Let us learn to-day to "love God with all our heart."

Sister H——. We are able to tell more about guests after they have stayed with us awhile, than when they first come to visit us. Years ago this verse was very precious to my soul: "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with Him.." I knew that I did not know this by experience, but I know it to-day. Glory be to the blessed Holy Ghost! I want to praise Him for His wonderful power to save and to keep me in my bridal hour all the time. Women are not kept in their bridal hour all the time. But here is a Bridegroom that can keep you in that hour, until you cross the river of death. Oh, the grand teachings of the Holy Ghost! He is my abiding Guest, Maker and Friend. I am more than a conqueror every minute of my life. O, the power, the peace, and joy of liberty from bondage. Not under the law, but under grace. Hallelujah to my conquering Christ.

Rev. Bro. H——. When sister Palmer spoke of our great Teacher, I thought of the great text-book from which He gives us lessons. If we desire to be taught by that great Teacher, we must keep close to the text-book. We Christians ought to be more thorough Bible readers. The more we study this text-book, the more we know of God, and the more we enjoy Him. I speak from experience. I would place that precious book on my knee before me. It was the best time I ever had. There was no lack of texts and subjects for my people—never any lack of anything to say. It was a time when I had more heavenly knowledge than before. I am sorry I did not stay there. But of late I have gone back to the old Book again, that grandest of all text-books. There is enough joy in it to fill you to overflowing.

Sister S——. I am glad God is no respecter of persons. O, how I praise Him. He has been guiding me, I look back this

afternoon, to the time when God brought me into His storehouse. I can never forget my conversion. I never think lightly of it. Some who were converted with me are now among the blood-washed throng. When I found peace and joy at the feet of Jesus, my father, mother and family were my first care. But I am sorry to say, the young converts of to-day are not so careful to go home and tell their story, and pray with their families. God blessed my labors wonderfully. Now I feel that the keeping power of God is greater, that He is able to sanctify wholly, and to preserve blameless. Glory be to Jesus! He preserves blameless, and will till He takes us home. I longed to get among God's people to-day, and boast of Jesus' keeping power.

Dr. Lowrey.—There seems to be a prevailing spirit here, thoughts dwelling upon one subject. I have been preaching upon this same subject—the speaking, praying, witnessing, preaching, not with man's wisdom, but in demonstration of the Spirit and of power. It occurred to me, that we had illustrations of this all around us; that whatever be the grade of intellect, or the man of education, culture, intelligence and eloquence, yet success attends those who are spiritually educated, and God means to make us see it. If I had my life to live over again, and my ministry before me, I would not seek less education, nor less collateral help in any way, to enable me to do my work as a minister, or as a worker in the vineyard of the Lord; yet I would depend less upon these. I would make them auxiliaries, and depend chiefly upon the 2d chap of 1st Corinth. It will not avail anything unless we are baptized, and set on fire by the Holy Ghost. I have prayed that this may be a revival year, that the fruit of these meetings would be to promote a revival. A brother informed me a few days ago, who is interested in full salvation, that 1,178 have been converted in some small towns, about equal to 10,000 in New York. Another informed me that he had left many of his charge in the enjoyment of perfect love. One-half of his Conference are distinct and clear witnesses of full salvation.

Rev. C. Reuss.—I am very glad that I can

stand up and testify of the power of Jesus to keep from sin. This is a glorious experience—I thank God I have entered in. The devil has not been able to drive me back again. While preaching on Sabbath, I had such a blessing as I never experienced before. The Lord does, and can keep wonderfully. He helps me grandly in my work. A week ago last Sunday, it was my privilege to be in Massachusetts, to aid in dedicating a little German Church. The Lord gave me glorious liberty. Since I have been in the promised land (five weeks ago) of perfect love, I have learned what I never thought of before. I have been promoted from the A. B. C. class. I have been there long enough, and am now in a higher class, studying the deep things of God. Last evening when I came home, my little boy, only seven years old, said to me—I hardly know how it was brought about—"Papa, you are all full of Jesus!" I was very glad to say, "Yes, Charlie, I am all full of Jesus." This is my desire always. What a fountain of glory He is to me!

Rev. Bro. Laas.—My heart is overflowing with gratitude this afternoon, for what God has done for me. I see those here this afternoon who have been brought into the ark of safety, and enjoying this feast of love, for whom prayers were offered from time to time. It seems to me that God has called me into His ministry to deliver, if only a few souls, out of the hands of Satan.

Rev. Bro. Morehouse.—I am so thankful that that passage was read, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit." It is not a great ways off in the distant heaven, but here, blessed be God! Everything that the world calls duty becomes a pleasure to us, and gives us such a zest and heartiness in the Lord's work. We find our pleasures here. We are not required to go off to other scenes of pleasure, or take vacations to have our enjoyments increased. We find it right in God's work. Mother told me of the fall and the terrible consequences of sin. I thought if I were only permitted to go back and see Eden, it would be a com-

fort. But I thank God I find an Eden here, a heaven here. I feel somewhat as the Queen of Sheba said to Solomon, "It was a true report which I heard in my own land of thine acts, and of thy wisdom."—2 Chron. 9: 6. What I have seen of God's glory has been worth more than worlds to me. All worldly pleasures and tastes have faded out of sight.

Rev. Dr. Roach.—O, how I would crown my Savior! I would crown Him Lord of all. On His head are many crowns. I will cast mine at His feet. Scriptural mottoes, Scriptural maxims and Scriptural helps have a power that words cannot exert, excepting as they are inspired words. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." What eye hath not seen? The eagle's eye hath not seen it; the philosopher's eye hath not seen it; the scientist's eye hath not seen it. The ear hath heard a great many pleasant sounds, the orchestra most sublime. It is a grand medium of intelligence. But hath no ear heard the voice of the Almighty when He hath said, "This is my beloved Son, hear ye Him?" "It hath not entered into the heart of man,"—not an anatomist, a physiologist, but "eye hath not seen what things God hath in store for them that love Him." We are so close to the house not made with hands, eternal in the heavens. We can almost with patience hear the singing—we can almost step over. Do we not feel as if we were in the land of Beulah? Is there not triumph and singing here? God hath said, "Ye are my witnesses." Pardon me, let us not "go back on God." "We speak that we do *know*, and testify that we have seen." We know this, because the Spirit has revealed it unto us. O, how deep, that we may be able to comprehend with all saints! O, celestial power! Let us be more like Jesus. I feel that this is a sacred place. It seems like the gate of heaven. It is nearly thirty-one years since I made the acquaintance of this family. It is twenty years since I came to this city as pastor. I call this the vestibule of glory. We are just in the discernment of the home beyond.

Our Better Prayer.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6th vs.

A NEW EBENEZER.

MRS. MARY D. JAMES.

"And the prayer of faith shall save the sick."—Jas. 5: 15.

DR. PALMER:—As you kindly offer to assist me in "adding another stone to the monument already reared to the memory of God's great goodness," I will allude to my experience during the last decade, which, added to the *"Fifty Years,"* will make *"Sixty Years Walk with Jesus."* Having now entered upon the 71st year of my natural life, and the 61st of my spiritual life, I feel like raising a doxology to the glorious Triune God, for the wonders of love, riches of grace, and abounding blessings that have crowned every day of my life-journey, thus far, and will crown every succeeding day, because God has said, "I will never leave thee nor forsake thee,"—"I will be thy guide even unto death." So with the Psalmist, I will say, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

I think my experience during the last ten years would, if recorded, show forth the praise of Him who hath led me all my life-journey, quite as much as that of the preceding years.

The trials and triumphs—the varied experiences in which God's loving kindness and tender mercies, signal interpositions, and peculiar leadings have been clearly manifested—have attested His special care over His little one, who from childhood to old age has been sheltered by "the covert of His wings." An experience ever deepening and widening has led me to discern more clearly the devices of Satan, my own weakness, infirmities, ignorance and utter nothingness, and the infinite perfections of God,—His power, purity, wisdom, mercy, goodness, and love; so that, while I have been humbled in the dust before Him, I have longed more than ever to exalt Him "who is made of God un-

to me wisdom, righteousness, sanctification, and redemption." Hallelujah to the Lamb!

"Oh, the blood! the precious blood!"—it covers my whole life, and hides all my defects. Thus, Infinite Purity, looking only at the blood, sees that which He can accept,—and so I shall "overcome by the blood of the Lamb," and by the word of my testimony, that Jesus is "mighty to save," and that "He saves unto the uttermost."

And now it is my privilege to record for God's glory another

MARVELOUS CURE,

the seventh in my life, in which I have been wonderfully healed in answer to prayer, and in many other instances also relieved instantaneously of acute suffering, by Divine interposition.

I had been for some time on the brink of the river which divides the heavenly land from ours, and was expecting to cross over very soon and enter through the gates into the glorious city of God. For several years a heart affection had been indicated by unmistakable symptoms, and for six months they had become greatly aggravated—so that my case was pronounced very critical. My physician prescribed tonics to keep up my strength, which he said was all that could be done; and although the tonics were taken three times every day for months, I was constantly growing weaker—and during the last month my decline was rapid, which the doctor admitted, and said I was liable to die at any time.

Fainting, or sinking spells were very frequent, and other alarming symptoms; and I felt that I was certainly failing fast—but was not anxious, felt no solicitude whatever, but thought of going home with unutterable delight, supposing it was God's will I should go, yet thinking it *might be otherwise*. It seemed to me my work was not done, and the thought sometimes came—if the Lord desires me to do any more work for Him, He can cure heart disease as well as any other, and He has cured me different times of many maladies. There are no limits to His power, and my life will be prolonged if He please. But I only desired His will to be done and His name glorified: I had no

choice whatever. Some dear ones were praying that I might live,—many of my Christian friends, I have learned, were making my case a subject of special prayer for weeks previous to my recovery.

January 26th, I realized more than ever that my stay on earth must be very short, unless Almighty power should interpose, and so thought all who knew my condition. It was a memorable day to me on account of my vivid sense of the presence of Jesus, and the nearness of the heavenly world. The river of death (as said the sainted Payson) had indeed dwindled into an insignificant rill which might be crossed at a single step, and I was on the very margin of the land. I thought of the dying words of Bishop Haven, "*There is no river here! There is no death!*" It was just to *step into* life; and the outbeaming glory appeared to shed its rays upon my soul, and made me exultingly happy. Redeemed ones from the glorified company were hovering round, and it seemed as if I could touch the loved ones gone before who had come for me, and were waiting to take me home. The veil had several times been lifted, and with my spirit eyes I had seen them, and their presence was a felt reality. Now it seemed as if I was really going.

That night was one of exceeding blessedness. I was in the closest, sweetest converse with my precious Savior, whose arms enclosed me. He showed me His marvelous mercy and love in all His leadings through my past life—making "all His goodness to pass before me," till I was overpowered with the revelation; and while tears of grateful joy flowed freely, I was adoring and praising His precious name. I was permitted to talk to Him just as really as if He had been visibly present in person. I told Him how I had loved Him, how sweet I had felt the privilege to be of working for Him, but was so sorry I had not done more, and would be so glad if I might be permitted to do something yet on earth for His glory;—and oh, what a sense of my unworthiness I felt—how like a little worm of the dust!—and how amazing was His condescension in bestowing upon me the riches of His grace, and making me an heir of His kingdom!

It was overwhelming!—that He had "washed me from my sins in His own blood," and clothed me with His own robe of righteousness, and taken me into union with himself—indissoluble, eternal! Oh, it was more than my mind could conceive to be possible! Yet it was a glorious reality!

I think that was "an earnest of my inheritance" above, that I received on that memorable night.

When the morning dawned I was quite surprised to find myself still an inhabitant of this world. I arose and dressed myself, feeling that I had new strength. I was brighter and more like myself than I had been, and all who saw me noticed a change. All day I was free from the debility I had felt previously, and had no faintness. The next day I had still more strength, and from that time to the present I have been *well!* Nearly four weeks have passed and no recurrence of those symptoms which betokened the approach of death—and I am apparently in a better condition of health than for years past. I certainly consider myself a monument of the healing power of God, and with all my heart ascribe the glory due to His name.

My cure is most remarkable, for several reasons. First, the nature of the disease—heart affection. Second, the long period of debility which preceded the cure. Third, my advanced age. Fourth, the absence of any special faith for healing on my part. Some scientists claim that all such cases are the result of the influence of imagination upon the nervous system. There certainly could have been nothing of the kind in this case.

Now I am praying that every hour of my added life may show forth His praise who has signally blessed me through all my seventy years' pilgrimage, and that my last days may glorify Him more than all my past years. I desire all my friends to join me in this prayer.

—"By doing good with his money, a man, as it were, stamps the image of God upon it, and makes it pass current as the merchandise of heaven."

Our Social Meeting

GOLDEN TEXT.—“Beloved, let us love one another.”—
1 John, 4: 7.

NOTE:—We shall be glad to have those who would like to give a testimony concerning the great salvation, to send us a few lines on a postal-card. Those who cannot attend the *Tuesday Meeting*, can speak for Jesus in this way.

—Robt. Newman, West Lubec, Maine: “I would say to the praise of my Redeemer, His presence makes my Paradise, and where He is is heaven. For sixteen years I have enjoyed a free salvation, unbroken fellowship more than life, perfect satisfaction—all I want I find in Jesus.”

—Mrs. Rich. Waldo, Akron, Mich.: “I know by blessed experience that there is power in Jesus’ blood to cleanse the soul from all sin, and to keep it clean even here in this perverse and crooked generation. Glory to His name! To-day I feel the fire of God’s love burning upon the mean altar of my heart. I joyfully accept the separation from the world that God calls for. Hallelujah!”

—C. H. Sawyer, Glen Elder, Kansas: “I have been striving for some time to get nearer to God, and now if I know my own heart, my all is on the altar, and I am reckoning myself to be dead unto sin, and alive unto righteousness. I praise the name of Jesus for the peace I feel in my heart.”

—Mrs. A. E. Colvin, Anoka, Minn.: “I received the blessing of perfect love January 22d, 1876. Jesus took entire possession of my heart, and He has been my all and in all ever since. Bless His holy name, He saves me now! O, that I could make every one hear that Jesus has power to save to the uttermost.”

—Mrs. Jane Dubois, Star Prairie, Wisconsin: “I have taken the *GUIDE* for 22 years—it has truly been food to my soul. When 9 years old God converted my soul. For 32 years I have tried to serve Him, the path growing brighter and brighter. About 14 years ago I was permitted to testify in the *Tuesday Meeting*. After that we removed to Wisconsin, and when Tuesday afternoon

came, I felt very lonely. I was ready to praise the Lord when I read in the *GUIDE* that I could send in my testimony for Jesus. I love to speak for Jesus.”

—G. W. Spangler, Belmond, Iowa: “I was born May 15th, 1840, and born again, of the Spirit, November, 1856. For 16 years I tried to live a Christian life, but oh, how uneven, how fluctuating! In the fall of 1872 I sought and found the blessing of entire sanctification. Now I am gloriously saved—every moment I am walking in the light of full salvation. I know what it means, and what it is worth, night and day. It keeps me *sweet* under all circumstances—I am going on, reaching higher by getting lower down. Praise the Lord!”

—Mrs. C. B. Brigham: “I was born in Moretown, Vt., 1826—born again, April 3d, 1842. Friends told me of the first birth—the second I distinctly remember. I was made a ‘new creature in Christ Jesus,’ brought from ‘nature’s darkness into God’s marvelous light,’—a glorious birth. The agony of Gethsemane ending in ‘Thy will be done,’ I *knew*; but not until April, 1876, did I reach Calvary. *Then* I followed Jesus to Calvary, and was crucified to the world, and resurrected with Him who is ‘the resurrection and the life.’ My Father has some children here—followers of Him ‘who made himself of no reputation.’ We love to read of your Tuesday meetings—it is ‘as cold water to a thirsty soul.’ We, too, have Tuesday meetings, and the glorious presence of God the Father, God the Son and God the Holy Spirit. Amen. Christ in our heart, and our heart in our hand. Amen and amen!”

—Elizabeth Bachman, Bearytown, N. Y.: “I have been an invalid for the last 13 years, and hardly ever free from pain, yet I do not murmur, although shut in from society. The Lord sends the blessed Holy Comforter to my soul, and all loneliness is driven away. He abides with me. I have meetings for holiness in my room each Saturday evening. Pray for us. I was converted 39 years ago, but not until 8 years ago was I brought into this blessed experience. I prayed one whole night, and Jacob-like, just before the break of day He filled my soul.”

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

Bishop Peck has been holding several of the Eastern Conferences and preaching in a number of leading Churches. The congregations have been large, and a writer says, "listened with great interest to the Bishop's grand way of putting the Gospel according to Methodism." At the Preachers' Meeting in Portland, the Bishop addressed them on the "Preparation to Preach." Every preacher felt during the address, that in order to preach the Gospel of Christ, he must be pure in heart, pure in life, and pure in all manner of conversation and doctrine. The Bishop gave four Sabbaths to Maine.

NATAL.—Rev. Arthur P. Chaplin, a Wesleyan missionary in Natal, writing of an increase of eighty converts in the Natal district, says this encouraging result is largely due to the energy and zeal of the native preachers. "I never," he testifies, "saw the equal of a good Zulu Christian anywhere for zeal in seeking the salvation of his own brethren. It is a passion with him that puts many of us to shame."

FRANCE.—The Rev. R. W. McAll, the well-known evangelist, of Paris, writing of the work in France recently, says: "Every day's observation tends only the more impressively to call us to breathe the fervent prayer, *May God save France from Atheism!* Truly, it is against the daring and blasphemous assertions of the Atheist leaders that we have now, above all, to endeavor to shield this land. The campaign we need to wage is not against the dogmas of Romanism—the revolt against Romish idolatries and priestly claims is strong enough already. We have to contend against that utter denial of all religious truth, to which the teachers of materialism strive so hard to drive those who have already abjured Rome."

INDIA.—Mr. Roberts, of Kalgau, sends to the mission rooms of the A. B. F. M. the confession of the Buddhist priest from the interior, lately converted. It is a document of great interest, written in manifest sincerity:

"I repent with deep regrets; my purposes hitherto have all been in vain (or wrong). I cut myself off from all the natural relations of life, and became a Buddhist for the sake of obtaining my daily food. I left my home and became a (Buddhist) priest more than twenty years ago. I have been tossed to and fro with no one to trust in, and have passed my life in vain. Although in outward appearance I had cut myself off from the world, my heart was not freed from the world, but was full of evil passions, defiled and impure. My desires were those of a fool. I loved that which I ought not, and thereby my soul became darkened, and I committed sins according to all my foolish impulses. I am now over fifty years of age, the weakness of old age is coming upon my body, death is approaching, and hell appears in sight. I weep, I cry, I grieve, I mourn; I repent with self-abhorrence; the errors and sins of my life hitherto are more than my mouth can utter. I prostrate myself and beseech Jesus and His disciples to teach me how to live aright. I trust in the Savior to forgive my sins and remove my transgressions. I wish to be baptized, to join the Church, to keep the Ten Commandments, and never to alter my course so long as I shall live; that my soul may be saved, by the mercy of God, and that I may attain to eternal life, which will satisfy all my longings.

"In the reign of Kuang Hsi, the sixth year, the eighth month, the thirteenth day, (Sept. 17, 1880), I, a priest, Chih I, by name, worship and declare."

CHINA.—After long waiting in China, we are now gathering the harvest. A Methodist Conference, with six presiding elders' districts, and all the presiding elders natives, with 1,400 full natives, and 600 baptized children, where twenty-four years ago there was not a single member; and in addition to this, two new missions in other parts of the empire, gathering in additional converts every year. These are reasons for great encouragement.

Revival Miscellany.

"And I will make them and the place round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing."—Ezek. 34: 26.

CALIFORNIA.—The Lord has been pouring out His Spirit very gloriously upon the labors of Moody and Sankey and fellow-helpers. The California *Christian Advocate*, edited by the Rev. B. F. Crary, D. D., brings the good news of hundreds being brought into the kingdom of grace. A writer in the paper says: "I feel like saying to our pastors and Churches in California, that I believe there never was a time in the history of our State when the fields were so white everywhere for the Gospel harvest as now. If we are only equal to our opportunity, and will enter the doors that God is throwing right open before us on every hand, we may see such results as were never before within our reach." San Francisco, Oakland, and the regions round, have been graciously visited with showers of blessings. The work goes on gloriously at Petaluma. About one hundred have been converted. Bishop Haven spent a Sabbath there. In many places on the Pacific coast there have been very gracious ingatherings of souls. The University of the Pacific has felt the powerful influences of the Holy Spirit, and many of the students have enlisted in the service of the King of kings.

NEW YORK.—St. Mark's M. E. Church, Buffalo, Rev. C. P. Hard, pastor, has been enjoying a remarkable revival. About 300 inquirers and 100 probationers have been received. Among the converts were several Romanists. The Church is sweetly blessed, and perfect love is becoming the joy and strength of quite a number.

—The Swedish Mission, Brooklyn, is steadily advancing—64 recently received on probation and 25 by certificate.

—The Norwegian Mission, Brooklyn, Rev. Mr. Treider, pastor, is receiving accessions almost every week. It is sending converted seamen abroad upon all waters. They need more room.

NEW JERSEY.—Our correspondent, N. R. Zelley, writes: "We have flung our banner to the breeze. The Church is coming up on the high plain of holiness. Our pastor, Rev. H. J. Zelley, is impressing us with the necessity of being holy. The devil has been aroused and is fighting hard, but God owns our efforts. Extra meetings have been held for several weeks and about 30 have been saved. Tuesday, Feb. 1st, was set apart as a day of fasting and prayer. All-day service was held, and at night two were saved. We are conquering sin and Satan in the name of our King."

—At Vineland, Rev. G. K. Morris, pastor, a glorious revival—over 150 conversions.

—At Somerville, Rev. G. Krantz, pastor, over 70 recently converted.

PENNSYLVANIA.—At Mount Carmel, Rev. Dr. S. Milton Frost, pastor, there has been a gracious revival—82 professed conversions, nearly all uniting with the Church.

COLORADO.—Rev. O. L. Fisher, presiding elder of Northern District, writes: "Revivals follow almost every quarterly meeting. I have been preaching from the Utah line to Denver since Dec. 1st—have seen over 500 penitents at our altars, most of them happily converted. Most notable revivals at Longmont and Cheyenne."

MISSOURI.—Rev. C. Martindale reports a glorious work at Moberly—and that since Jan. 1st more than 500 have been added to the M. E. Church.

KANSAS.—At Burr Oak, Rev. H. G. Breed, pastor, a new Church dedicated free of debt, since which over 50 have been converted.

IOWA.—A series of meetings conducted by Miss I. S. Leonard, just closed at Keosauqua, of unusual power—conversions clear—backsliders deeply awakened—a goodly number of earnest Christians experienced perfect love—86 united on probation, and 22 entered the sister Church.

OHIO.—East Liverpool, Rev. Dr. John Williams, pastor—all departments of the Church healthy and vigorous. During a late revival 100 were converted.

INDIANA.—On Prairieton Charge, since Conference, the pastor, Rev. J. W. Asbury, has received 107 probationers.

Loved Ones Gone Before.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14: 13

A GRAND CORONATION.

When a royal heir comes to the occupancy of a throne, and is crowned amid befitting splendors, it is an august occasion. But what of that to the coming of an adopted son of the "King of glory" to the throne of immortality, and to his coronation in the presence of Divine majesty, and an innumerable company of angels and glorified intelligences! How incomparably glorious that occasion!

Such a coronation has recently occurred, amid the splendors of the eternal realm—not one only, but many—of one, however, we now write. REV. ELBERT OSBORN, familiarly and tenderly known as "*Father Osborn*," father of Rev. William B. Osborn, now a missionary in India, passed triumphantly into the city of the Great King, on Saturday evening, February 19th, aged nearly 81 years. Heaven must surely have resounded with hallelujahs when that veteran spirit, full-robed for the marriage supper, "swept through the gates washed in the blood of the Lamb."

He became a member of the New York Conference of the Methodist Episcopal Church in 1803, and has therefore been an ambassador of Jesus for fifty-eight years—almost sixty years of joyous and successful uplifting of the standard of the Cross. His ministry was prosecuted under embarrassment, arising from an impediment in his speech; and yet he was so remarkably endowed with "power from on high," that this natural disadvantage was forgotten amid the unctuous proclamations of divine truth which fell from his lips. Having received "the anointing which abideth," he was mighty through God to the pulling down of strongholds. He won souls to Jesus everywhere, being privileged to rejoice over 1,300 trophies gathered in fifteen years, and after that about 100 a year, aggregating about 4,000.

The secret of his ministerial power was, *a close walk with God*. Of all the honored servants of Christ that we have known, none have ever more deeply impressed us with the fact of divine intimacy and unbroken fellowship with the Father, Son, and Holy Ghost. He lived in heaven—his

spirit was not of earth but of heaven—his invincible converse was of heaven. No one could be in his company five minutes without beholding the signature of the King upon his brow, and listening to words declaratory of his royal sonship.

How came he to this precious life of faith? Having been converted when eight years of age, he early became conversant with great teachers. First of all, he learned, as few men learn, how to sit at the feet of the Master Teacher, Jesus—learning of "Him who is meek and lowly in heart." Then he entered into familiar intercourse with the master teachers of Israel, those who had graduated with honor in the school of Christ. Before twelve years of age he had read 'Edwards' History of Redemption,' 'Hawes' Church History,' 'Wesley's Sermons,' 'Simpson's Plea,' 'Fletcher's Appeal,' 'Memories of Hester Ann Rogers,' and Mrs. Rowe's 'Devout Exercises of the Heart.' Thus, the foundations were laid deep and broad upon which a superstructure of spiritual character and life was upraised for *seventy-three years*. Now the topstone has been brought on with shoutings of "Grace, grace, grace, unto it!"

For some time past Father Osborn has been a resident of Ocean Grove, a great modern Christian enterprise, of which his honored son, Rev. William B. Osborn, was the founder, many of the fruits of whose toil the rejoicing father was privileged to see harvested. Often, on the platform, and in the social assemblies, he gave his testimony, always with electrifying unction.

Now, however, full of years, and full of honors, the veteran warrior has laid down his armor and put on his star-gemmed crown. The Master, well-satisfied with the fidelity of His servant, spared him the pain of a lingering illness, letting the chariot "swing long," and, as it were, noiselessly, so that the weary feet might just step in, almost unobserved, and quickly he was at home!

Until the last moment he was obedient to the Lord's command, "*Occupy till I come.*" One of his latest and blessed exercises was to write a testimony for the readers of the GUIDE, which appears in the February number, and which we are sure will be preserved as a precious memento of this sainted man.

Just before his departure he was asked if he wanted anything. He answered, "Only to be more like Jesus, the Chiefest among ten thousand and the One altogether lovely." These were his last words. His remains were interred at Pleasantville, N. Y. Jesus shall bid him rise again.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—
—No censoriousness—No evil speaking—
Love, Love—nothing but LOVE.

"My passions hold a pleasing reign,
When love inspires my breast,—
Love, the divinest of the train,
The sovereign of the rest."

TO CORRESPONDENTS:—All communications should be addressed to W. C. Palmer, 43 Bible House, New York, and all Postal Orders made payable at *Station D*, New York City—not New York, simply.

—The price of the GUIDE is reduced from \$1.25 to \$1.00 per year—32 pages per month—384 pages for the year.

—Those whose subscriptions date from January who have not remitted, will oblige us by doing so at their earliest convenience.

PUT IN THE PLOW.

When this number of the GUIDE reaches our readers, the command will be ringing over mountains and plains, *Put in the plow!* The icy fetters are broken. The rivers flow freely along their appointed channels. Forests and orchards are budding into life. The warblers of the groves are returning from their Southern homes, to gladden us again with their sweet sonnets. All nature is aglow with new life. Husbandmen don their Spring attire, hailing the auspicious period with joy. On the mountain slopes, in the humble vales, and over the broad prairies, the great commission floats on the wings of the wind: *Put in the plow!*

And shall the men of this world be wiser in their generation than the children of light? No! There is surely a Spring commission for us. The breath of the Almighty is in the summons. Activity is the universal demand. The whole realm of Zion should be instinct with life. Thousands of thousands of the Lord's anointed ones should be putting on their Spring habiliments, hastening to turn up the soil in the great fields of spiritual enterprise. The genial rays of the Sun of righteousness are full upon us. The balmy heavenly atmosphere is all-pervading. Our fellow-workers, the angels, are flying all around. The soft breezes are freighted with richest melody. East, West, North and South,

the commission is heard in ringing tones: "*Put ye in the plow!*"

Put in the plow! Where? How?

1. Your own *heart* may need it. You are sighing after full salvation, longing, oh, so ardently, to get into the Sun's meridian rays! Possibly there is fallow ground needing to be broken up. The plow may not have gone deep enough. Surface work will not do. The soil needs to be well thrown up to the Sun's directer ray, the warm, life-giving ray of the Sun of righteousness. Be thorough. Let the ground be well prepared—then may the seed be scattered, and the waving harvest soon appear. And *your heart*, too, who claim to be wholly sanctified, may require a little deeper plowing. It is to be feared that in some cases there may be too much of surface-work. Be not satisfied with an inferential experience. Rest not in an intellectual process. Let the soul-depths be upturned. Let many a foot of soil be brought to the light and the fertilizing power of the solar beams. Let your sanctification be in truth and power—a conscious divine verity.

2. Your *home* may need the plow. There may be a tinge of worldliness there. Fashion may have unbecoming sway. Devotion may be languishing—the fire on the altar may burn dimly. Home government may be feebly maintained—God demands strong family government. The Sabbath institution may be shorn of much of its sanctity. Home beneficence may be tending downward. Words of Christian instruction may be few and devoid of unction. If these signs be prevalent, the plow is surely needed. Put it in, calmly, steadily, determinedly.

3. Your *Church* may need the plow. This call may be to Christian pastors, and to a Christian officary. Formalism may reign. The rage for worldly amusements may be strong. Doubtful monetary expedients may be in favor. The social means of grace may have fallen into disuse. Doctrinal heresy may have insinuated its poison into many minds. The *Zinzendorfian heresy*, teaching that the work of salvation is completed in conversion, and no need of a second cleansing, may be lulling many to deadly slumbers, and hindering the work of *true holiness*. You need to put in the plow, undoubtedly. But do it cautiously. Pastoral hands must hold the plow wisely. Look up for divine wisdom—deal tenderly but resolutely with these evils. Let the great field be thoroughly plowed. In your own heart, at home, in the Church, everywhere—as the Master calls, put in the plow.

A NEW PROPOSITION.

The past winter has been one of extraordinary severity. It has doubtless interfered with the work of canvassing for the *GUIDE*. Yet our agents have done remarkably well. We are happy to announce that, notwithstanding the weather hindrances, we have a handsome increase of our subscription list. And the words of "good cheer" received from many quarters have been truly inspiring. To God be all the glory!

The January number, although a large edition was printed, is now exhausted. In order to meet the demands which are still being made for the portrait furnished therewith, we have resolved to make a *liberal proposal*. All new subscribers forwarded to us during the present month, April, shall bear date from July 1st, and we will send them the three numbers, April, May and June, additional. The April number to new subscribers will contain the steel-plate engraving of Dr. Palmer, and a *Supplement* containing a sketch of his life. For a single year's subscription of *one dollar*, there will be furnished *fifteen* numbers, and they will contain, among other interesting matter, *four superior sermons*. Now, let our agents bestir themselves, taking advantage of the fine Spring weather, and roll in their lists of new subscribers from far and near. Make known our liberal proposal, and you will succeed. Let every subscriber be an agent and aim to send, at least, *one more*. Be active—be persevering. If specimen copies are needed, send for them.

SELF SANCTIFIED.

An aged Christian was once asked by some thoughtless people why he deprived himself of so many worldly pleasures. "It is all very well," said they, "to serve God, but you ought to serve yourself, too." "That is the very thing," replied he, "that I am trying after; "for I have long since found out that I could get ten times more in obeying God than I do in obeying my own evil heart." Much is said about self-interest and "self-protection the first law of nature." Well, if it be the first law, then it is fulfilled in the highest and best sense when our self-surrender is most perfect. *All in God's hands*—that is the direct road to fortune, the quickest way of becoming a millionaire. For human poverty and weakness we receive in exchange divine riches and power. O, if men could understand this simple Gospel philosophy, how soon would the shades of corroding care be removed from the brow, and a whole heaven of quiet fill the soul!

BRIEF MENTION.

—Some who thought the pressure of circumstances would compel them to discontinue the magazine, have written, saying, "*They cannot dispense with it!*"

—Read and ponder the pages of the cover.

—A pressure upon our columns obliges us to defer some sketches of "*Loved Ones Gone Before*."

—Write business matters on one sheet, and what is intended for publication on another—also, requests for prayer.

—Correspondents must be patient.

—If you wish to canvass for subscribers, send for specimen copies. Make a thorough canvass this month.

—Scatter holiness books and tracts.

—Wear white robes constantly, and let them not be soiled by contact with the world.

—Jesus "made himself of no reputation,"—if to His disciples there be a similar allotment, why complain?

—Harshness never restores an erring brother—the New Testament prescription is, "Restore such an one *in the spirit of meekness*."

—Providential darkness may for a time cover the saintly pathway—but the clear shining of the Sun of righteousness will dispel it.

—Rev. A. G. McAuley, formerly President of the Wesleyan Conference, England, is publishing, in London, a new magazine, "*Experience*," a quarterly. It has the evangelical spirit.

AROUND THE GLOBE.

The proposition to send the *GUIDE* to every Protestant missionary on the globe is working well. It is a popular movement. Let all who can have a share, if only to a small amount. We make the following

ACKNOWLEDGMENTS.

A. E. Reid, Pittston, Me.,	-	-	-	\$.33
Mrs. B. F. Chase, Copenhagen, N. Y.,	-	-	-	.40
Wm. Sissons, Brookfield, Mo.,	-	-	-	.75
L. A. Andrews, Waubeck, Iowa	-	-	-	1.00
O. Miller, Thawville, Ills.,	-	-	-	.75
Emma Hutt, Hillsboro, O.,	-	-	-	1.00
J. Stickel, Macomb, Ills.,	-	-	-	1.25
Mrs. E. McKinney, Brownsville, Oregon,	-	-	-	.40
Mrs. A. L. Buckley, Mt. Holly, N. J.,	-	-	-	1.50
A Friend, per J. E. A., Philadelphia, Pa.,	-	-	-	.75
D. and Annie Walters, Norwalk, Cal.,	-	-	-	.75
Wm. Simmons, Norwalk, Cal.,	-	-	-	.75
Mrs. Jacob Babb, Buena Vista, Colo.,	-	-	-	1.00

BENEVOLENT FUND.

A Friend, Hayden Hill, Cal.,	-	-	-	1.00
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WORK FOR THE MONTH.

"Go work to-day in my vineyard."—Matt. 21: 28.

"The vineyard of the Lord
Before His laborers lies,
And lo! we see the vast reward
Which waits us in the skies."

PRAYING AND WORKING UNION.

We are constantly receiving good tidings from the members of the "Praying and Working Union." Let us each endeavor during this beautiful month of April to win a soul for Jesus. Mrs. Palmer used to say, in commenting on the passage, "*The joy of the Lord is your strength*," that the joy of Jesus was to win souls, and that should be our joy. Let us aspire after this joy in its fullest manifestation.

I. CLOSET WORK.

SCRIPTURE CALENDAR—APRIL.

1. 1 Pet. 1; 13. Heb. 9; 28. Rev. 22; 20.
2. 1 Pet. 4; 13. 1 Pet. 4; 14. Psa. 1; 39.
3. 1 Pet. 5; 6. Luke, 14; 11. Psa. 119; 78.
4. James 1; 22. Heb. 5; 9. Psa. 119; 46.
5. Jer. 3; 13. 1 John 1; 9. Psa. 51; 3-4.
6. 1 Tim. 6; 12. Isa. 54; 17. Psa. 119; 116.
7. Rom. 12; 2. 2 Cor. 6; 17-18. Psa. 26; 9.
8. Phil. 1; 27. Psa. 50; 23. Psa. 119; 133.
9. Matt. 17; 5. Isa. 55; 3. Psa. 119; 104.
10. Isa. 26; 20. Psa. 91; 15-16. Psa. 143; 11.
11. Jude. 21. Matt. 10; 22. 2 Thess. 3; 5.
12. 2 Cor. 13; 11. 2 Cor. 13; 11. 2 Thess. 3; 16.
13. Phil. 4; 6. Phil. 4; 7. Psa. 19; 14.
14. John 12; 15. Deut. 33; 27. Psa. 31; 5.
15. Heb. 10; 22. John 6; 37. Psa. 22; 19.
16. Psa. 34; 13. Isa. 55; 7. Psa. 19; 13.
17. Deut. 6; 17. Prov. 29; 18. Psa. 119; 73.
18. 1 Pet. 4; 7. Luke 12; 37. Psa. 130; 6.
19. 1 Pet. 3; 15. Psa. 146; 5. Psa. 39; 7.
20. 1 John 3; 23. Acts 16; 31. Psa. 84; 12.
21. Heb. 13; 3. Isa. 58; 10. Psa. 94; 12; 13.
22. James 5; 13. Psa. 37; 39. Psa. 108; 12.
23. Jer. 4; 1. Mal. 5; 7. Psa. 116; 7.
24. 1 John 2; 15. Matt. 19; 29. Psa. 119; 35.
25. Acts 17; 30. Jer. 33; 8. 2 Sam. 24; 10.
26. Jonan 1; 6. Jer. 33; 3. Psa. 87; 7.
27. 2 Cor. 15; 34. 1 John 2; 1-2. Psa. 25; 11.
28. John 1; 29. John 14; 13. Ephes. 1; 3.
29. 474; 5. Isa. 32; 2. Psa. 119; 114.
30. Ephes. 6; 11. James 1; 12. Psa. 102; 2.

TOPICS FOR BIBLE STUDY.

First Week.—POVERTY OF SPIRIT—"Blessed are the poor in spirit: for theirs is the kingdom of heaven."—Matt. 5: 3. By the aid of a reference Bible and Concordance, examine this passage, and the subject it contains, noting the marginal references.

Second Week.—MOURNING—"Blessed are they that mourn: for they shall be comforted."—Matt. 5: 4. Look at the references here—Bible promises to humble mourners.

Third Week.—MEEKNESS—"Blessed are the meek: for they shall inherit the earth."—Matt. 5: 5. Trace out Bible teachings on the subject of Meekness.

Fourth Week.—SPIRITUAL HUNGER—"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. 5: 6. Meditate upon soul-hunger after righteousness—its blessedness as shown in Bible revelations.

SPECIAL REQUESTS FOR PRAYER.

Those who desire their requests to be inserted in this column, will please state that they are for the "PRAYING AND WORKING UNION." Let them be forwarded. United prayer for specific objects is wonderfully effectual.

REQUESTS FOR THIS MONTH—*Remember them daily.*
C., Ohio: For a sister anxious to obtain full salvation.—A., N. Y.: For the conversion of a son 18 years of age.—New York State: For a sister in the interior, that she may have special grace for trials through which she is passing.—Florida: For a local elder, and two sons connected with the Conference, desiring to be filled with the Spirit.—Iowa: For the conversion of a class-leader's son. O., Ohio: For a sister in affliction, who recently buried her only son, and who has bodily infirmities, without pecuniary resources, greatly desiring to be "made every whit whole."—P. M., N. Y.: For a revival of God's work.—E.: For the following: An old man 72 years of age, an intemperate man, a sceptic, a young man given to moderate drinking.—Ills.: For an earnest seeker of full salvation.—Ills.: For a pastor, that he may be filled with the Holy Ghost, and be made a fisher of men.

Ask on behalf of the above with the grip of faith on Matt. 21: 22.

A CLOSET HYMN.

Far from the world, O Lord, I flee,
From strife and tumult far;
From scenes where Satan wages still
His most successful war.

The calm retreat, the silent shade,
With prayer and praise agree,
And seem by Thy sweet bounty made
For those who follow Thee.

There, if Thy Spirit touch the soul,
And grace her mean abode,
O, with what peace, and joy, and love,
Does she commune with God!

Author and Guardian of my life,
Sweet Source of light divine,
And all harmonious names in one,
My Savior! Thou art mine!

The thanks I owe Thee, and the love,
A boundless, endless store,
Shall echo through the realms above,
When time shall be no more.

William Cowper.

II.—OUT-DOOR WORK.

1. Visit the poorest family in your midst where Jesus is not known, and tell them of His salvation.
2. If your next door neighbor is unsaved, convey to him a message of light and love.
3. Write a letter this month to some unconverted relative, and urge immediate acceptance of Gospel provisions.
4. Distribute one package of tracts, at least, during the month.
5. If you meet any one on the street, or highway, with an unusually forlorn appearance, let him not pass from your view without a word of inquiry and encouragement.
6. Spend an hour before Sabbath-school on Sabbath afternoon in looking for *little street-wanderers*, and take them to the place of holy instruction.
7. Visit your pastor, at his home, once this month if no more, and give him a word of *good-cheer*.

The Children's Department.

"Then were there brought unto Him little children."—
—Matt. 19: 13.

Lamb of God, I look to Thee,
Thou shalt my example be;
Thou art gentle meek and mild:
Thou wast once a little child.

Fain I would be as Thou art,
Give me Thy obedient heart;
Thou art pitiful and kind:
Let me have Thy loving mind.

Charles Wesley.

THE STRAY LAMB FOUND. More About It.

MRS. MARY D. JAMES.

DEAR CHILDREN:—You remember that my last letter was about a little girl who was led away from Jesus by going into the pleasures of the world and neglecting her religious duties, but came back to her Savior and was forgiven, and received His blessing.

After she returned to her home she wrote me a beautiful letter, telling me that she was so glad that she had taken Jesus with her when she left Ocean Grove. He had helped her in everything she had to do, and made her so happy all the time. While she was away from Him she was not happy, but now everything seemed bright before her, and she was so delighted that God was now her friend, and she was going to spend her life in His service and then heaven would be her home forever. Several of Mamie's young friends were influenced to follow her example and give their hearts to Christ, and she is trying to bring others to Him. She started out to bring some children into the Sabbath-school, and found a poor little girl ragged and barefooted, and asked if she would not like to go to Sunday-school. The child said, "Yes; but I haven't any clothes to go there." Mamie said, "I'll get you some clothes." She went home and asked her mother if she might fix the poor little girl up with some of her own clothes? Her kind mother consented, and Mamie prepared a dress, hat, shoes, and all she needed, and took them to her, and next Sabbath brought her into the school. She said she was going to have a class of her own, and she was going to get them all out of the street or from places where poor children were found who did not go to Sabbath-school, and I suppose by this time she has a large class.

So you see, children, Mamie has become a worker for Christ, and is doing much good. I wonder if any of the Christian boys and girls who read these letters are trying to be as useful as Mamie is? How many poor children might be saved if all the Christian boys and girls would do as Mamie did? And will it not make her heart very glad to know that some precious souls are saved through her efforts? Children, won't you try to win some souls for Jesus?

I am so glad to think I began to work for the salvation of souls when I was a little girl, and have continued it all these fifty-nine years, and I expect to meet a great many of them in heaven.

How many of you will begin now to bring children to Jesus?

REACHING HOME EARLY.

Jesus, the Good Shepherd, loves to gather the lambs to His bosom. He would have them sheltered from the rude blasts of this world, and therefore often sends His angels to bear them to their heavenly home. Parents, under such bereavements, realize keenest anguish. But, recognizing the voice of the Shepherd, they sweetly acquiesce in the divine will.

We have an example furnished by sister Sarah C. Colvin, of Kasson, Minnesota. She writes of two dear lambs that were thus called home early. In December last, Mildred V. and Edith L., the one seven, and the other nine years of age, children of S. O. Goodman, were stricken down by that scourge, diphtheria—the former dying on the 14th and the latter on the 18th of the month. The night before Edith died, she kept calling for Millie, and said she was going to find her. They were "lovely and pleasant in their lives and in death were not divided." The beautiful angels escorted them to their celestial home. The chain of love is not broken, but lengthened so as to reach heaven. Parents weep—

"But with glad rejoicing
Their hearts' gems are given,
And lo! their glorious setting
In the diadem of heaven."

GOD COUNTS.

Willie and Clara Harris were playing in the dining-room, when their mother placed a basket of cakes on the tea-table and went out of the room.

"How nice they look," said Willie, reaching to take one.

Clara earnestly objected, and even drew back Willie's hand, saying it was against their mother's direction.

So Willie withdrew from the temptation, and sitting down seemed to meditate.

"You are right, Clara," he replied at length; "God does count, for the Bible says that 'the very hairs of your head are all numbered.'"

WORK FOR A CHILD.

A little boy once said to his parents, "I should like to have lived in the time of our Savior, that I might have done something for Him." His mother replied, smiling, "What could a child of your age have done for Him to prove your good will?" The little boy reflected an instant: "I would have run everywhere, doing His errands."

THE TRY COMPANY.

NEW RECRUITS.—Mrs. S. E. Matthews, of Carthage, Mo., writes: "My darling children, May, eleven years old, and Wallace, eight, desired me to ask you to put their names on the roll of the Try Company. They feel that they have received pardon."

These names are duly entered. May the Lord bless them.—ED.

NEW QUESTIONS.—1. Prove from Scripture the sin and folly of leaning on human help in time of trouble.

2. Give Scripture texts to show that God alone can forgive sin.

Our Book Table.

"Give attendance to reading."—1 Tim. 4: 13.

SIGNS OF THE TIMES.

Of the children of Issachar it is said that they were men that "had understanding of the times to know what Israel ought to do." They were students of the heavenly bodies and, by their skilful calculations, enabled their brethren to determine the times of the feasts and solemnities which God had ordained. And, Christians should have wise discernment, observing the signs of the times, in order that the Church may put forth that action which is demanded. Now, one of the prominent signs of the times in which we live is, *the amazing vitality of the press*, and the power which it is wielding among men. The *satanic* press, as it is sometimes designated, is prolific in its issues, poisoning great numbers of young, immortal minds. And, a great number of these publications find their way into Christian homes, under various disguises, exerting a deadly influence. We are called upon, therefore, to counteract this deadly influence by the mighty emanations of a *holy* press. We have no words adequate to express the importance of this work. In our sphere, according to our resources, we would aid this blest design. Let us ask attention to some of our plans. But, first, note the following letter:

A WILL AND A WAY.—Brother Samuel Allison, Nevada City, California, writes: "I am a poor old man, raised in the backwoods where there were no schools, but I have tried to be a Christian for fifty years. I find my influence these days very small, but I want to do something. I enclose five dollars; after paying for the GUIDE, you will please send me the balance in books or tracts to give away. I find it hard to get people to read anything on holiness." The example of this venerable servant of Christ is worthy of study and imitation. If he, in his limited circumstances, can do so much, what may those who are better situated do?—Ed.

I.—BOOK DEPARTMENT.

To Ministers.—This number of the GUIDE will meet many of our ministers just after they return from Conference. They will be desiring to replenish their libraries, and to enter into new arrangements to bless and edify their people. And, in so doing, we invite them to turn their attention to our catalogue. And we would have them remember that if they will send us their orders for works from other publishers, or our own, we will give them as liberal a discount as they can otherwise obtain.

Holiness Meetings.—In various parts of the United States, and elsewhere, little bands of holy people assemble from week to week, or month to month, for spiritual consolation and fellowship. We entreat all such, at once, if they have not done so, to engage in circulating books and tracts on the higher phases of the Christian life. Our \$25 library of 50 volumes, and \$50 library of 80 volumes, are well adapted to this purpose. The amount of money required could not better be employed.

New Books.—We have a desire to give our friends the privilege of possessing and circulating the excellent works

of Mrs. Phoebe Palmer. Many have desired to have her "*Life and Letters*" and "*Four Years in the Old World*," but being quite voluminous, and costly, they have not been able to purchase them. To meet this want, we shall shortly have ready, cheap editions—the former at \$1.50, and the latter at \$2.00, beautifully bound; also, "*Faith and its Effects*," which is well calculated to lead inquirers to the knowledge of full salvation—price, 75 cents; paper covers, 50 cents.

Exhausted.—The new, gem edition, of Mrs. Palmer's "*Way of Holiness*," recently issued has been speedily exhausted—we shall soon have another ready—cloth, only 50 cents—paper covers, 25 Cents.

Works of Other Publishers.—The series of six volumes of Rev. Wm. Taylor, \$5.00—"God's Method with Man," Rev. B. W. Gorham, \$1.00—"Mother Monroe," the sweet volume by Mrs. James, 75 cents—"Life of Frances Ridley Havergal," \$1.75—"Valley of Baca," \$1.00—"From Baca to Beulah," 1.25—by Jennie Smith, the two for \$2.00—are being ordered. Dr. Dunn's works, "Holiness to the Lord," \$1.00, and "Mission of the Spirit," should be circulated. We have on sale, also, "The Boy Preacher," Rev. T. Harrison—by Rev. E. Davies—\$1.00.

II.—THE TRACT DEPARTMENT.

"THE PREMIUM TRACTS," by Rev. N. Vansant, four tracts for 10 cents will soon be ready—also, Sermon by Rev. Dr. Chapman, 3 cents, or 25 cents per dozen—and "Consecration before Sanctification," and the "Extent of Gospel Salvation," by President Jaques, 10 cents per dozen—and the Sermon of Dr. Dunn in this number, 3 cents, or 25 cents per dozen.

"THE PHOEBE PALMER LEAFLETS" are in constant demand—10 cents for 64 leaflets—have them on hand to put in letters, or to hand to friends.

☞ For other standard tracts see our catalogue.

BOOK NOTICES.

VOICES FROM THE THRONE; or, God's Call to Faith and Obedience.—By Rev. James Cooke Seymour, author of "River of Life." Toronto: Methodist Book and Publishing House, 78 and 80 King St.

The author says: "I have written this book to help to save souls, to arouse the people of God to greater holiness and usefulness, myself among the rest, and to glorify God." We would recommend it to our friends as calculated to answer the end for which it was published.

THE INHERITANCE RESTORED: or, Plain Teaching on Bible Holiness.—By M. L. Haney, Evangelist. Published by the author. Price, \$1.00.

The effort of the author has been to make plain every step of the saving process, from a state of inheritance to entire sanctification. We trust that he has been successful and hope that the work may have a large sale.

TIRED CHURCH MEMBERS.—By Anna Warner, author of "The Fourth Watch" and "The Other Shore." New York: Carter & Brothers, 530 Broadway.

This little volume is exceedingly interesting and instructive, and will do good.

THE BOY PREACHER; or, the Life and Labors of Rev. Thomas Harrison, together with sketches of the most remarkable revivals in which he has been engaged—By Rev. E. Davies. Boston: For sale by Jas. P. Magee, and all Methodist Book Depositories.

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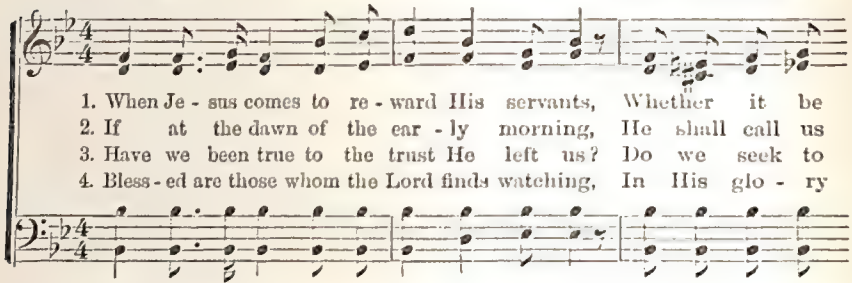
Will Jesus Find us Watching?

9


"Watch therefore; for ye know not what hour your Lord doth come."—MATT. 24: 42.

FANNY J. CROSBY.

W. H. DOANE, by per.



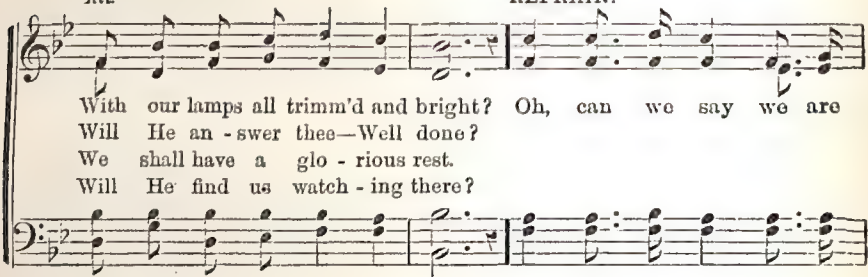
1. When Je - sus comes to re - ward His servants, Whether it be
 2. If at the dawn of the ear - ly morning, He shall call us
 3. Have we been true to the trust He left us? Do we seek to
 4. Bless - ed are those whom the Lord finds watching, In His glo - ry



noon or night, Faith - ful to Him will He find us watching,
 one by one, When to the Lord we re - store our talents,
 do our best? If in our hearts there is naught condemns us,
 they shall share; If He shall come at the dawn or midnight,

Rit.

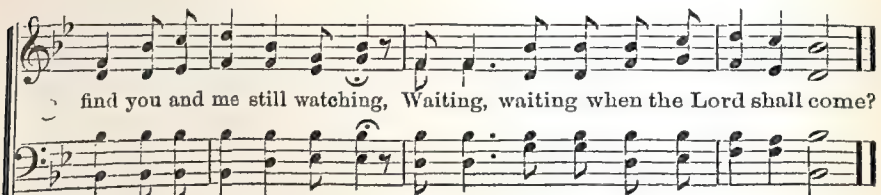
REFRAIN.



With our lamps all trimm'd and bright? Oh, can we say we are
 Will He an - swer thee—Well done?
 We shall have a glo - rious rest.
 Will He find us watch - ing there?



read - y, brother? Read - y for the soul's bright home? Say will He



find you and me still watching, Waiting, waiting when the Lord shall come?



MAY, 1881.

Word for the Month.—"Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruit."—Song of Solomon, 4: 16.

HYMN FOR THE MONTH.

Here in Thy presence, Lord, I stand;
I give myself, my all, to Thee;
Thou hast redeemed me by Thy precious blood;
Thine only will I be.
No love but Thine, but Thine, can me relieve,
No light but Thine, but Thine, will I receive,
No light, no love, but Thine!

Take, take me as I am; Thou need'st me not,
I know Thou need'st me not at all,
All heaven is Thine, all earth, each morning star;
High angels wait Thy call;
I am the poorest of Thy creatures, I
The child of evil and dark misery;
Yet take me as I am!

It would not cost Thee dear to bless me, Lord;
A word would do it, or a sign,
It needs no more from Thee, no more, my God;
Thy words have power divine.
And O, the boundless blessedness to me,
Loved, saved, forgiven, renewed, and blest by
O speak, O speak the word! [Thee!]

I know the blood of Thy eternal Son
Has power to cleanse even me;
O wash me now in that all-precious blood;
Give my soul purity;
Scatter the darkness, bid the day-star shine,
Light up the midnight of this soul of mine;
Let all be song and joy!

Horatius Bonar.

—"The world dares say no more of its devices than '*dum spiro spero*,' 'whilst I breathe I hope;' but the children of God can say, '*dum expiro spero*,' 'whilst I expire I hope.'"

—"Good words do more than hard speeches, as the sunbeams without any noise make the traveler cast off his cloak,—but the blustering winds make him bind it closer."

—"Holiness excludes selfishness. Its possessor loses himself in his mission; so that ease and honor and position and riches, and every thing of earth, are the small dust of the balance."

—A poor man told Rowland Hill, "that the way to heaven was short, easy, and simple; comprising only three steps,—out of self, unto Christ, into glory."

THE CROWNING GRACE.

REV. A. J. FRENCH, B. A.,

From a Sermon preached during the Wesleyan Conference.

WHAT IS LOVE? I would define it to be, for man, complacency in God as the standard of rectitude. This makes love manifest itself in the form of emotion. But let it be understood what emotion. It is not a transient spasm of sensibility that passes away and leaves no trace. It is not a galvanic contortion artificially induced in the face of the dead. It is a fountain that springs from a hidden source, and turns the desert into the garden of the Lord.

Some would repress religious emotion, as if it were so much weakness. Emotion is only a weakness when it refuses legitimate restraint. Like fire, its frequent symbol, it is a good servant, but a bad master. And a deficiency is as bad as an excess. We reprobate the irritability which is lashed into frenzy by the slightest word. But we also reprobate the insensibility which can gaze on scenes of horror or of beauty and remain unmoved. If there are no virtuous affections, neither are there any vicious ones. John Stuart Mill would comfort us for his supposed destruction of the foundations of belief, by assigning to religion "the whole domain of emotion." We cannot relax our hold on either, for religion addresses the whole man. The love we speak of lacks neither a rational basis nor a rational exercise, nor does it disdain a rational control. The natural capacity for feeling is supernaturally quickened and enlarged. The result is a spiritual grace, which is one of the most potent forces of the heavenly kingdom. It is neither purely human, nor

purely superhuman: the Christian graces are Divine-human, like the person of our Lord. This love is the love of God as the standard of moral perfection. It is not the love of God simply as the Infinite Being. I cannot adore His natural perfections till I know something of the ends they subserve. It is not the love of God as the Author of all that is, not even as my Creator, Governor, and Judge. Before I can reverence Him in these relationships, I need to be assured of His purpose in assuming them. The revelation of His moral glory floods the infinitude of His being and of His universe with light.

The love that adores the Divine Majesty is not contemplative merely. Admiration of ideal excellence may be accompanied by apprehension of a real wrath. The Divine glory is not fully revealed except to those to whom it is imparted. God offers himself to my whole being, and demands my whole being in return. Contemplation cannot rise into communion till the consecration He requires is complete. But when every power is surrendered to His service, how unspeakable is the delight. The union is so intimate that the reality of the communion cannot be denied. God incarnate is the voucher for its genuineness. His promises have traced both the conditions and the constituents of it. His life exhibited its beauty and power. His sufferings tell the value that He puts on its enjoyment. His death is our title to its privileges, and the warrant for our boldness in embracing them. Through the new and living way, that is to say, His flesh, we enter the holiest of all. With our High-priest at our right hand, we advance to the mercy-seat, and behold it sprinkled with His blood. The Shekinah glows between the Cherubim, and we are not consumed by its blaze. Here only, in

the presence chamber of the Deity, we find an Object on whom we may lavish our hearts' best affections, without the reproach of enthusiasm and without the guilt of idolatry. With such offering God is well pleased. His love mourned our wanderings: now it welcomes our return. His relents are kindled; His wrath is assuaged. Compassion is turned into complacency. The Divine majesty shines forth in condescension. The resources of omnipotence are laid at our feet. And our High Priest's pleading is effectual: we share His glory, as He our humiliation. His portion is given us, "Son, thou art ever with Me, and all that I have is thine."

Love is not all pleasure, however, even in the soul that drinks its fill of it. "Now is My soul troubled" are words the Sinless One spoke as He entered the cloud of His passion, and which might have been uttered before. Our capacity for serving Him ever falls short of our aim. The desire unsatisfied is a pain, not the pain of discord, but of conscious inadequacy. But desire stimulates exertion, and exertion brings with it development, and development has its recompense in satisfaction, and so desire issues in delight. And the alternation of desire and delight are the conditions of the soul's progress, even when made perfect in love.

Is there any need to quote testimonies to the existence of this love? Its voice is clear and unmistakable. From the elder Testament it greets us, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee. My flesh and my heart faileth: but God is the strength of my heart and my portion forever." So also from the pages of the New. "Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus

my Lord." In the presence of testimonies like these, and of many more of which these are but samples, it is unnecessary to defend fellowship with God from the charge of transcendentalism. A heavenly realism let us call it, rather. Such a charge can only arise from one of two causes. It may be due to the deep ungodliness of the unregenerate heart, which rejoices to think God unknowable, and stigmatises all communion with Him as a morbid self-communion. Our reply must be the counter charge of atheism. "The fool hath said in his heart, There is no God." Or it may be due to a fear lest fellowship with God should devitalise our fellowship with man. A not altogether unnecessary fear.

ALL IN GOD.

MRS. LIZZIE FENNER BAKER.

As sweeps the strong, swift river-tide,
On to the mighty sea,
The currents of my will would hide
And lose themselves in Thee;
As turns the needle to the pole,
Changeless from hour to hour,
So God-ward moves my willing soul,
Drawn by Thy grace and power.

I stand amid life's vanished joys
That once were held so dear,
As children 'mid their broken toys
When love has dried each tear;
While every cross before me set,
And every heaven-sent pain,
Bids me the former things forget,
And count my loss but gain.

Oh! Father-Heart, on which I lean,
So tender and so strong,
Each new touch of Thy rod must mean
A note in heaven's "new song;"
I would not mar that wondrous strain
Which all the saved shall sing,
By murmuring o'er the passing pain
This little life can bring.

I would rejoice forever more,
And live in ceaseless prayer,
And still with thankful heart adore
The Christ, whose name I bear;
And when the last, glad hour shall come,
That brings me rest and heaven—
Thy child shall praise Thee, safe at home,
For all which Thou hast given.

"But ye shall receive power after that the Holy Ghost is come upon you."
—Acts 1: 8.

HOLINESS IS POWER.

REV. JAMES HARRIS.

THERE is power in being *holy*. "Ye shall receive power after that the Holy Ghost is come upon you." (Acts i. 8.) There is power to lay hold upon great enterprises for God's glory and say "They shall be done." Before the eyes of him who has this power gigantic difficulties are only incentives to holy daring. Impossibilities vanish out of sight. Men and women who would never have been known in the Church or in the world have after being made holy become great centres of influence. Holiness, entire holiness, lifted the apostles into men who shook the world, and who became the foundation of a Church which shall stand forever. It gave to Paul his matchless courage, so that no enterprise intimidated him; no obstacles were insuperable to his eye of faith, and no prospect of labors or suffering daunted him. Of all the grand things he ever uttered, this stands as the grandest: "I can do all things through Christ which strengtheneth me." (Phil. iv. 13.) *All things!* Wonderful Paul! Cæsar dare not have uttered such a word, though a million armed men were at his back. Archimedes, though by his science he could burn the ships of his country's foes, and by his screw could lift the heaviest weights, and had confidence if he only had a fulcrum he could move the world, yet would never have dared to say I can do all things. But Paul finds the fulcrum Archimedes wanted. To his help he summons not an army of men, nor all the armies of heaven, but God himself, and holds Him in the grip of an all-prevailing faith. He seems to

have prayed, "Give me the Roman Empire for *Christ*," and in the confidence that his prayer was heard, he went to work to take possession of it. Ten centuries of Paganism, entrenched in every part of the empire, with temples and priests and established customs, and to which poetry and classic history had given all their prestige, laughed at him. But he was undaunted. Persecution met him—he became familiar with prisons, with fetters, with dungeons, with suffering—but never faltered in his faith. The struggle cost him his life. In death he was more than conqueror, and, looking down from his seat in Paradise, he long since beheld Paganism expelled by the Cross from every country where imperial Rome then held sway. John Knox cried "Give me Scotland." The Papacy mocked his prayer. The queen headed its opponents. Thousands of priests with grim desperation were resolved to hold it. France sent her succors to their help, but Knox triumphed, and Scotland was snatched from the ignorance and superstition of many ages. There is power in holiness; there is power in that *perfect* faith which has already laid hold upon Christ as a full and perfect Savior and claimed him as my present, my mighty Savior, who cleanses me now from all sin, though I feel it not. Believing, without doubt, that He now fulfils His every word and sanctifies me wholly, I can rest and joyfully sing, I am saved, fully saved, though no exuberant joy fills the soul, and no inward voice speaks, but the inward consciousness that I have believed and I do stand upon the promise "I will receive you."

There is power in that hope which confidently knows that my work shall ultimately succeed; that God's promises cannot fail; that sees in every difficulty only an incentive to renewed prayer, in

every trial only a step heavenward to lift me into a purer and holier sphere of power—in every temptation and persecution only another ruby star in the never-fading crown of my rejoicing. In every call to work for my Master only another promise that more grace and wisdom are about to be poured out upon me. And in every call to give or suffer for Christ an assurance that God is holding in His other hand a chalice fuller of riches and grace than has ever yet been given me. Oh, there is great power in this perfect hope; there is power in that perfect love which is the coronal of the Christian character—the most Godlike of all Godlike graces—from which all selfishness has disappeared utterly; in whose calm, deep stream is no envy, nor jealousy, nor pride, nor anger, nor revenge, nor covetousness—nothing but perfect love to God and perfect charity to our fellow men. Then the soul, satisfied with God, knows, desires, and seeks no other good.

O, there is power, mighty power, in perfect love to God and man—a love that is all-comprehensive of man, which returns insults with prayers and persecutions with benedictions; which is insatiable in desires for blessings on others; which weeps over fallen enemies and sees something good in the vilest persons; which would gladly part with all comforts and earthly joys to enrich the self-ruined and save the despairing. Let such love be united with a faith that knows neither doubt nor fear—a perfect faith that never falters, and a hope that no discouragements can shake—that brightens as senses fail, and turns to sight a full fruition when death destroys the earthly house of this tabernacle; and there is a combination of forces in the heart of him who possesses them infinitely superior to those known by the great men of this world; a force that is

now planning and sustaining all our great missionary movements, and revolutionizing the world. “There is power in holiness,” and all that power is for you in Christ Jesus who read this paper.

CHRISTIAN HUNGER.

MRS. L. A. BAILEY.

“Blessed are they which do hunger and thirst after righteousness, for they shall be filled.”—Matt. v. 6.

Do you feel, my Christian friend, such a longing to know more of God and to be more conformed to His image that you find no rest in any earthly good? Your case represents a person in want of food; if he is starving, nothing will take the place of food. Surround him with every luxury that the art of man can devise, with the exception of food, what would all these things be to him, if hunger was preying on his vitals? Now, when the soul is hungering and thirsting after God, nothing of an earthly nature can satisfy it. God alone is the soul's food. He gives himself each day for the soul's nourishment, and as we thus partake of Him our capacities are enlarged to receive more and more of His presence.

While waiting for a further revelation of God's presence to us, we turn to God's Word and find we are *already* blessed, for He says, “*Blessed* are they which do hunger and thirst after righteousness.” This longing we find in ourselves for Him is not of nature but of grace—for nature says unto God, “Depart from us.” (Job xxii. 1.) This working of the Holy Spirit in us, inclining our hearts to God, and not satisfied without knowing more of Him each day, should make us very happy, for we have already *an earnest* of His love, and know by faith in Him we shall have our hunger no more.

—Paul did not stop preaching because all of his converts did not hold out. Many of the converts even of Jesus went back, “and went no more with Him.” If a man tumbles into the river, are we to refuse to rescue him because he may fall in again?

—“Love your neighbor, but do not pull down the hedge.”

"O Lord, our Lord, how excellent is thy name in all the earth."—Psa. 8: 9.

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

FEBRUARY 27th, 1848.—Had a call for the exercise of that charity which endureth all things, yesterday, by hearing of the efforts of one who had formerly been a chosen friend, to make disreputable some precious truths, bearing on the doctrine of entire sanctification—truths which I have not been taught by the wisdom that man teacheth, but by the power of the Spirit. How long was my mind perplexed by the "Act of Faith" by which the soul enters into the enjoyment of holiness! With many others, I wanted the evidence before I was willing to believe, But with hundreds of others, I found that I could only be sanctified through the belief of the truth, and of course, could not have the evidence until after I had believed: "After that ye believed ye were sealed." It is the faith that brings the power.

On being told that truth had been assailed under circumstances calculated to assume a personal bearing, I went to my knees, and spread the matter all out before the Lord, and felt I could say, "The cause is thine, not mine, O Lord." I then asked for a word in season from the sacred treasury, and opened on the words in Acts 5: 29-42. With all my heart I rejoiced in God, that He had permitted me to suffer shame for Christ's sake.

Feb. 28th, 1848.—In replying to an individual seeking religion, in husband's class this evening, sister Sarah Lankford related the case of a man who called incidentally to see her some time since. He was a stranger, and seemed to be troubled in body and mind. Sister

said, in answer to some remarks of his, "What you want is religion." "Oh," said he, "I have been too great a sinner for that. I have been an awful sinner. I have abused the Word of God, I have knocked it about from room to room, with oaths and curses." It was some time before he could be persuaded to hope for the mercy of God. He was at last induced to kneel, while sister pleaded with God to have mercy on his soul. He afterwards, with tears and groans, implored the mercy of God, although he seemed to despair of obtaining salvation. At last sister said, "Have you a mother?" "O, yes!" he sobbed out; "and that is the worst of all,—I have broken my mother's heart by my wickedness." "Where does your mother live?" "In Kentucky." "If you should write to her and ask her forgiveness, do you think she would be willing to do it?" "O, yes! indeed, she would be most happy to do it."

"Did your mother ever tell you that she would forgive you, if you repented of your evil doings?"

"No! she never said so, but I know she would be glad to do it."

"What makes you think so, if she never gave you this assurance?"

He mused a little and then persisted in strongest assurances, that his dear mother, whose heart he had broken, would be again made happy, if she could have the privilege of pronouncing forgiveness to her repentant child.

"Your mother, you think, would be happy to forgive, though she has never told you so, but your Heavenly Father has promised to forgive, if you confess and forsake your sins. This promise He has made very sure, and has written it in a book. The Bible says, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' Do you not

believe that God is as good as your mother, and would do more for you than she would?"

"O, yes!" he exclaimed.

At this moment he was enabled to believe the love that the Father had to him, in giving His Son to die for his redemption. He appropriated the promises presented in the Gospel to the repenting sinner. From this moment, that deep consciousness of guilt which had caused such despairing views of the mercy of God, was removed, and a joyful sense of pardon and acceptance now caused tears, expressive of grateful praise, to flow down his weather-beaten face. His subsequent history furnished most conclusive and highly interesting evidence of the divine nature of the change which had passed over him.

Sister resides on the banks of the Hudson, and this was a boatman, who apparently by mere accident came ashore. Probably in answer to the prayer of a pious mother, God had ordered the circumstances of the conversion of this wayward son. "Cast thy bread upon the waters."

CONSISTENCY.

REV. JOHN SCARLETT.

WHEN the promises of life and salvation are cited in public discourse, congregations, generally, are pleased. Such promises as encourage the seeking of entire sanctification, when rehearsed with ejaculatory prayer, are not offensive to the propriety of solemn religious worship. "O, that God would make bare His almighty arm, and fulfil His exceeding great and precious promises, in the demonstration of the Spirit!" is a prayer that is consistent with Gospel teaching, and is expected from preacher and people. But, when testimony is given in words, and

tears, and smiles, by subdued humanity entirely saved, under the promptings of the Holy Spirit, there is a stir of wonderment among the people. Many Christians seem astonished that God should fulfil *His* promises! God promises, in Christ, to justify, to sanctify, to give peace, purity and joy to His believing people. Why should God's promises be treated by us as though He did not really mean what He has said? True faith, alone, makes us consistent Christians.

God's Word is true in all it teaches. True faith accepts it all. "Mark the perfect man!" is God's requirement of His people, that they may know that His promises are not illusive, but real and true, and designed for fulfilment. How often this perfection is contradicted by real Christians, through their lack of light, and their infirmities, by asserting, "There are none perfect." Does God call us to mark *that* which has *no existence*? Does He?—His own meaning!—"Mark!"

God is not loved as He should be. Did the Church fully rely on His promises, what work of faith would speedily be produced! As He is revealed in Christ, "He stands waiting to be gracious." What does He desire of mankind? Why, nothing but this—that He might pour into every heart eternal life! He holds man in probationary existence for this very purpose. What does He require in the bestowment of this great blessing? Only that we willingly receive it, without price, to His praise in Jesus. What will be the consequence of penitent obedience and faithfulness to the end? Everlasting blessedness in the heavenly world. Is this the *reason* that sinners *hate God*? and that Christians are not more alive to their eternal interest? Is earth so much more attractive than heaven?

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7: 1.

REGENERATION AND ENTIRE SANCTIFICATION.

REV. S. BAKER, D. D.

IN speaking of the Comforter who was to come, the Savior said to His disciples, "Ye know him, for he dwelleth with you, and shall be in you." This language is divinely expressive of the disciples' religious state at the time, and of what it would be when they should receive "another Comforter." At the time of the address the Spirit *dwelt with them*. When He should come in Pentecostal fulness He would *be in them*. Hence the "*shall be in you*" differs from, and is much more than, the "*dwelleth with you*." This is the Savior's putting of regeneration and entire sanctification, or of partial and perfected holiness.

The meaning of the expression, "Ye know him, for he dwelleth with you," may be gathered from the revealed facts involved in the disciples' spiritual condition at the time they had left all and followed Christ, and had, therefore, become Christians, or the anointed ones. For "as many as received Him, to them gave He power to become the sons of God." They had "power and authority over all devils, and to cure diseases," and were sent forth to preach the gospel. Their "names were written in heaven." They were "not of the world," but were "chosen out of the world; therefore the world hated them." Hence they were new creatures in Christ Jesus. But with all this, they were very weak and defective Christians. Their feeble faith made them cowardly in storm and trial, and subjected them to censure and

a divine upbraiding on the very eve of the Pentecost. They showed worldly affinities, and "savored not the things that be of God, but those that be of men." They exhibited unwarrantable ambitions, and "disputed among themselves who should be greatest." They were more or less under the power of revenge, and would "command fire to come down from heaven and consume them" who were not friendly to their Master's cause. Though they knew the Spirit in His regenerating and adopting work, they did not know Him in His purifying and empowering offices. *He dwelt with them*.

The meaning of "shall be in you" may be determined in the same way, by consulting the facts of the disciples' post-Pentecostal experience. A reference to the records will show that after the Pentecostal enduement, they were no longer troubled with an intimidating unbelief, but could face with all boldness Sanhedrims, prisons and deaths. Worldly affinities were all gone, and humility had taken the place of aspiration for place and position. Instead of commanding fire from heaven upon their enemies, the feeling of their hearts was echoed in the cry of the proto-martyr, "Lord, lay not this sin to their charge." The Spirit who had heretofore dwelt with them, and had made their bodies His temple, had now come into their spiritual being, and, taking possession of its centre, had expelled the inherent depravity, and, with it, all depraved affections. He has now cleared their spiritual perceptions, disclosing the wonders of revelation, and has become to them the "Spirit of truth." He has now assured them of his constant leadings and inworkings, and has become "another Comforter." They have now experienced in their inmost being the fulfilment of their Lord's prediction, "If a man love me, he will keep

my words; and my Father will love him, and we will come unto him, and make our abode with him."

It will be seen, therefore, that the "dwelleth with you" and the "shall be in you" of the Savior, designate two very different states of grace, and that whoever enjoys the "dwelleth with you" should, in the way of continued love and obedience, expect the "shall be in you" or the Pentecostal purity and power.

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"Unto the upright there ariseth light in the darkness."—Psa. 112: 4.

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TRIUMPH IN THE DARKEST HOUR.

MRS. MARY D. JAMES.

"Thanks be unto God, who always causeth us to triumph in Christ."

ONE day in the year 1874 seemed to one who had seen many dark days the *darkest* in her life. Her pleasant home had been broken up, and with her only daughter she had come to spend some time with her son, the pastor of a church in New England. The daughter became seriously ill, and soon the mother too was prostrated, and compelled to be separated from the dear one, committed to the care of a stranger nurse, and who might at any moment die.

As the mother lay suffering from pneumonia, a letter came bearing the sad news that her husband was sick in a boarding-house, among strangers, two hundred miles away. To go to him was impossible. In addition to all these troubles, their circumstances were straitened, and peculiar difficulties beset their way. In her extremity she exclaimed, "*This is the darkest hour of my life!* O, God, Thou art my only refuge!" Instantly the precious promises came to her mind with unutterable sweetness and comfort, and her loving Savior stood by her side, so near that

she could lay her aching head upon His bosom. He said, "I, even I, am He that comforteth you." Then she exclaimed, "Behold, God is my salvation; I will trust and not be afraid!"

Her dear son came in and found her exultingly happy. She said to him, "I would like to have a pencil and a sheet of paper." They were brought to her, and she wrote the following lines—an *effusion from her heart*:

I LOVE TO TRUST IN JESUS.

"In Thee, O Lord, do I put my trust."—Psa. 31: 1.

I love to trust in Jesus,
My Savior so adored:
As solid rock beneath my feet
Is His unfailing Word.
I know this firm foundation,
And I feel I'm so secure!
His precious Word is tried and proved,
His promises are sure!

When arms of flesh are failing
And earth seems cold and drear,
I love to trust in His strong arm,
For then He draws so near.
In deepest midnight darkness,
When not a star I see,
The harder then I lean on Him,
For then He's nearest me.

And when the raging billows
Are threatening to o'erwhelm,
I love to trust in Jesus then,
For He is at the helm.
Though clouds obscure His presence,
I know He's just as near:
And still I trust His changeless love,
And will not yield to fear.

I love to trust in Jesus
In life's bewildering maze,—
When not one step ahead I see
In all the devious ways;
For well I know He leads me,
I feel His mighty hand
Is holding mine each step I take
Through all this hostile land.

And when, in life's last conflict,
My heart and flesh shall fail,—
When o'er this frail mortality
The last foe shall prevail;
Oh! then I'll trust in Jesus,
The glorious, conquering King!
Who vanquished the destroyer death,
And took away his sting.

◆◆◆

—Experience is an excellent schoolmaster;
but he does charge such dreadful wages.—
Carlyle.

—For your sakes he became poor, that ye through his poverty might be rich.—2 Cor. 8; 9.

RICH TOWARD US.

ABBIE MILLS.

OUR LORD became poor that we might be rich. He tells us that we must forsake all if we would be His disciples, but there awaits the willing and obedient the hundred-fold reward. Not in kind always, but never of a quality inferior. It is rather wheat for chaff; gold for brass; the gift of eternal life instead of the wages of sin.

Looking at what God was ready to do for the sons of men, the inspired writer exclaims: "O how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee!" The provision made for us is ample. Those that fear the Lord shall not want any good thing. He will withhold no good thing from them that walk uprightly. There are windows in heaven made to open earthward, through which blessings descend greater than there is room to receive. But there are so many among those who profess to follow Jesus, who show such signs of poverty; so many who are lean and feeble, that we are led to look for the cause of this, in the face of such abundant promises. The prophet declares that good things are withholden because of sin. The Lord's good things and sin do not harmonize. If we cannot be free from sin we cannot be rich spiritually. But the intended result of Christ's poverty was our wealth—a fulness now as well as an inheritance in heaven. The walking upright that insures a bestowal of all good is more than human endeavor to do right to our fellow man. It is walking with God in righteousness and true holiness.

We cannot wash our hearts, but we may be washed even whiter than snow if we will obey the directions given us so clearly in God's Word. These wonderful words that we have often read in a half-believing way must be received in hearty faith, that is ready to let go of all that the promises may be fulfilled in the soul. Not that the good things in store for us are just what the impure heart has craved, but they will be what the holy most desire—things far nobler than we could even have thought while groveling in the lowlands of Christian experience. Earthly wealth is gained by but few, but all Christ's followers may be rich spiritually if they will. But if Christ comes to abide in the soul, He wants to do the refurnishing. We must let the old heirlooms of sin go, and trust while as yet we seem left empty. The cleansing complete, then begins the filling. The Holy Ghost comes in, and His fruit is apparent. There is love deeper, sweeter than ever before known, and the light is so bright and glorious that the old things, now passed away, appear in their real ugliness compared with what we now possess. We wonder at our slowness to walk in God's ways; wonder at our fear of letting go where we could not clearly see what the result would be. It is so strange that God's children will not believe what He says without so much lingering; strange that we will listen to the clamoring of the fleshly desires that plead to be permitted still to have some little room to live within us, some little indulgence. The Lord assures us that He wills that we should die to these, that the abundant life that is now withheld may be ours, a gift through faith in Him who is ready to do so much for us, when all is yielded to Him in sincerity and faith.

—“The sweet grapes hang highest.”

"A good name is rather to be chosen than great riches."—Prov. 22: 1.

THE SOUL WINNER.

We have been favored with reading a most interesting work, which is shortly to be published by our book agents, entitled "The Soul Winner; a sketch of facts and incidents in the life and labors of Edmund J. Yard, sixty-three years a class leader and hospital visitor in Philadelphia," by his sister, Mrs. Mary D. James.

"He that winneth souls is wise."

All the lovers of Jesus are interested in knowing the glorious art of winning souls. The precious Bible informs us "that they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars, forever and forever." We have solicited a few extracts from the work, in advance of its publication, that our readers may have a glimpse of the man of God. Before we enter upon his wonderfully successful labors, we will give an extract from the Tribute to his memory prepared by Rev. E. H. Stokes, D.D. ED.

EXTRACTS FROM THE TRIBUTE OF REV.
E. H. STOKES, D.D.

In allusion to his personal interest in Edmund J. Yard, Dr. Stokes relates the circumstances of his own starting in the religious life when a boy in the city of Philadelphia, having been awakened by a sermon of Rev. Charles Pitman, in Union Church, and says:

"I reached the altar, and fell on my knees, sad, sorrowful, broken-hearted, almost in despair! Away from friends, away from God:—want and distress personified, was my condition. Scarcely had my trembling limbs touched the kneeling cushion, when I felt upon my head the pressure of soft hands; then a warm cheek throbbing against my own; while a voice gentle and loving as a mother's, whispered in my ear, "Welcome! my dear young brother! welcome to the Church, to the Cross, to the arms and heart of our dear Redeemer!"

Oh, how my tempestuous heart was

soothed! The effect was in some measure like that of the voice of Jesus on the Sea of Galilee. For an hour I wept and prayed, and tried to look to God for help, and for an hour that warm cheek and gentle voice were with me in deepest and tenderest love. The meeting closed, and though I was not saved, the same kind voice said, "Courage, my young brother; God will surely bless you!"

Who was this new and deeply-interested friend? I did not know, and was too timid to ask. It was not long, however, before I learned that it was the sweet-spirited, gentle, and saintly Edmund J. Yard."

This little narrative reveals the profound depths of his sympathetic nature, which was the *leading* and *absorbing element* of his protracted life.

Years before, when himself a young man, at the foot of the Cross, he had come into contact with the heart of Jesus, and so imbibed the spirit of the Divine-man that his soul ever after felt its influence, and "Beholding, as in a glass, the glory of the Lord, was changed into the same image, from glory to glory, even as by the Spirit of the Lord."

The Church and the world failed to fully understand him, and sometimes wondered at the gracious things they saw.

His devotion to the cause of God ran through a long term of years, and so fully absorbing his thoughts and attention that the entire time of every Sabbath, and almost, if not quite, every evening of the week, were taken up with some kind of religious service, his interest in his fellow men taking hold of every class and condition of society, from the cultivated and refined to the low and abandoned. Such was his solicitude for the welfare of all, and such his self-abnegation, that men said this is not

usual; this kind of life is above the ordinary plane. And so it was. The high and holy principles contained in the teachings of Jesus were constantly exhibited by him, and their practical development from day to day, and from year to year, was in the form of human sympathy.

Where and under what circumstances did ever a sinner bow at the footstool of mercy, and not find in him an earnest, intelligent and sympathizing friend? How he would linger, and weep, and wait for the promised blessing to come! How he would counsel, exhort, explain, and then, as if in the very act of believing for the doubting ones, would take them by the hand and lead them into the holy presence of God, where, if he could, he would say with his own lips what he knew the Divine Father was saying all the while: "Thy sins, which are many, are all forgiven thee."

Thus he would go hour after hour, week after week, year after year, teaching, with more than a mother's patience, the way of life; seemingly never weary, though the spiritual perceptions of men were dull, and though they were very slow to accept the blessed Jesus as their refuge and their rest. With him a soul was of more value than all other things, and no time was too long or labor too great to secure its salvation. But when the blessing came, as sooner or later, under his instructions, it was sure to come, it was often difficult to determine which had the greater joy, the newly saved or he who, under God, was the instrument through which the great salvation came. Never, perhaps, did a soul emerge from darkness to light, under his instructions, that did not, in that moment, feel a strong attachment spring up for him, which lasted through life, and grew stronger with each succeeding year. With all such he commu-

nicated in every possible way, striving in the Lord for their religious improvement with as much interest as he had manifested for their deliverance and pardon.

In young men, perhaps, his interest was greatest. Knowing their peculiar temptations, and the dangers which beset them in a great city, his sympathies for them were deepest and his solicitude unceasing. In their conversion, for which his labors knew no weariness, he felt that only a small part of the work of salvation was accomplished. The oppositions to godliness are so numerous and strong, and young converts, all unconscious of their character and influence, are liable in an unsuspecting moment to be attacked at some unguarded point, and led on to dangerous ground, if not to the commission of some act which brings darkness to the soul. To guard against this was his constant solicitude. He went to their homes and places of business, following them with his counsels and prayers, and watching over them with more than a father's love. He wrote to them, admonished them, wept over them when in trouble, counseled, instructed and prayed with and for them at all times and in all places possible.

PRICE OF LIBERTY.

Paul beseeches his brethren that they receive not the grace of God in vain. I see now that, without the utmost vigilance, the grace given may be lost. It surely will be lost unless quickly used. Why necessary to take *earnest* heed, unless it be that a power is ever at work trying to snatch from our grasp the grace already received? It has been said that the price of liberty (civil) is eternal vigilance. So with our freedom in Christ: if we retain the ground gained, and walk at liberty, we must be ever on duty, "Looking unto Jesus, the Author and finisher of our faith."

PHŒBE PALMER.

"In Him, my strong tower, for safety I hide,
The Lord is my power, the Lord will provide."

"He will guide you into all truth."

WALKS WITH THE COMFORTER.

REV. G. HUGHES.

WALKS OF COUNSEL.

IN THE prosecution of our journey heavenward, the Holy Spirit is our DIVINE COUNSELOR. Probationary life has multiplied perplexities. They are often oppressive, covering us with clouds of dense blackness. Spiritually, the real Christian walks in the light—providentially, at times, he may and does walk in darkness. But, even that is not unbroken. Amid these pervading perplexities, we are not left to our own understanding. We have, nigh at hand, an Infallible Counselor, the blessed Holy Spirit. Thus, the devoted child of God, hearing the injunction, "*Walk circumspectly*," and conscious of gathering uncertainties, recognizes the welcome voice of his Counselor, coming with all the sweetness and potency of heaven, in the trying hour.

This gracious office of the Holy Spirit is beautifully defined in the Scriptures. We read: "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." Contact of spirit, the Divine Spirit, with the human spirit, and an inspiration communicated to the human by the Divine, gives the needed understanding, ordinarily, and especially on extraordinary occasions. The Psalmist says: "I will bless the Lord, who hath given me counsel; my reins also instruct me in the night season." And he says, with holy confidence, "Thou shalt guide me with thy counsel." The prophet Jeremiah adores the High and Holy One, in this exalted language: "The Great, the Mighty God, the Lord of hosts, is His name; Great in counsel!"

But the point especially concerning us now is the Holy Spirit as our Counselor. Jesus speaks of Him thus: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

But some may inquire, How may I know the voice of the Spirit? Am I not liable to be deceived? May not the plausible, subtle suggestions of the evil spirit impose upon me? There is danger indeed at this point. Fanaticism has demanded assent to some of its wildest utterances and its foulest practices under the plea, "*It is the voice of the Spirit!*" We must be well acquainted with the Spirit, be familiar with Him, and clearly recognize His voice. "My sheep hear my voice," says Jesus—"and a stranger they will not follow." His voice comes to us through the Holy Spirit. If we walk in the light of the Divine countenance, and nestle closely in the bosom of Jesus, as a little babe does near the heart of the mother, the loving, authoritative voice will not be mistaken. A mother's voice cannot be counterfeited—neither can the voice of the Holy Spirit. But in any case, if a doubt arise as to the source or authority of the communication made, be not in haste to decide—take time to ponder the matter—bring the utterances to the touchstone, *The Word*. Especially consider whether the Spirit-voice be a testimony of Jesus, and for Jesus. Let it ever be borne in mind that Jesus said, "He shall testify of me." Holding the voices to these tests, we shall not plunge into the labyrinths of error, but we shall have the light of life. We have said that probationary life was heavily freighted with perplexities. And our blessed and holy Counselor, with whom we walk, often relieves our perplexities. In personal,

domestic, and Church relations, as well as amid the grave responsibilities of human society, of which Christians form integral parts, we have constant need of these precious illuminations. And O, how frequently the blessed Spirit invites the elect of God to a walk of love, and in that walk the cloud is lifted, the shadows fly away, and light spreads itself o'er all the pathway!

In these walks, the promise becomes a verity, "Unto the upright there ariseth light in the darkness." Dr. Guthrie says: "Incredible as it may appear to ignorance, on whose admiring eyes it flashes rays of light, science proves that the diamond is formed of the very same matter as common, dull, black coal. It boasts no native light; and dark in the darkness as the mud or rock where it lies embedded, it shines, if with a beautiful, yet with a borrowed splendor." Thus our Divine Comforter, in these familiar and loving walks, often with marvelous suddenness, transforms the blackness of perplexity into more than diamond-beauty and lustre. What was black as midnight in a moment becomes bright with noonday splendors.

Christians often make great mistakes by seeking human rather than Divine counsel. When trouble and perplexity arise, it is natural to go to some intimate and tried friend, seeking sympathy and counsel. But that friend, loving and faithful as he may be, may not be at all prepared to enter into the circumstances, and may give advice not suited to the occasion. And if visits to others be made, it may be proved that "in the multitude of counselors," there is not always "safety." The diverse opinions may tend to deepen the perplexity and lead to very faulty courses of action. Better far to be shut in with God, or, rather to walk with God, in the trying hour—the third Person of the adorable

Trinity, making copious drafts upon His treasures of infinite wisdom. This treasury is always accessible, and we may be enriched by having continual recourse thereunto. The Divine Comforter is so sympathetic, so tender, so ready to enter into all the intricacies of soul-trouble! No emergency can baffle Him. He is equal to all our life crises, and can dispel the darkest cloud that ever gathered over a saintly horizon.

If we follow this light, we shall not fall into ruin—it will guide us into all truth—it will bring us to our desired destination. We should, to this end, hold steadily to it, under all circumstances, and especially in seasons of providential darkness and bewilderment. Newman Hall gives us this illustration: "A man has lost his way in a dark and dreary mine. By the light of one candle, which he carries in his hand, he is groping his way to sunshine and to home. That light is essential to his safety. The mine has many winding passages, in which he may be hopelessly bewildered. Here and there, marks have been made on the rocks to point out the true path; but he cannot see them without that light. There are many deep pits into which, if unwary, he may suddenly fall; but he cannot avoid the danger without that. Should it go out, that mine will be his tomb. How carefully he carries it! How anxiously he shields it from sudden gusts of air, from water dropping on it, from everything that might quench it! The case described is our own."

O then, dearly beloved, keep close to your Holy Comforter, keep step with Him, and feel the pulsations of His loving heart. If perplexity of any sort come upon you, let Him lead you in paths of counsel, and your light shall be as the noonday, and your salvation complete.

The Precious Word.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law."—Psa. 119: 18.

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

GOD'S REVELATION OF HIMSELF.

MAY 1.—"God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets."—Heb. i. 1.

What an assuring fact we have here, God hath spoken to the world! The old dispensations were not cunningly devised fables. God's truth was in them, because He gave that truth to the world. Had He not spoken to the world, we could not have known Him. His power and wisdom are seen in creation, but power and wisdom do not make up God. All that we can know of these attributes fails utterly to tell us what God is. Nor is there any record, apart from God's voluntary revelation of himself through speech, that can possibly give us a true idea of God. Indeed, God might have the deepest interest in man, might feel the tenderest regard for him, but if He did not speak to us, how could we possibly find it out? A friend may have the most friendly thoughts in regard to you; he may be a sage, and his thoughts might possibly be of great value to the world; but unless he speaks, they are impenetrable and valueless. And unless God had spoken to the world, we could never have known Him.

Moreover, the fact of God having spoken to the world is a proof of His loving interest in the world. If there had been no love, there had been no speech. When by sin man forsook God, He would never have spoken to the race again, unless He had determined to win back their lost allegiance. Redemption makes revelation certain. It is because of the atoning work of the Cross that God has spoken to a rebellious world at all.

GOD SPEAKING THROUGH HIS SON.

MAY 8.—"Hath in these last days spoken unto us by His Son."—Heb. i. 2.

God fully revealed himself only in Christ.

The earlier revelations He gave to the world were fragmentary. To Adam was revealed that a Savior should come; to Abraham that He should be the Savior of all nations; to Jacob that He should come of the tribe of Judah; to Moses that He should be a great Teacher; to David that He should be a Priest and a King; to Isaiah that He should be born of a Virgin; to Micah that He should be born in Bethlehem. But the striking difference between these teachings and Christ's was aptly illustrated by the woman of Samaria. "I know," said she, "that when Messiah is come, He will tell us *all things*." In Him dwelt the fulness of the Godhead bodily. In Him are all the treasures of wisdom and knowledge. Nothing has been added to the teaching of Christ, to make His revelation of God more complete. The later writings of the apostles do but illustrate the character, the mission, and the teachings of the Divine Son, the Savior of the world.

The very number of the prophets proves that their revelations of God were imperfect. But the Son revealed the Father so as to leave nothing to be desired. The prophets brought light to the world, and men were thankful for that light; it was the breaking of day. Men could see enough to lead them to heaven. But by-and-by the Sun of righteousness arose, and the shadows were all chased away. Men saw clearly; they were enabled to walk in the light, and we are enabled to rejoice that a completed revelation is ours which satisfies every earnest seeker of God.

Look at Christ, and see that God is love, and feel that every one that loveth is of God.

THESE LAST DAYS.

MAY 15.—"These last days."—Heb. i. 2.

That is, not the days that are at the end, but the days of the Messiah, the days in which God has given his best and brightest teaching to the world. He has now nothing more to reveal as to His will, or as to the way of salvation. These days will never be eclipsed. They are the last days in which we taste all that God has to bestow.

There is nothing in these words to favor the idea that these days are soon to come to

an end, or that this dispensation will soon close. These "last days" have lasted more than eighteen hundred years, and they may last as many centuries, for aught we can tell.

But now let us consider, if these are the days in which God has provided for us His best, then our privilege is very high just now. We have not to wait for any fuller message, or for any ampler manifestation of love. He has given to us His Son, and how shall He not with Him also freely give us all things! I look back on the mighty heroes of faith who have gone before, and see them standing up head and shoulders above their several generations; but I may stand as high as any of them, as near to God, and be as conspicuously His servant. Indeed, in these last days of gospel revelation and Spirit's power, I ought to stand higher than any of those who served God in less privileged ages. In holy love, in triumphant faith, in delightful fellowship with God, and in devoted service, I ought to be ahead of all who tried to serve God before Christ came in the flesh.

My Savior God! help me to be faithful to these rich privileges, and come up to the standard Thou hast set before me.

HEIR OF ALL THINGS.

MAY 22.—"Whom He hath appointed heir of all things."—Heb. i. 3.

Our Lord made the world, the world of heaven, and all the worlds beneath heaven. He is the sustainer of all things, for He upholds all things by the word of His power, and it is only fitting that all things should come into His hand. Too frequently the Savior is thought of only as ruler of our spiritual faculties and of the spiritual world. But the truth is, the whole universe is moving by His power. By Him kings reign; by Him men obtain power to get wealth and to obtain wisdom; by Him men form conceptions of beauty in art, and gain inspirations which lead them to discoveries in science; and the whole of these results should be laid at His feet. All things have been given unto Him by His Father. It is decreed, "He shall reign * * and of His kingdom there shall be no end." All worlds and all intelligences are His; all orders of angels and all races of men belong to Him. Even though

some rebel, and resist his authority, they are His. There is no greater error that man ever made than to suppose that he is his own master, and can act as he pleases. No man is free to do as he likes, unless he also takes the consequences of resistance to God's claims. In every path of life, in every act of life, the one ruling principle should be loyalty to Him whose we are. For wherever in the wide universe His sway is loyally submitted to, it is His delight, as it is His prerogative, to increase and perpetuate the blessedness of all loyal souls.

PURGING SIN.

MAY 29.—"When He had by himself purged our sins."—Heb. i. 3.

There was one great purpose that brought the Son of God from heaven. It was not simply to show the marvelous perfections of Deity, or to teach the spirituality of the law of God, or to bring order to a race disordered by anarchy and rebellion. It was to purge our sins. It was not the ignorance of man, nor the curiosity of man, but it was the sin of man that brought Jesus from heaven.

Sin is sometimes spoken of as a debt which our Lord paid when He died for us on Calvary. That is a part—a small part of the truth. It is sometimes described as transgression of God's holy law, which is forgiven when the penitent sinner believes in Jesus. This also is a part of the truth. It is sometimes described as a burden which is lifted from the weary heart when God's loving favor is revealed. This again is a part of the truth. But sin is more than all these descriptions put together. It is a defilement which fills the moral faculties, and corrupts all it fills—a defilement that must be purged away. You cannot transgress God's law, and then hope that forgiveness will cover it and all its consequences! Sin defiles the soul. It is spiritual leprosy. A debt may be paid, a burden may be removed, an act of transgression may be forgiven, but how is spiritual defilement to be taken away? It must be purged. And Jesus himself came to do this—came to do it by himself, by his own sacrifice. The blood of Jesus Christ alone cleanseth us from all sin. That blood will purge away every stain.

Reader, has Jesus purged your sins?

The Tuesday Meeting.

"And ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

Meeting opened with singing the 743d hymn:

"O could I speak the matchless worth,
O could I sound the glories forth,
Which in my Savior shine,
I'd soar and touch the heavenly strings,
And vie with Gabriel while he sings,
In notes almost divine."

Requests, verbal and written, were presented, and the doxology sung for thanksgivings in answer to prayer. Rev. B. W. Gorham presented our cause to the throne.

Mrs. Palmer read part of the 11th chapter of John, commenting as follows: We are all familiar with the history of the loving family, whom Jesus loved to visit. These loving sisters had sent Jesus word, "He whom thou lovest is sick." They *knew* that Jesus loved their brother. But Jesus, though He loved Martha and Mary, did not come immediately. He tested their love, and their faith. Their brother died. Jesus had said to His disciples, "This sickness is not unto death, but for the glory of God." When He came, Martha said unto Him, "Lord, if thou hadst been here my brother had not died." There are many precious thoughts in this conversation. Martha's faith, "I know that even now, whatsoever thou wilt ask of God, God will give it thee." Let us unitedly ask the blessed Holy Spirit to *give* us just the lesson He would have us learn. We came here to get food for our souls. Let us ask an individual blessing. Ask that we may understand, and know as never before, what Jesus means when He says, "I am the resurrection and the life." Don't let us wait to put off this mortal body, before we know that Jesus is "the resurrection and the life," and that "he that believeth in him, though he were dead, yet shall he live, and that

whosoever liveth and believeth shall never die." Jesus said, "Believest thou this?" Let us from our hearts say with Martha, "Yea, Lord;" and obey without a question, and take away the stone. One of the most blessed thoughts of the question comes to me in verse 40th: "Said I not unto thee, if thou *wouldest* believe, thou shouldest see the glory of God." "*Wouldest*" is the word. Is there not a lesson about the *will* here? We may believe, or we may refuse to believe. The responsibility is ours. I shall ever remember an incident in connection with the fortieth verse, and so long as eternity lasts, shall praise the Lord for the life-long inspiration of this text. I had been longing for the spiritual resurrection of a very dear one. Early one morning I said to her, "I intend to spend this day in fasting and prayer for you, my precious one; will you not join me?" In her cheerful, playful way, she said, "Oh, I cannot go without my breakfast, but I'll pray." Her lightness was to me painful, but she was very happy, earthly joys were abounding. Leaving her, I went to my room and made the record, "This day shall be spent in prayer with fasting, that that dear one may be given to see the vanity of earthly joys." I knelt before the Lord, and as is my custom when alone with God, I opened the precious Book, and read: "Said I not unto thee, if thou *wouldest believe*, thou shouldest see the glory of God." My heart and lips said, "Lord, I believe, I believe I shall *see* the glory of God in the spiritual resurrection of that precious one." The joy of faith was then mine, and still more did these joys abound when, in the afternoon of the same day, this dear one came to me with tears, saying, "I never saw the vanity of earthly joys as I have seen them to-day." Praise God, a glorious resurrection followed.

Dr. Palmer.—Probably there is not one present this afternoon but would love to please God. The precious Bible says, "Without faith it is impossible to please Him," and as "now is the accepted time," and "now is the day of salvation," we will turn this meeting into a believing meeting, and see how far we may take God at His word. Does He mean we can all be saved? Does He mean that He has provided a Savior from all

sin for us, if we will accept of Him? Blessed be God, this Savior can save unto the uttermost and under all circumstances. Our text this morning in the "Threefold Cord," says, "If we confess our sins, He is faithful and just to forgive us our sins." His faithfulness and justice are pledged. Glory be to God, we may trust Him and have faith. He is not only faithful and just to forgive us our sins, but to cleanse us from all unrighteousness. My heart is going out continually in gratitude and thanksgiving, that He called me many years ago to testify of His power to save to the uttermost.

Sister Clark.—My heart is full of doxologies. God has wonderfully been with me, as I have been laboring in a neighboring State, doing evangelistic work here and there, wherever the doors were open. I have seen glorious displays of God's power in the awakening and conversion of precious souls, in reclaiming the wanderer, in the sanctification of God's people. When we could get the Church to take hold of the work by simple faith, and unreserved consecration of all to God, O, how the Holy Ghost has revealed His power! There has been in my own heart a blessed consciousness of the personal indwelling of the Holy Spirit—such a consciousness in my whole being that He has come to make His abode in my heart.

Sister —. There is a verse which gives me great comfort. Jesus has said, "Lo, I am with you alway, even unto the end of the world." I care for nothing but the presence of the Lord Jesus. If I did not have Him with me, I should be very unhappy. I sometimes feel that I could shout for joy that Jesus is with me. I feel as though I could put my hand out and take hold of His hand. But the best part is, that He has hold of mine, therefore I shall not fail.

Brother Lathrop.—I want to testify to the wonderful power to keep, even under adverse circumstances—to build one up and to sustain. Some seven or eight years ago, the Church with which I am connected made up a missionary box, to send to a destitute missionary in the far West. I thought a few religious publications might be received there, also, with acceptance; so we placed them in a small space, additional to other

contents of the box. That act led to an acknowledgment by that Presbyterian minister, pouring out his heart in gratitude; and his tone indicated that his heart was full of this salvation. It led to a long and interesting correspondence, which has since been kept up with great benefit to me. He was raised a Friend, and is now in New York for the first time. I persuaded him to come to Dr. Palmer's meeting before he left the city. He will now speak.

Rev. D. Street.—Christian friends, I came here to be fed, and to enjoy this meeting, which I have long known. I gladly speak to you as one of the members of the family of God on earth and in heaven. I am not a stranger to Dr. Palmer and his wife. A missionary in India with whom I was acquainted, had two sons born to him. He brought them to this country and educated them. Consumption compelled the son who had taken his father's place in China to leave the country, and he came to Nebraska about two years ago, where I was last preaching. He brought with him two little books, that had fed his father for many years. Thus was I brought into an intimate knowledge of God's goodness to them, and thus they were able to give me help when I had no helper. I enjoy this precious rest.

Rev. B. W. Gorham.—Salvation is by faith. I believe I am saved. Nothing hinders my salvation only as it hinders my faith. God does the whole work of saving my soul. Not God and myself, but only God. In order to be saved, I must let God save me. God must be allowed to manipulate me, without any resistance on my part. We talk of being as clay in the hands of the potter. There is a great deal of resistance in clay. You can mold it, but it requires effort to do so. I feel in my soul that there is a joy in the consciousness of having no resistance in my heart to God.

Sister Mary D. James.—It seems to me so wonderful, so unspeakably blessed to know that Jesus loves us! When sister Palmer was reading that chapter about the one whom Jesus loved, who was sick, I was thinking how favored was that family at Bethany, for it was said of them that *Jesus loved Martha, and Mary, and Lazarus.*

About then I thought of those precious words of Jesus, "He that hath my commandments and keepeth them, he it is that loveth me, and he shall be loved of my Father, and I will manifest myself unto him." Much has been said about *believing*, and after all the whole matter hinges on faith. I have realized this blessedness for over sixty years. Jesus has manifested himself all along through those years as my Guide, my Comforter and my Defense, since my early childhood, but more sweetly than ever of late.

Dr. Ball.—I have rarely been more comforted and blessed than I am at this time, at at this meeting. I think it is so because it is a believing meeting. There is a charm about all that has been said. Especially was I comforted when my sister spoke of the manifestation of Christ himself. I love to emphasize *Himself*. When He began to manifest himself unto me, becoming a conscious reality, so that I could say, "I know whom I believe, I know Jesus!"—passing out of ten years' struggle trying to divide the matter of salvation between myself and God, I came into the state of passivity. I marveled beyond measure, that all at once I seemed to have nothing to do but to let Christ save me. You may understand very easily what a change that was.

Dr. Lowrey.—The secular partnership in business is applicable to all brothers and sisters in the light of a spiritual partnership. In a firm, the members are equally interested in the prosperity of that firm. One has plenty of capital, another much wisdom. My partner, Jesus, says, "Lo, I am with you." What am I to do when I am in trouble? Cast my burden upon Him. He says about certain things that seem to be needful, "Ask and ye shall receive." He always has a word for me. But I must remember that if He is interested, I must be careful of hasty words. I must not spoil the credit of the firm in heaven. Men may not hear of it, but I must not say anything that will defame the name of my partner.

Sister Denler.—I know what it is to be kept at rest under turmoil, trials, vexations and tempests of this life. Eleven years next July, I had only known Jesus about a year and a half, when I sought to know Him fully.

That is a pleasant remembrance. I never heard anything about sanctification, until I came to this meeting. I remember when I went home, I got on my knees and said, "Dear Jesus, I have been hearing about sanctification. I have been so great a sinner, but I believe you are able to do it. What a monument of mercy should I be, if you would only work out this salvation in my heart. He did it. That Tuesday afternoon, the sainted Phœbe Palmer arose and said, "If there are any souls here that have done all they can, and all they know how to do, while we are singing 'I am trusting, Lord, in Thee,' step out on the word of God." I said, "I am trusting, yes, indeed I am, dear Lamb of Calvary. Humbly at Thy cross I bow. Then Jesus saves me, Jesus saves me!" I hesitated. I thought, now if I say it I mean it. I said, "Dear Lord, I will believe Thy word—I will do one honorable thing in my life." I said, "Jesus saves me NOW!" and it was done.

Rev. G. Hughes.—There are but a very few precious, blood-bought moments remaining to us at this meeting. Somehow I feel as though immortal destinies were hanging upon these few remaining minutes, that there are souls here that ought not to go away without the consciousness of the clear, unmistakable joy of full salvation. I seem to hear the voice of Jesus coming as it came to the ear of Martha, saying to every one of us, "Believest thou this?" What, Lord, shall I believe? some may say. Jesus said to her, "I am the resurrection and the life." She had been disposed to mourn over her brother. He had been dead four days. He was fast bound by the fetters of death. How *can* my brother rise again? But, "I am the resurrection and the life." Believest thou this? Then, in the simplicity of her heart, she said, "I believe that thou art the Christ, the Son of the living God." She could not understand the mystery of the resurrection, or how her brother was to come out of the grave, but her gushing heart said, I know Thee, Jesus—I do not know about this matter of the resurrection, but I know Thee—Thou art the Christ, the Son of the living God! I bless the Lord this afternoon, I know something of the resurrection life, and when it was revealed.

Our Better Braver.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6th vs.

FROM A CANADIAN VETERAN.

I have thought for a long time of offering something for the GUIDE. In a long life of seventy-five years I have known much of God's work. I have admired the excellences of Mrs. Phoebe Palmer, holding with unwavering firmness the promises of the Lord.

On Sabbath, July 2d, 1826, I presented myself for prayers. When questioned, I said I was a great sinner. The man addressing me, said, "There is a great Savior." I took courage, confessed my sins, arose from my knees a pardoned sinner, and went home rejoicing.

The enemy assailed me with doubt, but I awoke on Monday morning realizing peace with God and man. I said, "Lord, show me the way, and I will run in it by Thy counsel." The answer was, "Search the Scriptures." I had been a reader of some of the old controversies in Fletcher's time. Before I commenced to search the Scriptures, I laid aside such hindrances as were shown to me, (my chief one was the tobacco pipe).

My attention was turned to Romans 5: 18, "By the righteousness of one the free gift came upon all men unto justification of life,"—and Hebrews 5: 9, "And being made perfect, He became the author of eternal salvation to all them that obey Him." These two Scriptures established me in the freeness of the Gospel, and I saw that obedience is the principal thing.

On the seventeenth day of the same month, I was alone in a meadow where nature showed her beauties. The enemy urged me not to give up the world. But in resisting the devil, he fled. It was then that I received sanctifying power. I was made strong, and was equipped for the war. The word was given me, "I will send the Comforter." In continuing to search the Scriptures, the way of self-denial was opened to me. I knew of no one then that did not use whiskey. I received light on the evil

of drink, and the first time I refused it I found it to be an act of self-denial.

Lest I should trespass too much, allow me to say that I was the first in this part of the country that obtained victory over the foul pipe and bottle. I must say that you and your associate editor cannot spend your time and money better than in sending the GUIDE around the globe. I propose that every Christian whom the Lord has saved from the foul weed, tobacco, *give as much money as tobacco cost him, to the needy*, which I have done for many years. I cannot tell how the GUIDE came into my hands, but I cannot do without it.

THOMAS EYRE.

♦♦♦ ACCEPTING THE HEAVENLY GIFT.

DEAR DR. AND MRS. PALMER:

I take the opportunity of making myself acquainted with you by relating my experience of entire sanctification. I received justification Feb. 3d, 1856, after being under conviction two years, and tasting the worm-wood and the gall.

Until June 24th, I followed on to know the Lord, enjoying constantly the teachings of the Holy Spirit. I had thought that the knowledge of sins forgiven was all that God would give. But the Spirit showed me that my body was a temple for the indwelling God, and that I must seek after this. I took my two little children to the Church where I had often been blest. It was preaching day, but as yet none had assembled. Taking the hymn-book from the pulpit, I opened to hymns 679 and 680. At the close of the sermon, the minister, Rev. S. A. Millroy, urged that the circumstances attending the passing moments were solemn. Some, present, knew that, "if the earthly house of their tabernacle were dissolved they had a building of God, eternal in the heavens." There was a burden upon my heart, as they sang,

"Let us in Jesus see Thy face,
And die to all below!"

I felt willing to die unto all below, and to live to God alone. I saw my sins all nailed to the cross from that hour. And during five years of close walking with Jesus, even amid persecution, I have endeavored to confess Him as my complete Savior.

MRS. NANCY J. BERLIN.

Our Social Meeting

GOLDEN TEXT.—“Beloved, let us love one another.”—John, 4: 7.

NOTE:—We shall be glad to have those who would like to give a testimony concerning the great salvation, to send us a few lines on a postal-card. Those who cannot attend the *Tuesday Meeting*, can speak for Jesus in this way.

—Mrs. Peter Braun, Chicago, Ill.: “I bless God for a Savior who saves to the uttermost. I have entered upon my 60th year, and have been on the Lord’s side about 42 years, but not until about six years ago did I learn to rest in Jesus, since which Jesus has become my constant Guest. Although called to pass through deep waters, they have not overflowed me,”

—Abbie Mills, Fayette, Iowa: “Reading Geikie’s ‘Life of Christ’ has been the means of making me love Jesus more. He seems so real, and prayer is such a delight. His wonderful love astonishes my soul, and to live for Him is my joy. It fills me with gladness to know that I am wholly His, and am received as a daughter of the Lord. My soul often revels in the rich treasures of the Word when my hands are busy. No work, however common, is any longer mine, but I do it heartily unto Him.”

—Annie S. Bartlett, New Haven, Conn.: “I am so glad that God is ever with us, even when the clouds hang heavy and dark round our pathway. His love is the silver lining, and His precious tenderness the gold edge to them all. When the furnace fire is hottest I want to lay passive in the hands of God, for He hath formed us, and knows best what we can endure. Any way, I desire His image to be reflected in my face, my words, my acts—so that an influence will shine out of all I am for God.”

—Wm. B. Stark, Reese, Mich.: “I have been a follower of the Lord Jesus for many years, but the past winter has opened to me a brighter and higher path of perfect love. I cried, ‘Create in me a clean heart!’ He answered my cry—O, praise the Lord, He cleansed me, and saved me from that hour. I am willing to do anything now for Jesus’ sake—so I am willing to have my name en-

rolled among the saved and pure in heart. Glory to God for full salvation!”

—C. Yates, Detroit, Mich.: “The language of my heart is, Glory to God for full salvation! March 16th I opened my Bible at this promise, Mal. 3: 10, and laid it before the Lord. I had given up all, brought all the tithes into the storehouse. I prayed to God to give me this great blessing. Praise His holy name, He answered my prayer—I have perfect peace—my heart is overflowing with love.”

—A. M. Lalleer, Mill City, Pa.: “Ten years this present month, I was enabled through grace to lay all upon the altar, and accept Jesus as my full Savior. Since that time I have passed through deep trials, but have realized the sweetness of that promise, ‘My grace is sufficient for thee.’ I am looking to Jesus, and O, how sweetly He saves, even me! And I have the blessed assurance that the blood of Jesus Christ cleanseth from all sin.”

—H. Rupert, DeWitt, Neb.: “My testimony to-night is, that I am gloriously saved, and the blood of Jesus Christ His Son cleanseth me from all sin. Praise the Lord for His saving grace!”

—Miss M. Park, Erin, N. Y.: “I gladly testify that God’s grace is sufficient for every need, every hour, every place, every emergency. Through years of sickness, He, the mighty One, has done more than help—He saved me, soul and body, through Jesus’ name. O, how I wish to tell every suffering child of God that it is worth a trip down to the margin of the river, to enjoy such happiness in view of death, such victory over the grave as my Savior gives me, and that on a couch of suffering. He is all that God’s Word proclaims Him to be to the child of God. O, will not my notes of praise be loud when with you I sing the new, eternal song: ‘Unto Him that hath loved us and washed us in His blood, unto Him be glory and dominion forever.’”

—A Sister, W. Elizabeth, Pa.: “I have many dark clouds over me, but the Sun of righteousness lightens up my pathway. I live in a little town where there is no Church, but thanks be to God, I live near to salvation, and my soul is refreshed. Praise the Lord!”

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

EAST INDIA MISSION.—Rev. Dr. Chandler says in regard to this mission, that beginning at Foochow, the Gospel has been preached throughout a region extending one hundred and fifty miles from north to south, and two hundred and fifty miles from east to west; that there are now connected with this work sixty-one organized circuits, representing over two hundred regular preaching appointments; that we have an Annual Conference consisting of twenty-two members and thirty-one preachers on trial, and a Church membership of more than two thousand communicants and probationers. We have also a well-equipped printing-office that is issuing thousands of volumes each year, as well as printing two Church periodicals; that the Bible, Discipline, tracts, and other religious and educational works, have been translated into Chinese, and are being sold throughout all this region; and that we have the beginnings of an educational system in a few day-schools, a boys' high school, and a "Biblical Institute."

SHANGHAI.—Dr. Yates, of the Baptist mission in Shanghai, relates the following incident: "A Chinese merchant came into my Chapel one afternoon, and after talking with him a short time I persuaded him to buy a copy of the New Testament. He took it home two hundred miles away, and after three months appeared again in the Chapel. He came to say that he was under the impression that the book was not complete, that surely it must have other parts, and so he came and got the Old Testament. He had taken the New Testament to his home, and had shown it to the schoolmaster and the reading people. They said, 'This is a good book; Confucius himself must have had something to do with it.' As there was only one book, they unstitched this one, and

all those who could read took it leaf by leaf to copy. They made twelve or fifteen complete copies, and introduced it into their schools as a class-book throughout that district."

SOUTH INDIA.—In Southern India, there are 290,000 converts included in the several Protestant Churches. An interesting conversion has taken place in Calcutta. Gopal Chunder Biswas, an elderly Hindu gentleman, and the head of a respectable family which has occupied an influential position for many generations, was lately baptized by the Rev. J. Hector.

—The Rev. Mr. Clough, a Baptist missionary among the Teloo goos of India, baptized 2,758 converts in 1880. He asks for five new missionaries to assist him.

JAPAN.—The history of the Protestant missionaries in Japan is in reality a second edition of the Acts of the Apostles. Eight years will measure the time of actual work, yet there are to-day 160 missionaries, 50 organized Churches, with 8,000 in membership, a Christian community of 8,000, schools, dispensaries, colleges, thousands of religious works, translations of Scripture, and the circulation of a Christian newspaper in all parts of the empire. The Bible has been admitted into the higher schools, and a Christian calendar has been adopted. This shows very decided progress.

PERSIA.—A remarkable awakening has been reported among the Jews in Hamadan, Persia, and vicinity, under the labors of a Nestorian pastor. The Jews foremost in wealth and character in their community of 5,000 souls, are baptized Christians.

FRANCE.—Two attempts have been made recently to introduce Protestant and evangelical preaching into greater prominence in Paris, and both of them have been attended with remarkable success. Mr. Gibson, one of the Methodist pastors, engaged a large hall in the Boulevard des Capucines, in a quarter inhabited by the wealthier classes, and holds services every Sabbath, and with increasing congregations. Mr. M'All has also successfully opened a Gospel Hall upon Elysee. The Protestant outlook in Paris is full of hope.

Revival Miscellany.

"And I will make them and the place round about my hill a blessing: and I will cause the shower to come down in his season: there shall be showers of blessing."—Ezek. 34: 26.

We know the Lord is very desirous of having this redeemed world brought quickly back to the feet of the world's Redeemer. He says to all who have enlisted in His service, "Whatsoever thy hand findeth to do, do it with thy might." Souls are perishing, notwithstanding God hath made such ample provision, and hath said, "Look unto me and be ye saved, all the ends of the earth." "Him that cometh unto me I will in no wise cast out." According to His promise, where His people have complied with the conditions, He has opened the windows of heaven, and fulfilled His promise to the letter. Showers of blessings have descended on the special meetings for the salvation of souls, and in many places in our Zion they have had to say, "We never saw it on this fashion." Of necessity, many of these meetings have been closed, but no one in the harvest field should think of ceasing to "protract" his efforts for the perishing around him. The whole business of the Christian should be one continued effort to save the lost.

At the late session of the New Jersey Conference there were reports presented of 2,500 conversions during the year.. The New York *Independent* has compiled a table from the various year books of all the evangelical denominations for the year 1880, which shows the net gains to be 264, 253. Of the M. E. Church the increase for the year was 42,620, while the membership was 1,742,922. While we would be thankful for the numbers saved, we would ask the solemn question, how many of this number saved were you instrumental in bringing to Christ?

The Society of Friends are sending out their evangelists newly baptized with the Holy Ghost, and as the result, their paper, the *Christian Worker*, is reporting revivals. At a series of meetings held at Mt. Pleasant, conducted by John Henry Douglass and Noah C. McClean, about 350 persons came

to an altar of prayer during the progress of the meetings, nearly 100 of whom applied for membership with the Friends. The necessity of holy living was pressed upon believers.

At another three weeks' meeting conducted by Isaiah Jay, assisted by Martisia C. Carter and Della Bronson, sinners were made to feel their great need of a Savior, and cried aloud for mercy. There were 66 professed conversions, 50 applications, 10 of whom went to the Methodist Church.

The Gospel meetings held by Nathan and Esther Frame closed on the evening of the 27th ult., after continuing five weeks. About 150 persons have professed conversion, or have been rescued from an almost dead state. Many are realizing the blessing of filling which is promised to those who hunger and thirst after righteousness.

CALIFORNIA.—After six months' labor on the Pacific coast, Mr. Moody and Mr. Sankey left San Francisco on Friday for the East, purposing to spend last Lord's day in Los Angeles in southern California, the next in Denver, and the last in the month in Chicago. Of the multitude who may have been brought to a change of heart and life through this effort, about 1,000 have united with some Christian Church.

NEW YORK.—A wonderful work of grace has taken place at our Church in Oswego, Rev. E. W. Caswell. At the end of the twelfth week, the interest of which is unabated, 380 have been at the altar of prayer, and 154 have already united with our Church.

OHIO.—Rev. G. L. Hannawalt, of La Grange charge, has held five special meetings, and at each he reports a revival,—147 have united with the Church by letter and upon probation, many of whom show great signs of usefulness to the Church. The protracted meetings on Bowling Green Charge closed with 85 accessions and over 100 conversions and sanctifications. Rev. P. V. Davis is the pastor.

—At East Liverpool, East Ohio Conference, 151 have professed conversion, and the meetings are continued with great interest. J. Williams, pastor.

—Ohio Conference: In Chatham charge, Rev. F. F. Lewis held meetings during four weeks at Appleton, with 15 conversions;

and at Liberty Chapel nine weeks, with 90 conversions. Mrs. Rhoda E. Smith of Columbus, rendered invaluable service in all departments of revival work. March 13th closed the special meetings on West Jefferson charge, resulting in adding 137 new names to the Church.

—Central Ohio Conference: On the Bradford circuit, Versailles charge, Rev. G. Matthews, there have been about 56 conversions, 48 accessions, and several have been led into the experience of perfect love.

—North Ohio Conference: In Mt. Vernon, Rev. E. C. Persons, pastor, thus far 75 have joined the Church, most of them on probation. In Westfield circuit, Rev. S. R. Squier, in the last three months 114 have been added to the Church. Conversions have been clear and powerful. Rev. M. J. Keyes has closed a meeting at Lafayette, on the Savannah circuit. Seventy united with the Church on probation. The pastor was assisted by Rev. E. Lyon, of Fredericktown.

INDIANA.—There have been over 650 accessions within the bounds of Jeffersonville District since Conference. On Monroe circuit, North Indiana Conference, the Rev. I. J. Bicknell has closed his sixth and last protracted meeting. The whole number of accessions is 173.

—The revival at Pennsylvania St. Church, Evansville, Indiana Conference, the Rev. Wm. Telfar, closed with 59 accessions and over 44 conversions. The pastor, J. F. St. Clair, held a series of meetings in each Church on Carlisle circuit, and reports 114 additions and nearly as many conversions.

ILLINOIS.—In the Church at Rushville, Illinois Conference, a special season of revival influence has been enjoyed. The number forward for prayer at evening service has generally ranged from 15 to 40, and over 100 have professed conversion.

IOWA.—A revival meeting, continuing through eight weeks at Glenwood, Iowa, has resulted in 85 accessions to the Church, and the membership has been greatly strengthened. J. C. Eckles, pastor.

WISCONSIN.—Nearly 50 have professed conversion at Spring Prairies, Wis., under the labors of the Rev. A. M. Bullock and wife.

—The Rev. S. Halsey has closed a series of meetings in Division St. Church, Fond du Lac, Wis., with 70 conversions,—55 have united with the Church.

NEBRASKA.—At a protracted meeting in Lincoln, Lincoln circuit, Nebraska Conference, 67 conversions and 47 accessions. Many backsliders have been reclaimed and the Church quickened. Rev. A. L. Folden, pastor.

MICHIGAN.—A glorious work of the Lord has broken out in the wilderness at Gillford Mills, Tuscola Co., Mich., under the labors of Rev. L. L. Andrews, who has established a Free Will Baptist Church, receiving over 20 saved by grace. The Churches at Rich and Watertown are prospering, the Spirit being poured out under the effective labors of Rev. John Free.

COLORADO.—In the First Church, Leadville, Col., Rev. T. A. Uzell, pastor, a seven weeks' meeting has been closed, in which there were eighty conversions and 101 accessions. This has been by far the most powerful and wide-spreading revival ever held in the mountains of Colorado. At a converts' meeting, March 1st, 85 were present; from the youngest, a boy of six, to the oldest, a man of sixty, all participated.

CANADA.

BRUSSELS, ONT.—Rev. Jas. Harris writes: "God is greatly blessing us—100 souls have been added to the Lord in three or four weeks. Much good has resulted from a Friday afternoon holiness meeting. His colleague, Rev. J. E. Russ, enjoys and exemplifies the precious grace.

HAMILTON.—At Wesley Church, Rev. L. Gaetz, revival services are now going on, securing much spiritual quickening to believers and the conversion of many souls. They are conducted by Rev. C. H. Mead, of New York, the pastor and other city ministers heartily co-operating. The singing of spiritual songs is an important feature. God is working powerfully.

BETHANY.—Brother H. Sherin writes: "We have been holding special services in this village for seven weeks; 67 have professed conversion, and many others are seeking.

Loved Ones Gone Before.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—
Rev. 14: 13

"Jesus, thou Prince of life,
Thy chosen cannot die!
Like thee, they conquer in the strife,
To reign with thee on high."

EMMA ROWELL.

The subject of the following sketch departed this life on March 21st, 1880, at the family residence, Pine Grove, Ontario, Canada, aged 19 years. Thus, ere the bud was fully blown, it was transplanted to bloom in a fairer garden in the celestial city.

For some months prior to her demise, the marble brow and hectic flush told, alas! but too plainly, that the fell destroyer, consumption, which does not respect either rank or age, had marked her for his victim. Her bark had scarcely been launched on the ocean of life, when the summons came to cast anchor—no marvel that she earnestly desired a respite. But, "He who doeth all things well" reversing not the anticipated sentence, nature and grace struggled for the pre-eminence. The latter finally triumphed, and she was enabled to exclaim, "Not my will, but Thine be done!" From that juncture in her religious experience, Emma rose superior to sublunary things. That tenacious clinging to life, which had hitherto been manifest, ceased. Death was disarmed of his sharpest sting, for "the sting of death is sin." She now conversed freely and familiarly of her approaching dissolution. She distributed mementoes to beloved friends, and asked them to meet her in heaven. And, without apparent emotion, she gave advice relative to her funeral, choosing the spot for her final resting place.

For more than seven years she had been endeavoring to serve Christ, but now deeply regretted that He had not been followed more closely. It was matter of especial regret that the Book of books had been allowed in any measure to be superseded by those of a secular character, or even by religious works; inasmuch as she realized, as never before, that she was to stand before the white throne, face to face with *its* Author, the great "Judge of the living and the dead," to render an account of the manner in which she had imbibed its spirit and obeyed

its precepts. She now longed to be at rest; the sands of life seemed so tardy in ebbing out, that expressions of desire to depart were frequently prompted, such as, "My Father delayeth His coming; O, when shall I go home!"

As she entered the cold stream, loved ones surrounded her couch to bid her a final adieu. Being unable to articulate distinctly, her "tongue having lost its cunning," she consciously looked the last farewell; then, without a struggle or a groan, slept her last sleep.

The evening before her death, she expressed an ardent wish to spend the approaching Sabbath with the white-robed in glory. And just as the holy morn dawned, the "silver cord was loosened, the golden bowl was broken," and our much loved Emma crossed the swelling Jordan, passing the pearly gates into the beautiful city.

"To be forever and forever
All in a blessed home,
And there to wait a little while,
Till all the loved ones come;
To lie within the light of God,
As a babe upon the breast,
And the 'wicked cease from troubling,'
And the weary are at rest."

J. C. L.

MRS. MARY A. BEARD

Died at her residence in Scott Township, near Iowa City, on the 30th day of September, A. D. 1880, in the 64th year of her age. The subject of this notice was a member of the Evangelical Lutheran Church. She had been a subscriber to the GUIDE TO HOLINESS for a number of years, embracing the doctrine advocated, always paying her subscription cheerfully. It was a great consolation to her during her long affliction. Her daughter Emma takes her place on the subscription accompanying this. S. H. PARROTT.

MRS. SALLIE E. STEWART

Of Cambridge, Washington Co., N. Y., passed peacefully from her earthly to her heavenly home, Nov. 20th, 1880, aged 60 years. She became a subject of saving grace about ten years ago, and gave her name and service heartily to the Methodist Episcopal Church, continuing a faithful member until death. She delighted in the ordinances of the Lord's house. The prayer and class-meetings were to her precious means of grace. She was a constant patron and reader of the GUIDE until she left the Church militant for the Church triumphant. Its teachings were greatly blessed to her.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—

—No censoriousness—No evil speaking—

Love, Love—nothing but LOVE.

"My passions hold a pleasing reign,
When love inspires my breast,—
Love, the divinest of the train,
The sovereign of the rest."

REMOVAL.

We have removed our business establishment to another part of the Bible House. Our friends will hereafter find us at Nos. 62 & 64 instead of 43. We have better accommodations and shall carry forward our work more satisfactorily.

—Consider well what is on the pages of the cover.

—The GUIDE is steadily advancing—subscription lists increasing—our work is appreciated—thank the Lord.

—Dr. and Mrs. Palmer will, the Lord permitting, hold meetings continuously at Ocean Grove, during the summer, and the associate editor, Rev. G. Hughes, will be on the wing attending Camp-meetings and Conventions.

HOLY SILENCE.

Christian Holiness has a place for silence. That is to say, there is a time, and there are circumstances, when its maintenance is most appropriate, and to that maintenance holiness gives its highest sanctions. Inspiration declares that "there is a time to keep silence, and a time to speak." It is our wisdom to know what is the time for speech and the time for silence. This is a great lesson for Christian students in the school of Christ. Under the tutorage of the blessed Holy Spirit the lesson may be written upon the mind, legibly, as with the pen of a diamond. The degree of proficiency attained at this point accurately declares the stage of Christian advancement. According to apostolic testimony the state of Christian perfection is thus peculiarly demonstrated: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."—James 4: 2.

Human nature is clamorous for utterance, and that under circumstances when wisdom would dictate silence. Under great provocation, when

personal reputation is involved, and great interests are apparently at issue, all the impulses of our nature demand speech, defense, resistance. The cry is, "I must maintain my rights, I cannot be trampled upon!" Inwardly there is a sea of Galilee, tempest-swept, the waves rolling high and wrathfully. The presence of the omnipotent Jesus is needed just then to hush the noisy winds and roll back the tumultuous waves, producing a great calm.

But, what is better, is to have the inner sea, the soul-Galilee, transformed into "a sea of glass," which the breath of the tempest may not ruffle. It is indeed glorious to look upon that sea of glass, far as human, or Divine vision can extend, unbroken in its placidity by the elements into tempest-tost, by earth and hell combined. Ah, say you, may the soul-Galilee be thus commanded into silence—may the clamorous forces of my nature be hushed—may the elemental strife be brought to a pause? Indeed, it may. This is the Christ-mission on earth, to destroy the works of the devil. "The work of righteousness is peace, and the effect of righteousness quietness and assurance for ever." Do we want proof of the practicability of such a work? Look at the sovereignty of Jesus in the realm of grace. Behold His lustrous example! See His self-poise in the most trying circumstances—when maligned, scourged, beaten, spit upon, condemned to death by the false testimony of bribed witnesses. Surely, it would seem that was a time to speak. But, no; silence, unbroken silence, unparalleled silence, ruled the hour. Hell gnashed its teeth because of that silence. The heavenly hosts were exultant at that display of conquering majesty. Herod and Pilate, unable to comprehend it, marveled at the silence. Jesus was Master of the situation. That Galilean storm, a thousand times heightened, was held by His omnific grip. The splendors of His earthly life attained their meridian at the judgment-bar—the Son of man, the Son of God, was on the throne, grasping firmly the sceptre of His great sovereignty. Earth did not know it. Hell was incapable of admeasuring it. Heaven, alone, was sublimely cognizant of the situation.

The silence of Jesus, in the hour of accumulated provocations revealed the moral possibilities of our humanity. The length and breadth, the depth and height, of gracious transformation was then unfolded. How far human nature, losing "the earthly, sensual and devilish," may rise to the resplendent divine altitudes was fully demonstrated. But, some one will

inquire, "May I be as Jesus was, when assailed? Must there be no flush upon my cheek—no fever in my blood—no quivering of my nerves—no quick, passionate pulsations and ebullitions—when earth and hell assail? None, whatever—positively none! But will there be no inner disturbance, no uprising of an incensed spirit, no inclination to reply, or to retaliate? None, whatever.

"Jesus is a quiet mind!"

But how is this? Surely there is a great mystery here. No; certainly not. This is salvation—free, present, powerful, perfect, glorious salvation! It is embraced in one inspired sentence: "The riches of the glory of the Gospel mystery is, *Christ in you!*" Ah, that is it—an internal Christ, holding blood, and nerves, and flesh, and bones—all, under His omnific sceptre! "*Be still, and know that I am God!*" is the command, resounding over the wide expanse of the soul-Galilee, and behold there is a great calm!

But, shall we never speak? Must there be invariable silence? No; "there is a time to speak." And, when that time comes, a mouth and wisdom are given, according to promise, which all our adversaries are not able to gainsay. The nice discrimination as between speech and silence is the great gift of wisdom. It is conferred upon advanced scholars in the school of Christ. We may safely say that on occasions when all the forces of unrenewed nature would be clamorous for speech—and, on the other hand, when all the strength of Christ's example favors silence—when silence turns all the lines steadily toward the Divine glory—when silence would most effectually crucify self—and when Christ's cause suffers least and ourselves most by silence—then must the seal be upon our lips. To break it would invade the soul's sanctity and be a forfeiture of our fidelity to the Master. The Spirit will dictate, infallibly, silence or speech, as the high purposes of the kingdom of heaven may be best subserved.

—The most effectual way of destroying enemies is to heap coals of fire upon their heads—the hot coals of *love*.

—Let our friends be very active this month in canvassing for new subscribers to date from July 1st. Remember, we have offered to put in the May and June numbers, including the portrait of Dr. Palmer, with a Supplement containing a sketch of his life.

REV. DR. PUNSHON.

The announcement of the decease of Rev. Wm. Morley Punshon, D.D., the eminent Wesleyan minister, whose fame is on both sides of the Atlantic, is a painful surprise to his many friends. In the very strength of his life, being only fifty-seven years of age, he has closed his earthly career. He entered the Wesleyan ministry in 1845, and from the beginning attracted crowds to wait upon his ministry. He has filled some of the most important positions in the Wesleyan Connexion, and was honored with the Presidency of the Conference in 1874. In 1868 he came to this country as fraternal delegate from the Wesleyan Conference to our General Conference at Chicago, where his speeches and lectures made a profound impression.

As a preacher and lecturer, Dr. Punshon was indeed one of the marked men of modern Methodism. His discourses were thoroughly studied, his style of speaking very rapid, earnest, and unctuous. We once heard him preach a sermon in London, not to be forgotten, on the text, "Behold the Lamb of God which taketh away the sin of the world!"

We mingle our sorrow with our trans-Atlantic friends in their sad bereavement. And yet we mourn not as those having no hope. This great servant of Christ will rise again, and wear a bright crown. And, it is our mercy to know that, "while the Lord buries His workmen, He carries on His work,"

—"*God in the future!*"—A venerable servant of God, past eighty years of age, was recently in great sorrow. He was bereaved of his dearest earthly companion, whose loving presence seemed so desirable in advanced age. One of his former pastors called in to see him, to speak words of comfort. The aged man, bowed with grief, remarked, "I know not what is in the future—it seems dark!" To this the pastor quickly responded, "*God is in the future!*" That was surely a word fitly spoken. How it suited the occasion—"God is in the future!" Yea, verily. It is a great thought which, taking possession of the mind, in its vast proportions, must afford measureless consolation. Dark is the future! Well, God holds empire and sways His sceptre in the dark as well as in the light. God in the past—God in the present—God in the future—constitutes the wealth of the Christian's inheritance. Dread not the future, then—hold on to God!

PLEASANT MEMORIES.

Good works, proceeding from a pure motive, love to Christ, are held in everlasting remembrance. The influence is measureless, stretching into eternity. Some time ago an aged and beloved saint of God, in Missouri, made provision in her will that we should receive \$100 to aid us in publishing *cheap Holiness Literature*. The amount has been paid, recently, by the executor. It will be applied faithfully to the object named.

Now this is only a small sum, and yet it will do an excellent work. Eternity alone will reveal the influence of that one hundred dollars! We mention it in order to suggest to our many subscribers who have some means to dispose of, whether they might not glorify Christ by making similar bequests. We have quite a number of aged saints on our lists. They are looking homeward. Ask the Lord whether you had not better make a codicil to your will, and leave something to carry forward the work of spreading a pure holiness literature, after your departure. The Lord give light.

BRIEF MENTION.

—Evangelists should arrange to circulate the GUIDE—some are obtaining subscribers largely.

—Love is never so blind as when called to spy out faults.

—The best way for Christians to defend their character when assailed is to leave it entirely to God's guardianship.

—"A man may have enough of the world to sink him, but he can never have enough to satisfy him."—*T. Brooks*.

—A good man's reputation may suffer temporarily, by malicious assaults, but there can be no permanent injury. "*What shall harm you if ye be followers of that which is good?*"

—Church abuses are most effectually removed, not by denunciation, but by diffusing the sanctifying leaven, well mixed with the oil of tenderness.

—Beware of the plausible but baseless teachings of ZINZENDORFIANISM—viz., *that persons are wholly sanctified when converted*. Scripture and universal Christian experience contradict it. All evangelical Churches esteem it a poisonous heresy.

—"Grace infuseth a spirit of activity into a person. Grace doth not lie dormant in the soul; but it makes a Christian like a seraph, swift-winged in his heavenly motions. Grace is life, fire; it makes one burn in love to God."—*Watson*.

JOY TO THE MISSIONARIES.

See what joy and comfort it gives to our missionaries in foreign lands, to receive the GUIDE! The following letter is an example:—

KARACHI, SINDE, INDIA,
March 11th, 1881.

DEAR BROTHER PALMER:—I write to acknowledge with thankfulness the receipt of the January and February numbers of the GUIDE TO HOLINESS. I was delighted as well as surprised at their receipt. My wife said, "I am so glad to have them." Then when I read that they were coming for the whole year, we both rejoiced. Praise the Lord for full salvation, an uttermost Savior gives perfect satisfaction. *And perfect satisfaction satisfieth every where and every body.* The Lord is mighty to save, and does save here in this desert place as fully as anywhere else in the wide world. Praise His name for world-wide salvation! Change of place does not change this fact of His goodness. Hard work and severe trials bring Him nearer. Sweeter than tongue can tell is it "Every day and every hour to feel His cleansing power." We shall delight in our far-off field of labor. We cannot call this place home. A Methodist preacher has but one home anywhere. And in India he feels the force of this perhaps more than he does in America; Glory to God, heaven is as near India as America, and to some of us it may be nearer. The prospect is rapturous, though we hope to live many years here in this land of sin and wickedness, to proclaim full salvation from sin, wherever we go. "India for Christ!" is in our hearts. Our Savior died for these poor creatures as well as for us. Pray for India and her missionaries. I suppose every missionary thinks his individual field the hardest. The fact is all are hard. But would it be too much to request that at your Tuesday Meeting, for those who assemble to spend one hour in praying for me, and especially for God's work here in Karachi? Faithful, earnest and persistent labor has been done here for about seven years. Very little fruit is seen. This is my second year. We need Holy Ghost fire that will burn its way into hardened, self-righteous hearts. Will you not please give Karachi attention and prayer for one hour? God bless you.

Yours in perfect love, L. R. JANNEY.

Let the joy be heightened! We have set our mark high, and intend to bend all our energies to reach it. Our motto is: a copy of the GUIDE for every Protestant missionary on the globe! There is money enough in the keeping of the friends of holiness to do it—somehow we must unlock the treasures.

FOR THE MISSIONARY UNION.

Mrs. E. Stocking, Dover, O.,	-	-	-	\$.75
Mrs. Barkley, N. Y. City,	-	-	-	.75
M. A. Abeel, Lowson, Colo.,	-	-	-	1.00
Rev. H. Hubbard, Mt. Zion, Mo.,	-	-	-	.50
Mrs. G. B. Aspenlon, N. Y. City,	-	-	-	1.00
M. Condon, Penobscot, Me.,	-	-	-	1.00
Mrs. J. Bowman, Empire, Colo.,	-	-	-	1.00
Leora Stahl, North Liberty, O.,	-	-	-	.74
A Friend, Ellenburgh Depot, N. Y.,	-	-	-	1.00
Mrs. S. H. Edson, Bissells, O.,	-	-	-	.75
Mrs. J. I. Crippen, Ypsilanti, Mich.,	-	-	-	.80

WORK FOR THE MONTH.

"Go work to-day in my vineyard."—Matt. 21: 28.

"The vineyard of the Lord
Before His laborers lies,
And lo! we see the vast reward
Which waits us in the skies."

PRAYING AND WORKING UNION.

GOOD FRUIT.—We have received the following letter from England. It looks strangely to American eyes, but we must make due allowance for the long established custom of that country:

DR. PALMER:—Dear Sir—I must ask you to excuse the liberty I take in addressing you. I have many times wanted to do so before, but did not like to. Under the "Out-Door Work" for February, you recommend subscribers to call on and make one or more liquor-sellers subjects for special prayer. That is my business. I have a shop, or (grocery) store, as you call it, and have to depend on the profits of it for a living for myself and children. Do you think it is wrong to do so? I do not keep open Sundays. My great desire is to please God, and to obey Him in all that He wants me to do. Would you advise me to dispose of this business, and trust to Providence for the chance of getting my living at something else? I would be so glad if you and the dear friends in America would please help me with your prayers, that I may do what will be pleasing to God. Mr. C.—C— sends the GUIDE TO HOLINESS, and I am very fond of reading it. With kind love to all, yours truly, T. R.

We certainly advise the abandonment of this business, and that the one thus engaged enter upon some other vocation, trusting God for the result. Let the members of the "Union" pray earnestly that light and deliverance may come to this soul, one that we believe is sincerely desirous of knowing the truth.

I. CLOSET WORK.

SCRIPTURE CALENDAR—MAY.

1. Acts 3; 19. Psalms 145; 8. 1 Kings 8: 30.
2. Isa. 46; 12. Isa. 46; 13. Psalms 80; 3.
3. Rom. 6; 12. Rom. 6; 14. Psalms 116; 4.
4. Matt. 9; 38. Dan. 12; 4. Psalms 90; 17.
5. Rom. 12; 16. Prov. 29; 23. Psalms 10; 17.
6. Isa. 45; 22. Zech. 12; 10. Matt. 8; 25.
7. Deut. 6; 13. Prov. 19; 23. Neh. 1; 11.
8. Prov. 23; 17. Exod. 33; 14. Exod. 33; 15.
9. Rom. 14; 19. Luke, 1; 78-79. Psalms 109; 26-27.
10. Psalms 105; 4. Psalms 105; 3. Psalms 27; 8.
11. Isa. 2; 22. Psalms 29; 11. Psalms 28; 9.
12. 1 Pet. 4; 16. Heb. 4; 15. Psalms 138; 3.
13. Ephes. 5; 11. 2 Cor. 6; 16. Psalms 140; 4.
14. Col. 3; 1. Psalms 22; 26. Psalms 119; 19.
15. Matt. 24; 4. Jer. 31; 33. 1 Chron. 29; 18.
16. Zeph. 2; 3. Psalms 37; 11. Psalms 86; 4.
17. James 4; 8. Jer. 30; 21-22. Psalms 73; 28.
18. John 15; 9. Rev. 2; 10. Psalms 25; 2.
19. Rom. 12; 1. Jer. 32; 39. Psalms 142; 7.
20. Rom. 13; 21. Mark 13; 13. Psalms 140; 1.
21. Colos. 3; 12. Prov. 19; 17. Psalms 163; 2-4.
22. Phil. 2; 14-15. Psalms 149; 4. Psalms 106; 4-5.
23. Psalms 29; 2. Isa. 56; 6-7. Psalms 115; 1.
24. Colos. 4; 5. Psalms 107; 43. Psalms 51; 6.
25. Eccles. 5; 1. Exod. 20; 24. Psalms 84; 3-4.
26. Job. 5; 17. 1 Cor. 11; 32. Psalms 6; 1.
27. Colos. 3; 16. 1 Cor. 15; 2. Psalms 119; 11.
28. 1 Tim. 2; 1-2. 1 Tim. 2; 3-4. 1 Sam. 10; 24.
29. Rom. 12; 15. Psalms 103; 13-14. 2 Tim. 1; 18.
30. Isa. 51; 7. Psalms 54; 5. Psalms 121; 1-2.
31. Matt. 28; 18-20. Joel 2; 28. Psalms 74; 20.

TOPICS FOR BIBLE STUDY.

First Week.—**MERCY**—"Blessed are the merciful: for they shall obtain mercy."—Matt. 5: 7. Study God's mercy as manifested toward us, and declared in the Scriptures, and the obligation laid upon us to be followers of God in this respect. Trace out Bible teachings.

Second Week.—**PURITY**—"Blessed are the pure in heart: for they shall see God."—Matt. 5; 8. Holiness a divine perfection—Bible teachings on the subject—injunctions laid upon us—the blessedness of this state.

Third Week.—**PEACEMAKERS**—"Blessed are the peacemakers: for they shall be called the children of God."—Matt. 5: 9. Search out Bible counsels on this subject—its relations to our personal Christian character, Church advancement, and the well-being of society at large.

Fourth Week.—**PERSECUTION**—What reasons have Christians to expect it—how are they to behave when they are subjected thereto—what is the peculiar blessedness connected therewith.

SPECIAL REQUESTS FOR PRAYER.

Persons sending requests specially for this Department, will please mark them, "*For Praying and working Union.*" Requests for this month:—

S—, Ohio: For a brother, that he may be entirely healed, soul and body. P—, Texas: For the conversion of a talented young writer. T. R—, N. J.: For the restoration of a minister, greatly prostrated physically. S—, Nebraska: For a daughter, and her husband, who is a profane man. W—, N. Y.: For a sister, and her husband, who would be, in God, powerful instruments for good—the husband a sceptic. (The sister sending the above says, prayers for which she last sent request are being answered.) Florida: For a sister, that she may be qualified, and have her way opened for usefulness—and for the enlightenment of her nephew—for another sister and the conversion of her husband—for the restoration of a sister's health—also for two ministers, that they may be fully baptized. K—, Canada: For a sister, that she may have a clear evidence of full salvation—and for her three sons, and a daughter in delicate health, and their families.

A CLOSET HYMN.

Come, O my God, the promise seal,
This mountain, sin, remove;
Now in my waiting soul reveal
The virtue of Thy love.

I want Thy life, Thy purity,
Thy righteousness, brought in:
I ask, desire, and trust in Thee
To be redeemed from sin.

'Tis done! Thou dost this moment save,
With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace.

—Charles Wesley

II.—OUT-DOOR WORK.

1. Make a call upon your next door neighbor soon, for religious purposes.

2. Send by letter a carefully selected tract on *Full Consecration to Christ*, to some friend needing such a communication.

3. If you know any mother who is kept away from God's house by family cares—see if you cannot on one Sabbath, at least, relieve her so that she can go and hear a Gospel sermon.

4. If you have a washerwoman visiting your house weekly for a day of hard toil, speak to her lovingly about her soul.

The Children's Department.

"Then were there brought unto Him little children."—
—Matt. 19: 13.

EARLY MEMORIES.—No. 1.

MRS. BISHOP HAMLINE.

I have a special interest in the "Children's Department" of the GUIDE, so I send you a little sketch from my childhood's memories, which, if you think it will interest the children, you are at liberty to use.

Lydia R. was my little schoolmate. She was a slight, fragile child, aged about nine years. Lydia was a very sweet singer—and our teacher being pious, during the school intermissions she used to stand by his side and sing hymns with him.

One day she was suddenly taken seriously ill in school. A hasty message was sent to her papa, who came very quickly with a conveyance to take her home. She was in great pain, and soon told her parents she would never get better, but that she was "going to reign with God and angels." This she often repeated to her papa as he carried her in his arms, striving to allay her suffering.

No remedies availed, and Lydia grew worse and worse, till they saw that she was dying, when she requested them to sing for her Watts' beautiful hymn, which commences, "Why should we start and fear to die?"

It was a very trying hour for her parents, and grief seemed to forbid any effort to sing. At length her grandmother said, "It is hard, when Lydia has so often sung for us, that no one can sing for her now,"—when her father commanded himself sufficiently to commence the hymn. Lydia joined with him and sang it through. When the last stanza—

"Jesus can make a dying-bed
Feel soft as downy pillows are,
While on His breast I lean my head,
And breathe my life out sweetly there,"

was sung, Lydia said, "Yes, Jesus can make a dying-bed 'feel soft as downy pillows are.' *I feel it so!*"

As she neared the close her triumph increased, and she seemed conscious of the presence of her Savior, and mentioned particularly that her little brother was present, who had died some two or three years before.

I might add to this sketch, but it is already long enough. In the future I may give other sketches to the children, to encourage them to love and obey the Savior. And though they may not die as young as Lydia, and may live to grow up useful men and women, they will be happy living and happy dying, and then forever happy in heaven.

FROM A LITTLE GIRL.

I am a little girl, eight years old. My papa is a minister. My mamma died two years ago. She used to take the GUIDE TO HOLINESS, and loved it very much. I think she is in heaven, and I want to meet her there. I have been trying to be a good girl, but when I read about your "Try Company," I thought I would try to be a Christian. I asked my papa how, and he said, "Come right to Jesus and He will make you one." So I gave my heart to Jesus, and I am so happy, for I feel I love the Savior and I know that he loves me. I want to join your

"Try Company," and hope you will pray for me and for my brother Lewis (13 years old), that he may be a Christian too. My eldest brother died before I can remember. I have two brothers who are members of the Church. I hope we may all meet in heaven.

Yours in love with Jesus,

JENNIE MAY OMANS.

THE LOST SHEEP THAT WAS NEVER FOUND.

MRS. MARY D. JAMES.

DEAR CHILDREN:—You will feel sorry to read about a lost lamb. If I were to tell you of a real little lamb that had wandered away from the shepherd out into the cold, dark desert, and was never found, it would make you feel very sad to think that some wild beast had destroyed the poor little creature. But I have something sadder than that to tell you.

When I was a little girl going to school, I used to be always trying to persuade all my schoolmates to come to Jesus and be saved. I found it so good to love and serve Him, that I was anxious to have my friends and everybody enjoy what I did. Many of them did come to Christ, and nearly all of my schoolmates became Christians and remained faithful. But one of the girls became a backslider, and went far away from the Savior. When I found that Sarah was neglecting the class-meetings and prayer-meetings, and didn't want me to talk to her any more about good things, I felt very anxious about her, and prayed for her very often. I found she attended parties often, and was extremely fond of gay dress, and seemed to think very much of her beauty. She was proud and vain, and I saw that poor Sarah was going the downward road as fast as she could, and tried my best to persuade her to come back before it was too late; but she would not listen to me, and at last began to laugh and make fun of me. Then I would go away alone to weep and pray for the poor wanderer.

One day a messenger came to me from Sarah, saying she was very ill and wanted to see me. I hastened to her, and found her near death. And oh, what a look of agony was in her face! I never can forget that look of horror, as she said, "Mary, I am lost! lost! Oh, if I had only taken your advice and not wandered away from God into the paths of sin! but I would not take your warnings, and now it is too late!"

I cannot tell you, children, how great was my sorrow to see the poor girl in such an awful state! I tried to induce her to look to Jesus, assuring her that He would forgive and save her if she would repent and pray, and give herself to Him. But she said, "It's too late! too late! I am lost—lost forever!" I prayed for her, but she wouldn't pray; and soon she died, leaving no reason to hope that she found mercy.

If any of you, dear children, have grown careless about your souls, and are loving worldly pleasures more than you love Jesus, think of poor Sarah, and hasten back to your kind, loving Savior. He is calling you now, and is following you in all your wanderings, longing to save you. *Don't go one step farther away from Him! Remember the lamb that was lost and never found!*

NEW QUESTIONS FOR the TRY COMPANY.—1. At what place was the last revelation of God made to Abraham?
2. Which is the oldest city of the world?

Send answers by May 15th.

Our Book Table.

"Give attendance to reading."—1 Tim. 4: 13.

NOTES FOR MAY.

We desire that each reader of the GUIDE will ponder with prayer the following

POINTED QUESTIONS:

FIRST.—Are you using your Lord's money as fully as possible in the work of circulating HOLINESS LITERATURE?

SECOND.—Do you improve each opportunity, providentially offered, to lend or give to friends books or tracts calculated to have a saving effect?

THIRD.—Do you pray *very earnestly* and continuously for the opening of doors for the spread of Holiness Literature?

"There are those who can respond affirmatively to the above, with all their heart. May we not hope to have the number increased?"

I.—BOOK DEPARTMENT.

MRS. PALMER'S WORKS.

The interest in these excellent works continues. She, "being dead yet speaketh." They have saved thousands—they will save thousands more.

LIFE AND LETTERS—by Rev. R. Wheatley.—The new and cheap edition is fully noticed on the third page of the cover.

WAY OF HOLINESS.—We would that every reader of the magazine might procure a copy and lend it until worn out. Price, in cloth, only 50 cents—paper covers, 25 cents.

FAITH AND ITS EFFECTS—New edition, just out, neatly bound—cloth, 75 cents—paper covers, 50 cents.

PIONEER EXPERIENCES.—This is a collection of the deeply interesting experiences of men and women who have been burning and shining lights—gathered by Mrs. Palmer's careful hands. Price, \$1.25.

INCIDENTAL ILLUSTRATIONS.—The great theme variously and beautifully illustrated—an instructive and edifying book. Price, \$1.25.

PROMISE OF THE FATHER.—Those who would have a view of the promise of the Father, in its relation to Christian privilege, should possess this book. Price, \$1.25.

A MOTHER'S GIFT.—A collection of Mrs. Palmer's poems—a fine book for a present. Price, \$1.00.

OTHER WORKS.

BAPTISM OF THE HOLY GHOST—by Rev. Asa Mahan, D.D.—This work should be in the library of every lover of holiness. It is a capital book, too, to circulate. \$1.25.

SANCTIFICATION PRACTICAL—Rev. J. Boynton.—This is what its title indicates, *practical*—it is pointed, instructive, convincing—and its cheapness puts it within reach. Get it, and circulate it. New edition in press. Price, in cloth, 40 cents—paper covers, 25 cents.

MOTHER MONROE.—This delightful little memoir, by Mrs. James, is on the wing. We would have it visit many more homes. Only 75 cents.

Then we have Rev. William Taylor's series of six volumes for \$5.00, and a copy of the GUIDE for the year included. Rev. James Caughey's works, still popular—see the catalogue for the list. Rev. B. W. Gorham's new and excellent work, "*God's Method with Man*," \$1.00—Rev. Wm. McDonald's "*New Testament Standard of Piety*," \$1.00—Rev. J. A. Wood's works, "*Perfect Love*," \$1.25, and "*Purity and Maturity*," \$1.00—the sweet and edifying volumes of Jennie Smith, "*Valley of Baca*," and "*From Baca to Beulah*,"—the two for \$2.00—and "*Helps to Every Day Holiness*," the fragrant little pocket companion, by Rev. A. C. Rose—cloth, 35 cents—flexible covers, 30 cents. This is being continually called for, as also that little pocket gem, from which we derive our SCRIPTURE CALENDAR, monthly, "*Threefold Cord*," of which all our friends should have a copy—only 15 cents, in cloth.

II.—THE TRACT DEPARTMENT.

"THE PREMIUM TRACTS," by Rev. N. Vansant, four tracts for 10 cents are now ready—also, Sermon by Rev. Dr. Chapman, 3 cents, or 25 cents per dozen—and "Consecration before Sanctification," and the "Extent of Gospel Salvation," by President Jaques, 10 cents per dozen—and the Sermon of Dr. Dunn in this number, 3 cents, or 25 cents per dozen.

"THE PHEBE PALMER LEAFLETS" are in constant demand—10 cents for 64 leaflets—have them on hand to put in letters, or to give to friends.

For other standard tracts see our catalogue.

REQUISITES FOR WORKERS.

We have CARDS with a form of consecration, as follows:

I SOLEMNLY AGREE, AS GOD SHALL HELP ME.

1. To observe regular seasons of secret prayer at least in the morning and evening of each day. 2. To read daily at least a small portion of the Bible. 3. To attend at least one prayer meeting every week if I have strength to get there. 4. To stand up for Jesus always and everywhere. 5. To try to save at least one soul each year. 6. To engage in no amusement where my Savior could not be a guest.

The above on one side of the card and corresponding matter on the other side;—75 cents per 100. And colored Pocket Cards, with pointed words, as follows:—

On one side—"Have you been Converted?" On the other side—"Jesus says, except ye be converted ye cannot enter into the Kingdom of Heaven."

The matter on the Cards is varied—the above is a single sample.

BOOK NOTICES.

WISE WORDS AND LOVING DEEDS—A Book of Biographies for Girls—By E. Conder Gray. A neat volume of 415 pages, containing eleven select Biographies of devoted Christian women. It is from the press of Robert Carter & Brothers, New York.

BOYS AND GIRLS PLAYING, and Other Addresses to Children—By the Right Rev. John Charles Ryle, D.D., Lord Bishop of Liverpool. The author's name, who is so well known in the evangelical Church, guarantees the excellency of these addresses, and they will, no doubt, be helpful to the "*little people*." It is issued by Carter & Brothers, New York.

Only Thine, Precious Lord.

Words by PEMBERTON PIERCE.

Music by R. J. SHOEMAKER.

p With expression.

1. I would be thine, most holy Lord, Oh, fill my heart with love divine,
 2. Ah, yes, to thee I fain would live, To thee, who for my ransom died;

Cres. *p*

And teach me from thy precious word, That I may yet still brighter shine.
 Teach me to pray, that I may give My life and all I have beside. still brighter shine.
 I have beside.

p CHORUS.

Make me thine, yes, thine, Thine alone, precious Lord, would I be;
 make me thine, ever thine,

p *f*

Make me thine, on-ly thine, Dear Lord, remember me.
 make me thine, only thine, remember me.

3 Thy sinless mind in me reveal,
 Thy nature to my soul impart,
 And all my future life shall tell
 The fulness of a loving heart.

4 Then fill my soul with holy fire,
 Thou sacred spirit, from above;
 Make all ablaze with pure desire;
 Expand my heart with heavenly love.

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JUNE, 1881.

Word for the Month.—“And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.”—1 Tim. 1: 14.

HYMN FOR THE MONTH.

Praise, my soul, the King of heaven ;
To His feet Thy tribute bring ;
Ransomed, healed, restored, forgiven,
Who like me His praise should sing ?
Praise Him ! praise Him !
Praise the everlasting King !

Praise Him for His grace and favor,
To our fathers in distress ;
Praise Him, still the same forever,
Slow to chide, and swift to bless ;
Praise Him ! praise Him !
Glorious in His faithfulness.

Father-like He tends and spares us ;
Well our feeble frame He knows ;
In His hands He gently bears us,
Rescues us from all our foes ;
Praise Him ! praise Him !
Widely as His mercy flows !

Angels, help us to adore Him,
Ye behold Him face to face ;
Sun and moon, bow down before Him,
Dwellers all in time and space,
Praise Him ! praise Him !
Praise with us the God of grace !

Henry Francis Lyte.

THE MYSTIC JORDAN.

REV. SHERIDAN BAKER, D.D.



HEN Bishop Haven was about to die, he cried out with joyful surprise, “Why, there is no river here !” He seems to have expected a crossing over a mystic Jordan in reaching his home above, but was happily disappointed in finding no such stream. His dying experience and testimony are striking disclaimers against the notion of the old annotators and Chris-

tian poets, and against the popular view of to-day, as heard in our common religious parlance, and read in our current religious literature, that in reaching the abodes of the redeemed some dark and forbidding waters must be crossed.

There is such a mystic river, but its locality has generally been misplaced. Instead of forming the mysterious boundary between the purified state here and hereafter, it separates the partially sanctified from the entirely sanctified state in this life. The good bishop

crossed this stream when he received that "great blessing" of which he spoke, some days before his departure, in such familiar terms to his old and highly esteemed college classmate. This "great blessing" might have been received by this eminent servant of the Church many years before it was, and might have blessed and brightened all the previous years of his religious life, and invested his ministry, powerful as it was, with a much greater and more overwhelming force.

It is because God's children have so universally neglected to cross this Jordan till their last illness, and because of the misinterpretations of the historic symbols of the Pentateuch, and misconstruction of the language used by the author of *The Letter to the Hebrews*, that this mystic stream has become associated with the dying act. It ought never to have been so associated.

That the foregoing correctly reflects the typical significance of the Canaan promised to Abraham and his descendants, is shown by the different allusions made to the historic facts connected with its entrance and possession in the later writings of inspired men. Take, for example, David's reference in the 95th Psalm, "He is our God; and we are the people of His pasture, and the sheep of His hand. To-day if ye will hear His voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness." This admonition was given by the royal psalmist to his believing subjects, and, by clear inference, states several important facts upon the subject now under discussion. First, it is clearly stated that the persons addressed were worshippers of the true God. Second, it is implied that there was a more advanced stage of religious life for them indicated by the Canaan which Israel refused to

enter when ordered to do so at Kadesh. Third, it is supposed that this more advanced state might be entered at once—"To-day if ye will hear His voice,"—and consequently was not the heavenly state, nor the religious development which gradually succeeds to fidelity, but was a well defined crisis in religious life, fitly represented by passing from the wilderness into the land of cultivated fields and walled cities. Fourth, that there was danger of hardening their hearts and failing in this matter, as their fathers did in reference to the possession of Canaan. And lastly, that to turn a deaf ear to God's order to be holy, was to provoke and tempt Jehovah to swear in His wrath that they should never enter His rest.

Consult also the third, and the opening of the fourth, chapters of Hebrews. It will be noticed here that the apostle alludes particularly to Israel's one specific act of disobedience by which he was turned back into the wilderness and perished; guards his hearers against a similar and more disastrous error; encourages them to that definite act of faith by which, he says, "we *do* enter into rest," and which is the antithesis or opposite of that definite act of unbelief at Kadesh-Barnea by which Israel was ruined; and closes his allusion to the historic symbol by the exhortation, "Let us labor"—*spoudasomen*, aorist tense, and more literally rendered, Let us hasten at once—"to enter into that rest."

A close examination of the two Scriptural allusions just noticed ought to satisfy any one that the typical significance of this ancient record has not been misapplied in these lines. And when the manifest unfitness of the Canaan rest to symbolize the rest beyond the grave, and its exact fitness to represent the trials, easy victories, liabil-

ities to defeat, and other experiences of the rest of faith here, it seems strange that any other application of the symbol should ever have been made. The popular application ought to be expunged from the theology, the literature and the mind of the Church, and believers should be urged to go at once across, what the poets have erroneously styled, "Jordan's wave and death's cold flood," to the land of rest, and spend the whole of their Christian life in a state of purity and continuous readiness for the rest beyond.

♦♦♦

REST.

REV. JOHN SCARLETT.

Poor wanderer from God, on barren soil
Of unbelief—in wretchedness—turmoil
Is theirs,—like atoms on a miry shore,
Cast up, by dashing waves, where wild winds roar—
Where turbulent and tossed humanity
Is like the restless, fretful, foaming sea !
It shows the need of Him whose voice was heard
By warring winds, and waves—their rage deterred !
Needs Him, who saves, and keeps by power divine,
In him, Humanity can "rise and shine ;"
His warming Sun will make the desert bloom,
And wandering tribes of earth to Him will come.

As birds bear wings, and wings their burden bear,
So, bearing of the cross, we strengthen'd are ;
As on the wings of eagles, we may rise
Above the clouds of doubt, to purer skies.
Christ's yoke is easy, and His burden light,
When all our trust is in His Spirit's might.
He says, to all the weary and oppress'd,
"Come unto me, and I will give you rest ;"
Learn, learn of Me ! My peace I freely give ;
"I am your life !" "Look unto Me"—and live !

Like water-drops, that travel toward the sea—
In singing, living union, all agree,
So souls, united, saved, are drawing nigh
To heaven's pure ocean, of their bliss on high.
Beyond the grave, there are uncounted gains
To faithful ones—to such, "a rest remains."
Heaven here begins—within is joyous rest ;
We carry with us essence of the blest.

As drops of dew arise at morning light,
So souls prepared leave earth for sun-ward flight ;
The saints, in patience, wait till God shall say,
"Arise ye dead !—enjoy your crowning day !"

CHRISTIAN PERFECTION.

REV. BISHOP CARMAN.

Extracts from a sermon preached at the Niagara Conference of the Methodist Episcopal Church, Canada.

IN ANSWER to the question, Is sanctification a second blessing, distinct from the regeneration or new birth, and succeeding it in order by some time *generally* intervening, the position of our theologians is decisive—that of blessings of such a rank, and involving so important a change of our nature, *it is a second blessing* and distinct from the regeneration, and as such definitely to be sought. Many helps, incitements, illuminations and blessings are given the honest, truth-loving, salvation-seeking soul between the regeneration and sanctification, just as they are given between conviction and conversion, leading the seeker in each case upward and onward through the various stages of a religious experience, with a greater or less rapidity, clearness and positiveness, according to his knowledge, faith and obedience. Binney has it that entire sanctification is that act of the Holy Ghost whereby the justified (or regenerate) soul is made holy. Sanctification sustains to regeneration the relation of a whole to a part. The justified and regenerate soul is not by any means necessarily truly and wholly sanctified. Wesley says, sin remains in him, yea, the seed of sin, till he is sanctified throughout. As to this work's being gradual or instantaneous, our theologians are clear that the approaches to it may be more or less gradual, but that the final and decisive work itself of heart-cleansing, like justification and its attendant, regeneration, must be instantaneous. A man may be long and gradually dying, but there is an instant when he dies. As to its being accomplished by simple growth in

—“Showers of grace that slide off the lofty mountains rest on the valleys, and make them fruitful. ‘He giveth grace to the humble.’”

grace, or being nothing more than a stage in our growth in grace, the denial is unequivocal; and the affirmation is constant and clear that it is secured after a clear conviction of the need of it by a positive and special exercise of faith. We are not sanctified by works whereby we grow in grace through faith; but are sanctified by the Holy Spirit given to answer a special prayer and faith. Sanctification begins in the regeneration when the principle of purity, love to God, is shed abroad in the heart, in the new birth. It is completed when inbred sin has been destroyed, the soul purified wholly, and love becomes the unopposed ruling principle within, whether that completion be immediately upon the regeneration, which is nevertheless a distinct and antecedent work, or a greater or less time subsequently. It has its witness by the same eternal Holy Ghost, as clear as to its character as is the witness of justification or pardon, which judicial act the regeneration always accompanies. And it bears its unmistakable fruits, by which the sanctified soul may know not only that he is pardoned and regenerate, but that he is sanctified wholly. Perfect love is the entire sanctification; and all our authors distinguish between *being sanctified*, which work is begun in the regeneration, and *being sanctified wholly*, which is accomplished when the justified soul is made pure, and wholly filled with love. When inbred sin has been destroyed, says Binney, there can be no increase of purity, but there may be an eternal increase in love, and in all the fruits of the Spirit. Zinzendorf taught that cleansing is complete in the regeneration, which view Mr. Wesley declares does immense harm and is attended with the most fatal consequences, and any of us can see why it should be so attended, because it discourages all

efforts to seek the purity further needed as a definite blessing with a definite faith.

As *Methodist* preachers, then, we have a peculiar relation to this great doctrine. Others not persuaded of it, or but little anxious for it, MAY preach it. We *must* preach it. Others may preach that regeneration and entire sanctification are identical; that holiness is complete in the regeneration, and that all that is necessary subsequent to regeneration is growth in grace. But this is after Zinzendorf, a justification by works; it is not Wesleyan, and as Methodist preachers we do not believe or teach it. We believe and teach that entire sanctification is a distinct act of the Holy Spirit, wrought subsequent to the regeneration through the merit of Christ and on the faith of the believer. Others may preach that holiness is accomplished in and by death, or after death by fire, or in heaven by power and glory; we believe it is wrought by the Spirit of God through the merit of Christ answering to the faith of the believer, and therefore can be secured, is secured, and must be secured while men are above ground in the service of the Lord. This is the very thing we want; this is purity, holiness, perfection. With the Fathers of Methodism we proclaim against Romanism and Calvinism a free, full, present and perfect salvation, free to all that will come, full of all the blessings God has to bestow, present, instantaneous and perpetual, to the genuine repentance and true faith, and perfect to them that obey His commandments and abide in His love.

—“True holiness is like the glow worm in this, that it shines most when no eyes, except those of heaven, are upon it.”

"Blessed are the pure in heart."—
Matt. 5: 8.

PURITY AND HAPPINESS.

REV. G. E. STROBRIDGE.

CHRIST begins His Sermon on the Mount by telling the world how to be happy: "Happy are the poor in spirit; * * Happy are they that mourn," &c. To such an utterance the world lends its ears, for the world is most unhappy. But then the world rises up to contradict these statements. Ancients and moderns alike insist that happiness in this lower world is an unpermitted thing. Sophocles writes of Jove:

"This was in ages past Thy firm decree,
Is now and shall forever be,
That none of mortal race on earth shall know,
A life of joy serene, a course unmarked by woe."

One of the magnificent Caliphs of the East, whose splendors, wealth and pleasures read like a wonderful fairy tale, or a page from the "Arabian Nights," left this authentic memorial: "I have now reigned over fifty years in victory or peace, beloved by my subjects, dreaded by my enemies, respected by my allies. Riches and honors, power and pleasure have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation, I have diligently numbered the days of pure and genuine happiness which have fallen to my lot, and I find they amount to *fourteen!*" Byron, who devoted as much talent and definite endeavor to the pursuit of enjoyment as any one of recent times, calculated that in his whole life he had passed *eleven* happy days. The general opinion seems to agree with Goethe when he hints that lunatics alone are happy; or with Nelson when he concludes that only one man is really to be envied, and that is he "whose undis-

turbable possession lies six feet below the earth." In short, the world's testimony does seem to be massed against Him who claims to be the world's Teacher.

But a careful study of this Teacher's plan will, we believe, rescue His reputation. This plan drops into two parts: First, Christ teaches that happiness does not come to us in seeking it. None of these propositions beginning "Blessed," send us after happiness. They rather turn us toward something entirely different, or even contrary. What, to our thought, is more opposed to happiness than mourning, poverty of spirit, persecution, revilings? "He is an unbearable Teacher to call these happy!" So the world protests, and, of course, the world cannot help itself. If men pluck Christ out of the way, it is because His unpalatable doctrines have roused their unbelief and hatred. If Christ has only hundreds of followers where He might have many thousands, it is because He has entered history with so rigorous a principle. But the Great Teacher has never relaxed, and as the ages roll on, the thoughtful are coming to conclude and confess, that in this as in other respects, Christ is the truth. John Stuart Mill claims that "those only are happy who have their minds fixed on some object other than their own happiness. Once make the enjoyments of this life a principal object, and they are immediately felt to be insufficient. The only chance is to treat, not happiness, but some end external to it as the purpose of life." Mill did not get this truth from the New Testament, for he admits that he never read the New Testament through. This truth was his at the price of careful observation and consequent thinking. It was a flaw in his culture, that he had not read the New Testament. There he would have learned, that long

ago Christ said, "He that saveth his life shall lose it." Not only the world's philosophy, but her poetry, which is her better philosophy, is coming over to Christ's position, and our own Lowell has every year more believers when he sings:

"Coy Hebe flies from those that woo,
And shuns the hands would seize upon her,
Follow thy life, and she will sue
To pour for thee the cup of honor."

The second part of Christ's plan lodges the secret of happiness in ourselves. A glance at the passages already referred to, will show, that not in anything outside, wealth, power or pleasure, but within, in states of mind, in conditions of the heart, is happiness found. Character settles the question. A man with a bad heart can no more be happy, than a man with a bad tooth can be comfortable. Here and hereafter a man is his own light or shadow. "Your heart shall live forever." That which enters into the structure of the heart is indestructible. The opening and shutting of that narrow door called the grave, cannot affect a man's character. Heaven or hell are future prospects because they are present facts.

"Myself am hell;"

and this is true whether Satan be in Paradise or Pandemonium.

Christianity now aims at putting the heart in its best state as the one condition of its happiness. It can say, "Happy are men," only by saying, "Happy are the pure in heart." Purity of heart requires, that back of every act there shall be a guileless purpose. Inherited tendencies, faults of education, and unfortunate circumstances, may sometimes disfigure the life even where the intentions are the best; but while man, who looks on the outward part, may see that the channel is crooked, God, who looks upon the heart, will see that the waters are pure. It requires, also, that the

sensibilities be refined. The earthly sensual and devilish must be impossible, the imagination must no longer fret the spiritual vision with forbidden pictures. Finally, it requires that the will, the ruling faculty, hitherto a stubborn rebel, shall yield a cheerful obedience. The lips may bleed, but they will quiver into a smile when they say, "Thy will be done!" Thus purity of heart includes these three—sincerity of motives, chastity of affections, and loyalty of will. It is hardly necessary to say that happiness clasps and fills such a heart as this. One standing even on the outside, sees it. He who dwells inside *feels* it.

This is a state of heart-health, and as a consequence, it is freedom from self-consciousness. Here again is happiness. The child is happy; but the child in the full vigor and flow of animal spirits, is unconscious of his body, just as the bird is unconscious of its wings. To be conscious of your stomach is to have the dyspepsia. When the organism is perfect and the blood pure, man works, and eats, and sleeps, and never thinks to say "Thank you," to his heart, for he does not know he has a heart. So with the heart as the centre of our spiritual life, to the degree that it is pure, it is free from friction and fever, it moves easily, it does not report itself; and the believer delivered of self, rejoices with joy unspeakable and full of glory.

This displacement of self is, however, the enthronement of God. The Christian in this state is absorbed of God, he is conscious only of God. With the fading out of self the last obstruction to the gaze of faith is removed, the pure heart is a transparent medium—it is a plate glass without fracture or refraction, an invisible door to a garden beyond. In that garden, a Paradise Regained, the soul lives, walks, and talks

with God. The vision on the Mount of Transfiguration is fulfilled. The law which demanded holiness, but could not confer it, has departed with Moses; the Prophets which promised, but could not open that "fountain for uncleanness," have withdrawn with Elijah;—*we see Jesus only!* Duty may call us down into the valley, but our mountain-top joys abide—wherever we pitch our tent, they tabernacle with us.

"Blessed be God, whose grace
Shows Him in every place,
To homeliest hearts of pilgrims, pure and meek."

We may sum up—to be pure in heart is to be unconscious of self; to be unconscious of self, is to be filled with God; to be filled with God, is to be supremely happy. Because the pure in heart see God alone, therefore are they blessed!

RESTED.

ABBIE MILLS.

Safe through the week of toil I trod,
And hours ago the sun had fled;
The birth-time of the day of God
Found me a watcher on my bed.

My spirit by earth-care oppress,
Still labored on, though all in vain,
Until I returned unto my rest
And cast on Christ my care again.

My Savior left Gethsemane,—
The cross, the grave are empty now;
He lives above for me, for me!
He heareth us in prayer I bow?

The darkness with the tempter flies,
The early dawn with peace I greet;
What light and love beam from His eyes,
On me, low bowing at His feet!

Hid in His hand, I rest, I rest,—
He giveth His beloved sleep;
For me and mine He knows what's best,
And all I have He'll safely keep.

O blessed, quiet, Easter morn!
Because He lives, I live and love;
Life of its weariness is shorn,—
By faith I taste the joys above.

The time is short,—I haste away
To greet my loved ones gone before,
Who in that land of fadeless day
With Jesus dwell forevermore.

"I remember the days of old, I meditate on all Thy works."—Psa. 143: 5.

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

JULY 26th, 1848.—Memorable evening! Eleven years since, I entered into the bonds of an everlasting covenant to take Christ as the Bridegroom of my soul. To cleave only and closely to Him, has since that memorable period been the prevailing desire of my heart. To the glory of grace I can say, that the purpose which I then so deliberately formed, to make every object subservient to the will of God, has been constantly uppermost. Whatever my errors may have been, I trust, that one unchanging purpose has possessed my mind, to glorify God in my body and spirit which are His.

Most sweetly do I realize continually that I am wholly the Lord's, and in experimental verity do I apprehend divine acceptance. The fire of love descends and consumes the sacrifice, and in ardent flames the powers of body, mind, soul, and spirit, ascend a living sacrifice to God through Christ.

"There let it on thine altar blaze,
And trembling to its source return,
In humble love and fervent praise."

O, how deeply do I every moment feel my need of Christ! My soul continually cleaves to Him, and from its inmost recesses says, "Without Thee, I can do nothing."

Dear sister J—, of Mount Holly, N. J., has just made me a visit. The prayer of the poet,

"Love thine image, Love impart,
Stamp it on my face and heart!"

seems to be sweetly answered in her experience. In beholding her, one is prone to think of a personification of meekness, love and purity. I always

find her society edifying and soul-inspiring.

"And if our fellowship below,
In Jesus be so sweet,
What heights of rapture shall we know
When round His throne we meet!"

Sister J. greatly desires that I should visit the Vincentown Camp-meeting. Sister B. has also written to me on the subject. But my calculations have for some time past been fixed to go to Eastham, Mass., but I am endeavoring, I trust, steadfastly to commit my way to the Lord, believing that He will direct my steps.

August 7th.—The intention of going to the Eastham C. M. has been abandoned, and the invitation to go to Vincentown accepted. This has been wholly unlike I anticipated. Sister J. seemed resolved not to give up her cherished desire, confident that it was the will of the Lord; and when I would have taken my pen to say that I must not be expected, the Spirit seemed to say, "Don't close up your way."

This morning I went to my Father in heaven, and told Him that I knew nothing aright, only as taught by the Spirit, and in pleading for wisdom to direct, was permitted to claim Christ as my wisdom. In committing my heart to believing that He would present just such views and suggestions as might settle my mind relative to the way which He would have me take, duty was made plain by the following suggestions: Why do you so much desire to go to Eastham in preference to Vincentown? Because the friends at Eastham greatly desire I should be with them, and I was greatly blessed in my labors at that place last year, and also the expectation of meeting many congenial spirits there. In answer to this, it was suggested that the Savior would never have left his throne in heaven if His object had been solely to mingle with

congenial spirits, and if there were less interest on the subject of entire holiness at Vincenttown, or if the subject might be less appreciated there than at Eastham, that these were reasons quite sufficient to settle the matter. By these suggestions I was enabled to perceive the mind of the Spirit clearly.

VINCENTOWN, *August 8, 1848.*—Have mingled with my dear Philadelphia friends, and feel sweetly assured that God is with me, and that He hath directed my steps to this place. Dr. Cooper, of the Philadelphia Conference, gave an interesting relation of the way in which he received the blessing of holiness. Dr. Cooper is a presiding elder in the Philadelphia Conference, and for about two years past has been testifying of the power of Christ to save from all sin.

Rev. Mr. Atwood also related his experience. He referred to reading the works of Professor Upham as the instrument under God of his receiving the gift of perfect love. This interesting experience meeting was held just before evening service, at the Mount Holly tent.

MY CROSS.

MRS. C. M. S. BURR.

I'll take my cross and bear it ever,
For Jesus, day by day;
He'll give me grace to bear it bravely,
He'll help me watch and pray.

I'll take my cross and bear it ever,
The cross for me He bore;
Soon glory-crowned I'll reign in heaven
With Him for ever more.

"No cross, no crown!" Then welcome ever
The cross He bids me take;
I'll bravely bear, and murmur never,
The cross for Jesus' sake!

—"True devotion consists in doing all God's will precisely at the time, in the situation, and under the circumstances He has placed us."—*Fenelon.*

"Then they that feared the Lord spake often one to another."—*Mal. 3: 16.*

THE SOUL WINNER.

(*Tribute of Dr. Stokes continued.*)

EDMUND J. YARD AS CLASS-LEADER.

"HE was the leader of four classes. In the three classes connected with Union Church, it was said he had fully one-third of the members of that Church under his teachings, besides his class in Bedford St. Mission. In those classes, his sympathies, so largely developed, were taxed and drawn out to the last degree. To the trials, temptations and afflictions of all the ever-varying phases of Christian life of all those hundreds, he listened week after week for more than half a century, with such patient interest as nothing but the infinite grace of God could possibly supply, and for every one he had a tender, appropriate, and affectionate word.

"How those people were blessed under his instructions! Some of them came to class, weak, cast down, discouraged: yet his gentle words so entered into the deep, dark, and sore places of the soul, that they went out cheered, encouraged, strengthened, and enabled to overcome their spiritual foes, and to triumph over afflictions. Over, and over, and over again, he led them away from the sand deserts of earth and time, into the green pastures of Gospel truth, and by the still, sweet, refreshing waters of salvation. Often were they conducted, by their faithful leader, away from the scorching sun of some heavy trial to the grateful shade of the lofty cedars of Lebanon, on the hillsides where the fierce rays were broken, and the breezes were soft and sweet. From year to year they sat listening to his words, which fell as the refreshing dew or summer

rain upon the tender flowers—their open petals drinking in the reviving influence. So, those souls, opening to receive the life-giving words, grew strong, and bright; and valiant for God. Never did their devoted leader become weary with traveling with them the rough paths, or climbing the dangerous passes—

'Away on the mountains wild and bare,'

if thereby he could bring back some fleece-torn lamb, footsore and weary, to the fold of the Good Shepherd. Over and over, through his patient and self-denying toils—

'All through the mountains, thunder riven,
And up from the rocky steep,
There arose a cry to the gate of heaven,
Rejoice! I have found my sheep!
And the angels echoed around the throne,
Rejoice! for the Lord calls back His own!'

And the lost one had no higher joy in the shelter of the fold, than he—the faithful under-shepherd, who had been the agent in bringing it back to God.

"If any of his flock were sick, he seemed to know it by a kind of divine intuition. He knew that something was wrong, and that his attention was needed. Immediately, without consulting personal ease or gratification, through summer's heat, or winter's cold, he was on his way to administer the needed aid. Up rickety stairways leading to cheerless attics, down into cellars dark and damp, or into the abodes of wealth and comfort, he went, without distinction or choice, as an angel of mercy, bearing the glad news of pardon to the guilty, or pouring into the hearts of God's dear saints the balm of Gospel consolation.

"These visits were not the result of spasmodic uprisings of the soul, growing out of an appeal to the conscience to be diligent in duty, but the long-established and settled *habit of his life.*"

* * * * *

In regard to his

HOSPITAL WORK,

Dr. Stokes adds :

"Those blessed visits to the hospitals he continued to the last Sabbath of his life. There, among the wounded, suffering, and dying, he moved like the presence of God—soft as night dews fall, and cheerful as the fresh light of the morning,—smoothing the pillow, bathing the brow, and whispering blessed words of immortal hope to the soul. Often he closed the eyes of the dying, comforted their weeping friends, accompanied them to the grave, bearing words of inspiration upon his lips as from Him who said, 'I am the resurrection and the life,' and gave the last tribute of affection in silent tears.

* * * * *

"His heart was always quick to respond to joy or sorrow in all their appropriate manifestations. He had learned, more effectually than any man I ever knew, to 'rejoice with them that do rejoice, and weep with them that weep.' To-day he would sorrow over the afflicted or erring, and to-morrow rejoice with high exultation over one who had just entered upon the Christian life, or one who, in full view of eternal glory, was about to step out of time to be 'forever with the Lord.' His soul—extremely sensitive to these extremes—felt the touch of either, and vibrated to both."

—"Do we not hinder the work at times by the *want of a thorough, genuine sympathy with those whom we are seeking to save?* It will not do to stand, as it were, at a distance from them, or on a platform above them. Heart must meet with heart; we must have their confidence; we must make them feel that we love them, and yearn over them; travelling in birth until Christ be formed within them."

"Hold that fast which thou hast, that no man take thy crown."—Rev. 3; 11.

SANCTIFICATION

OBTAINABLE AND RETAINABLE.

FRANCES E. MCCAGUE.

"And they overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death."

"And by works was faith made perfect."

THE second Scripture clause which forms the heading of this communication, was suggested while debating the propriety of writing it. Not through lack of interest, neither of desire to glorify God, would I be deterred, but by a sense of inability. And apart from the knowledge that it is a duty required of us by God himself, believing that there is no means of grace more helpful to the earnest-seeking soul than personal experience, I give this testimony, earnestly desiring that it may prove a blessing to some humble child of God. I was mainly prompted by reading an article in the *GUIDE* of December, 1879, page 181, entitled, "A Veteran's Experience," which proved to be the last testimony of the late Rev. Dr. L. Pierce. O, how my soul rejoiced on finding the hopes and fears of my inner life so fully corroborated and so clearly expressed by one of the Lord's veterans—how much better than gold!

I derive my comfort more from what I call insurance than assurance. My salvation is insured if I am faithful till death. It has been *my habit* never to consider my salvation safe until it cannot be lost. Therefore, following the direction of the apostle, St. Peter, I am "passing the time of my sojourning here in fear." I *may* at some time have yielded *too much* to the fear.

Sanctification, or holiness is, "Christ in us the hope of glory;" and if Christ be in us, He is in us with His eternal

holiness. The philosophy of this matter is, that if we must be saved from any sin for moral reasons, we must be saved from *all* sin for the same reasons. Glory be to the Father, and to the Son, and to the Holy Ghost!

As already intimated, my intention in giving this testimony has been to glorify God and edify His children, believing that some persons who have obtained the blessing of "perfect love," and have afterwards "cast away their confidence," might especially be helped thereby. Such failures occur because the necessity of a continuous act of faith in order to retain the blessing, is not apprehended. I was led to understand by blessed experience, the meaning of the Scripture, "The blood of Jesus Christ His Son cleanseth us from all sin." Not has cleansed, or will cleanse, but cleanseth, now, and will continue to do so as long as faith is exercised in the atonement and intercession of Christ, as He appears in the presence of God for us. And so easy did the way of faith now become, that Satan himself seldom undertook to tempt me to doubt, until during the past winter, when for a short time I lost, to my surprise and dismay, the evidence of my indwelling Savior's presence. I fled, however, to the Lord in prayer, that He would in mercy show me wherein I had transgressed, to be thus shorn of my strength. I continued in prayer and humiliation before the Lord. On the third evening, before retiring, I was enabled, through the blessed Holy Spirit, to wrestle mightily with God to restore unto me the "joys of His salvation."

But I did not then obtain the victory. I awoke about midnight, and, almost immediately on being aroused to consciousness, the Scripture, "Take heed lest there be in any of you an evil heart of unbelief in departing from the living

God," followed instantly by the passage, "Ye have not yet resisted unto blood striving against sin," was powerfully applied to my mind. "Sin!" I exclaimed, "what have I to do with sin? Have I not considered myself dead unto sin for nearly nine years?" Knowing the passages of Scripture were not in succession, not even occurring in the same chapter, I wondered what it could mean. The blessed Lord then showed me that, through unwatchfulness, a measure of unbelief had crept in, obscuring my spiritual vision. Blessed be His name, He again took full possession of my heart and reigns without a rival. It has been the means of stirring me up to greater watchfulness and prompt discharge of duty.

PERFECT PEACE.

MARY M. BOWEN.

"Thou wilt keep him in *perfect peace* whose mind is staid on Thee, because he trusteth in Thee." Did you ever think of that, dear Christian, beaten and buffeted by life's stormy waves? They are the words of inspiration. "Heaven and earth shall pass away," but *all* these promises "shall be fulfilled."

No matter how hard your life-way, how rough its storms, they have only power to beat outside. "*Thus far and no farther*" may their cruel inroads come. Within, you may always have the quiet little haven of rest—of "perfect peace."

O! has the world much to boast when it has spent its most cruel strength? Is not the daily victory ours? Rejoice, weary heart—rejoice that over all foes we may rise, triumphant in our very weakness! The world has not power, in all its hurricanes of wrath, to touch the sweet calm of God's reserved ground. He lets it beat and bruise us, to try our strength and give it deep root—to show to our enemies His power through us; but he does not leave us "comfortless." Long as we abide in Him, comes the unfailing whisper: "FEAR NOT: *lo! I am with you alway!*"

"As one whom his mother comforteth, so will I comfort you."—Isa. 66; 13.

WALKS WITH THE COMFORTER.

REV. G. HUGHES.

WALKS OF CONSOLATION.

"Mid the gloom, the vivid lightnings
With increased brightness play;
'Mid the thorn-brake, beauteous flowerets
Look more beautiful and gay;
So, in darkest dispensations,
Doth my faithful Lord appear,
With His richest consolations,
To reanimate and cheer.
Sweet affliction! sweet affliction!
Thus to bring my Savior near!

SORROW is more or less intermingled with every human life. Tears flow freely everywhere. The heart-strings groan under the pressure of earthly affliction and calamity. Christians are not exempt from these mournful allotments. Indeed, not infrequently, to them "the waters of a full cup are wrung out." And, the record is made under divine inspiration, "Many are the afflictions of the righteous." Christian history attests the fidelity of the record.

These afflictions in the case of God's children are not expressive of His anger but of His love. "Whom the Lord loveth He chasteneth." They are part of that holy discipline which He has ordained whereby we are brought to the highest possible spiritual development, and to the full grandeur of immortal destiny. Charnock says, "God often lays the sum of His amazing providences in very dismal afflictions; as the limner first puts on the dusky colors, on which he intends to draw the portraiture of some illustrious beauty." Mrs. Stowe gives us this beautiful illustration of the design of sorrow's strange but excellent ministry: "It is said, that gardeners sometimes, when they would bring a rose to richer flowering, deprive it for a

season of light and moisture. Silent and dark it stands, dropping one faded leaf after another, and seeming to go down patiently to death. But when every leaf is dropped, and the plant stands stripped to the uttermost, a new life is even then working in the buds, from which shall spring a tender foliage and a brighter wealth of flowers. So, often, in celestial gardening, every leaf of earthly joy must drop before a new and divine bloom visits the soul." There is a passage of Holy Scripture in this connection, which is of priceless value in its consolatory influence. It is this: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. 4; 17-18. Here we have divine assurance that affliction works *for*, not against the saints of the Lord. But there is a significant word here, "*while*,"—"while we look not at the things which are seen." The beneficent working of affliction, augmenting our spiritual wealth, both for time and eternity, is conditional upon our faith, faith in the unseen—a strong, steady, unyielding grasp of eternal verities. So it may be well said, that we have reason, in view of this, to be more thankful for affliction and adversity than for prosperity—it is no-where affirmed in the Bible that prosperity so worketh.

But, we desire especially to set before the reader in this article, the fact that Christians in life's trials and afflictions are never called to bear them alone. Solitude in suffering is unknown in saintly life. The presence of "the form of the Fourth" with the Hebrews in the Babylonian furnace, is instructive. It

has a voice—the voice has been heard all along the ages—its testimony is potential—it is GOD, in personal presence, with every saint in suffering. How unmistakable the testimony! How measureless the consolation derivable from that grand fact! New Testament life has connected with it the presence and tender ministries of the HOLY COMFORTER. He is never so near as when a Christian heart is bleeding under some stroke of calamity, or the breaking in of some great sorrow. His name is unspeakably precious—"THE COMFORTER!" And, O, with what unspeakable tenderness and love He performs the gracious offices peculiar to this realm of consolation! And how fully and gloriously is the promise of Jesus fulfilled, "*I will not leave you comfortless!*" That promise has been verified in marvelous experiences all along the line of the centuries.

We are privileged above the outer world in being invited to walks of consolation with this Divine person, the blessed COMFORTER. Reader, have you ever had such experience? Undoubtedly you have. And you will bear witness to the riches of divine grace in this regard. It is the province of the Holy Spirit to testify of Jesus—"He shall testify of me," is the promise. And in this testifying of Jesus, the Spirit, in these walks of consolation, unseals fountains of crystal clearness, whose outgushing waters are for the healing of broken hearts, and for the refreshment of weary pilgrims Zionward.

How often when He thus draws near to sorrowing and afflicted ones, He brings to their remembrance the comforting words of our adorable Jesus: "I will not leave you comfortless,"—"Peace I give unto you: not as the world giveth, give I unto you,"—"Let not your heart be troubled, neither let

it be afraid,"—"In the world ye shall have tribulation, but be of good cheer: I have overcome the world,"—"Father, I will that they also whom Thou hast given me be with me where I am, that they may behold my glory." Such utterances as these from the lips of the Divine Redeemer, as they stand upon the hallowed pages of divine inspiration, simply read by us, are wondrously inspiring. But, when breathed into a sorrowing ear and heart, by the soft, mellow, life-giving voice of the Holy Comforter, in one of the walks of consolation of which we write, ah, then, they are spirit and life! It is as if zephyrs of immortality were fanning our fevered brow, or as if the breath of almighty love were diffusing itself rapturously to the depths of our moral being! Then we know something of what the Psalmist means when he writes of happy Zion: "Blessed is the man whose strength is in thee; in whose heart are the ways of them, who passing through the valley of Baca make it a well; the rain also filleth the pools." The touch of the Comforter, a word, ay, a glance from the Comforter, and Baca instantly becomes Beulah. And through that land of light and life and beauty, there flows "a river, the streams whereof make glad the city of God." Along the flowing banks of that river the blessed Comforter leads many of God's sorrowing children, imparting consolation so uplifting, so inspiring, as to bring the soul to the very verge of heaven. Sorrow is forgotten, afflictions lose their power amid these divine communications.

—"Our efforts might have been more fruitful than they have been, were it not for things in our own hearts and lives and modes of action which checked and interfered with their success."

The Precious Word.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law."—Psa. 119: 18.

"HE LEADETH ME."—Psa. 23: 2.

M. E. ROWLAND.

Jesus, dear Jesus, pray lead us along,
By Thy still waters, fair pastures among,
Keeping us near Thee, Thou Shepherd so dear,
Keeping us safely, and lulling all fear.

So lead us ever, through earth's care and strife,
In pastures of mercy, by waters of life;
And when the end of our journey shall come,
Savior of sinners, O, welcome us home!

Home to the place Thou hast gone to prepare,
The soul's precious heaven, for Thou, Lord, art
To walk in Thy presence of glory above, [there;
And praise through all ages Thy mercy and love.

SABBATH READINGS. •

REV. W. GLUYAS PASCOE.

JESUS SENT TO BLESS.

JUNE 5.—"Unto you first, God, having raised up His Son Jesus, sent Him to bless you."—Acts, iii. 26.

The exceeding grace of God was perhaps never more conspicuous than when He sent messages of love and mercy to those who had crucified His Son. In fact, it seems as though the deep hatred of the Jews only brought forth richer love on the part of God; for, notwithstanding the fact that they had killed God's only Son, it was to them first that the great message of mercy was proclaimed. In the very city where Jesus was slain, Peter raised up his voice and said, "Ye are the children of the prophets and of the covenant; * * unto you first, God, having raised up His Son Jesus, sent Him to bless you."

The raising up does not specially refer to the resurrection of our Lord, but relates to the whole life and work of Christ, and means that God sent His Son to do what He did, to say what He said, to die as He died, and accomplish that great deliverance from sin which He has made possible for every man.

But if we acknowledge this truth, so com-

monly stated that there is more than a fear its importance and meaning is overlooked, how should we rise to meet and welcome our Deliverer! With every impulse of our nature we should hail this grandest gift of God.

Jesus was sent to bless us. Marvel that He was not sent to curse us! He was sent to disarm opposition, and slay enmity, and reclaim from the love of sin, and win to virtue and holiness, by blessing us. "Sent Him to bless us!" Who can estimate the richness of that blessing? The devout thought of eighteen centuries has failed to estimate the richness of this blessing, as the wants of a world fail to exhaust it. Jesus has brought hope, and guidance, and life to millions, and He will be forever the grand source of all the blessings that God intends to bestow on a redeemed world.

PRACTICAL GODLINESS.

JUNE 12.—"Sent Him to bless you, in turning away every one of you from his iniquities."—Acts, iii. 26.

St. Peter describes in what the blessing which Jesus was sent to bestow specially consisted. It does not consist in bringing some light to bear on the problems of life which disturb the minds of men, nor even in saving us from the punishment which our transgressions merit, (though it does include these things), but even such great blessings are forgotten in consideration of the far greater—"in turning away, every one of you, from his iniquity."

It cannot be a moment's question, that this is the greatest blessing that can possibly be brought to man. Sin implies suffering, and so long as the moral and material worlds are constituted as they are, it must be so. Suffering and degradation must cling to sin so long as a holy God rules in a universe of order. Jesus blesses not by bearing our iniquity and leaving us in our sins, but by turning away every one from his iniquity. The complete blessing of Jesus will be ours only when He has completely freed us from sin; for holiness consists not in exalted raptures, but in deliverance from sin. All the exultation ever hoped for in moments of rapture, all the highly wrought feelings ever

experienced in moments of communion with God, do not make up godliness. It is the possession of this blessing that Jesus was specially sent to grant to the world—our being turned away from iniquity. The question is a practical one for each. Am I turned away from iniquity? Am I turned away from my strongest besetments? Is the great and noble purpose for which our Lord came fulfilled in me? Is it our life-prayer, "Lord, turn me away from mine iniquity?"

A NEEDED CAUTION.

JUNE 19.—"Therefore we should give the more earnest heed to the things which we have heard, lest at any time we should let them slip."—Heb. ii. 1.

Here is an earnest exhortation addressed to those who were true Christians, but before whom there was a danger, which they ought by all means to avoid. They had suffered much for Christ, they had endured joyfully the spoiling of their goods, and the casting out of their names as evil, but the protracted struggle was telling on them. They began, in some cases, to weary of the constant effort. The enthusiasm of earlier years was giving way, from sheer exhaustion. The influence of earlier habits in connection with their Jewish training was stealing over them, and they were in danger of "letting slip" the things they had heard. They were like a vessel in a strong current, liable to be drifted from its anchorage unless it is held firmly by a safe and strong anchorage. There was a very strong current running against them, and unless they gave earnest heed they would be swept back into their old Jewish life.

Have we not continually to give earnest heed against such danger? The strong currents we meet with in the world are sufficient to draw many a stout vessel from her moorings and drive her on the rocks of a dangerous coast, where shipwreck of faith is inevitable. We are in danger of losing zeal, of being content with less than God has provided for us, of allowing the mind and heart to be filled with inferior interests, and the love of Christ to be no longer supreme—of even allowing our very zeal in the cause of Christ to take the place of love for the person of Christ. And the only way in

which we are certain of avoiding such a calamity is by giving earnest heed to the things which we have heard from Christ himself. He is the Savior from sin; He saves only such as trust Him; trust in Christ cannot exist unless it is accompanied by love.

THE NOBLEST TITLE OF THE SON OF GOD.

JUNE 26.—"We have seen and do testify that the Father sent the Son to be the Savior of the world."—1 John, iv. 14.

Almost every letter of the alphabet supplies a Scripture title to our Lord; but the title "Savior" is the most used, and is the most comprehensive. It is fitting that this title should be most frequently used, for not only is it the most comprehensive, it most strictly affirms the great part He was to take in the world's history. It is admitted by all that He was a great *Teacher*, that no teacher has given to the world so much religious truth, or supplied it with such sublime motives for action. It is admitted, also, that He gave to the world the highest example that ever was set; that He is the worthiest *Master* whom disciples ever followed; the kindest *Friend* that was ever trusted; the most powerful *Helper* whom sinners ever had; the wisest *Counselor* whom the ignorant ever followed; the sweetest *Comforter* whom mourners ever found. But He is more than all this put together—He is the "*Savior*" of the world. The world has many wise teachers, many noble masters, many warm-hearted friends. Thank God for them all! The world wants them all and more. The best of them have caught their inspiration at the feet of Jesus. But the world has but one Savior. There have been patriots who have earned the title, "Savior of their country," because they have preserved the national or political life and liberty of their country, but there is but one Savior from sin. It is Jesus, the Son of God. He saves from sin's consequences, from sin's power, from sin's defilement, and He restores to the favor of the Holy God, who will in the glorious future rejoice to have us in His own kingdom of glory forever.

Son of God, save me!

—"We write our blessings on the water, but our afflictions on the rock."—*Dr. Guthrie.*

The Tuesday Meeting.

"And ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

Meeting opened with singing—

"Hail, Thou once despised Jesus,
Hail, Thou everlasting King!
Thou didst suffer to redeem us,
Thou didst full salvation bring!"

Requests, written and verbal, were made, with thanksgivings for prayers answered. Rev. G. Hughes presented our requests, followed by Dr. Palmer.

Mrs. Palmer read a part of 2d chapter of 2 Thess., commencing at the 10th verse, which speaks of "Them that perish, because they received not the love of the truth, that they might be saved." This fearful truth, she said, deeply impressed my mind this morning, while reading the lesson. "Because"—fearful thought!—"Perish because they received not the love of the Truth!" How careful we should be. How important to have our minds deeply impressed with the terrible consequences of slighting, or rejecting the truth. The blessed Jesus said, "Sanctify them through thy truth—thy word is truth." It is only through believing the truth, that we can be sanctified. I feel that there is a soul here that should be alarmed, and should ask, Am I not slighting—am I not rejecting the truth? Am I not in danger? Hear the blessed Word, : "Brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth." We are indeed called "to the obtaining of the glory of our Lord Jesus Christ." Yes, saved! saved here; pardoned, sanctified, preserved blameless! and then glorified, all through Christ! Christ is the truth, the life, the way. Believe, love, obey. It is not enough to believe—devils believe, but they do not love and obey.

Through Christ which strengtheneth us we can love and obey. Glory be to God, the way is made so plain, so clear! I find in my heart an inexpressible desire that the Church might know more of Christ. It would seem as if one glimpse of His love would move hearts to prompt, loving obedience. But I find so many who profess to believe God when He says, "Be ye holy, for I am holy,"—"Holiness without which no man can see the Lord," yet so satisfied without it—satisfied in conscious disobedience.

Dr. Palmer.—My heart is praising the Lord for this wonderful salvation—this great salvation—salvation from sin. If Jesus does not save us from sin, what does He save us from? We believe it was for this object He died on Calvary. On last Sabbath, with many thousands of our beloved Zion, (the Methodist Episcopal Church generally holds its communion service on the first Sabbath of every month), we were remembering the dying request of our Lord, "Do this in remembrance of me," and as we partook of the emblems of His broken body and shed blood, we were thankful for the many that could recognize the fact, that His blood cleanseth from all sin—His blood makes whiter than snow—that Jesus has more witnesses to-day of His power to save to the uttermost than ever before. Glory be to His name! We are expecting through that blood, to be made whiter than snow. This is what we believe. We are here this afternoon at the invitation of Jesus. He has invited this company. Jesus has given you an invitation to come. He has promised to reveal himself, and to the degree that your faith takes hold upon His word, to that degree He will save you. The word of the lesson that deeply impressed my mind was, "Chosen of Him,"—chosen for an express purpose. He gave His life for me, that He might show in me what He can do for poor humanity. Not what I can do, but what Jesus can do. He is a mighty worker, able to change the whole man, making us new creatures, so that we may bear the image of the heavenly. May the Lord strengthen our faith here this afternoon.

Rev. Dr. Lowrey.—The Lord began a great ways back to save us. He has been a

long time in making the application of the virtues of redemption for the accomplishment of this one purpose—to make us whiter than snow. The lesson teaches that “God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.” The Lord seems to have anticipated our fall, and provided by a fixed purpose for a complete restoration of the lost image. And no sooner was human nature struck with the paralysis, the blight, and the corruption of sin, than the remedy began to be applied. He proposed then, seeing what was likely to come to pass, to neutralize sin in our souls—to put perfect love into your heart and my heart as an expulsive power—to exclude every affection, feeling and taste contrary thereto. And therefore we read in harmony with this passage, “Elect according to the foreknowledge of God through sanctification of the Spirit, unto the sprinkling of the blood of Jesus, unto obedience. I believe in fore-ordination in this respect: that God ordained from the very beginning an immaculate way to a holy heaven. That is the ordination of God. We have got to tread this highway of holiness, and the unclean shall not pass over it. We must leave our luggage behind—all our leprosy. We can go there in no other way than in that of personal purity. I love this doctrine as a doctrine, this experience as an experience. I have known something about it for many years. It is a necessity for me now.

A WRITTEN TESTIMONY.

Brother Hyde read the testimony of one who is now in heaven, who formerly testified in this meeting—sister Humphrey, wife of a Presbyterian minister in this city. She wrote: “O, love, thou fathomless abyss! when Christ so loved the world that he gave himself for our sins to die! He sits enthroned! O, my Beulah, my Beulah! Thy maker is thy Husband. The Lord of Hosts is His name. Yes, I am married; and wherever I go, wherever I stray, I live in the very presence of my Husband, and I take on new forms of holiness with Him. Ay, one word from Him is more weighty, more welcome and more comforting than all the other words in the world. Amen, amen, and

amen! O, that I may abide under the shadow of His loving, sheltering wing. In Jesus’ love, M. A. HUMPHREY.”

Ten days following she was with Jesus.

GOD’S WORD VERIFIED.

Brother Compton.—I am a stranger to you, but not to my blessed Savior. I have been a member of the Church between thirteen and fourteen years—like a great many others, joining the Church and not knowing experimentally what religion was. One of my neighbors, a good Christian, said he had found full redemption—*full salvation!* He wanted me to seek it. It worried me very much; yet I put the matter off until the fall. I then determined to take God at His word. I went to the very end of faith. God revealed himself to me in this great salvation about half-past two o’clock in the morning, February 7th, while engaged at my labor. I was four days in the wilderness: on the 11th I went over into the goodly land. Bless the Lord!

PRAISE TO JESUS.

Sister Sanford.—I love to tell the story. We sang a short while ago, ‘I will praise Him; where shall I Thy praise begin?’ That is the language of my heart. My heart is overflowing this afternoon. The precious blood saves even me. O, how sweet to be saved by the blood of Jesus! I love the truth—it makes me free. Glory be to Jesus! Since last fall it has pleased my Father to lead me down to the river. It is beautiful to come down to its banks—to look over and see what is on the other side. I understood and realized then the words of Paul more than I ever did before: “To live is Christ, but to die is gain.” How sweet it was to think that I was going over! But He saw best to leave me here for the present. Tests, I find, will come, especially since Jesus has saved me completely. I long for everybody to know that the precious Savior can keep us from sin under all circumstances.

Sister Clark.—The Lord does much for me. If I should refuse to testify of His glorious love, it seems to me that the very stones would cry out. O, how I praise Him for a full, free, and complete salvation! O,

the precious blood of Jesus cleanses my heart from all sin, and then fills the cleansed heart with perfect love and with the Holy Ghost. I have been reading, during the past week, Dr. Mahan's "Baptism of the Holy Ghost." It contains such food for the hungry soul! He says, in particular, that the early disciples and apostles had their eye on the young converts, "that they might have the baptism of the Holy Ghost—the Pentecostal baptism." St. Paul said to the disciples at Ephesus, "Have *ye* received the Holy Ghost since *ye* believed?" Anything short of that did not meet the demands of the times. I am so glad that we have been elected by the Spirit unto sanctification—thank God! Not an election of persons, but character. The promises are made to *character*, all through the Word of God. Praise the Lord for the glorious light of the Holy Ghost, and the clear teachings of the blessed Word!

Sister Rose.—For several weeks I have been comforted by the blessed words of Jesus: "Come unto me, all *ye* that labor and are heavy laden, and I will give you rest." I do not know that there is any rest out of Christ. But we may have rest of soul. Jesus gives that rest, and He gives it to me so sweetly!

EARNEST CHRISTIANITY.

Sister Searles.—I love an *earnest* Christianity. While sister Palmer was talking about the Church, I could scarcely keep my seat, because I am so interested in that matter. I want to be more like Jesus. But I am so glad of what I do know about Him. I am sure God has been walking with me, O, dear brethren and sisters, may God lay upon you all this burden—that you may not rest until your Churches are alive to God.

LONGING FOR SALVATION.

Brother Philip Phillips.—You remember, Bunyan speaks of "Pleasant Harbor," made by the Lord of the hills for the refreshing of weary travelers in Jesus. This is my first visit to this meeting—I can hardly tell why it has been so—I have been in close sympathy with it. I have heard people in Australia tell how they have been blessed at these

meetings. Not only there, but in the uttermost parts of the earth. The Church needs a re-baptism. I want it myself. I do not know where I would have been to-day if I had not given my heart to Jesus when I was young.

Brother Hyde.—I feel to-day that the way is brighter for me. I am walking in an unbroken light. God reveals himself most wonderfully to me. My soul is all on fire for the salvation of the world. When one is in that frame of mind, the Lord is always willing to give Him something to do. I cannot go anywhere, that I do not feel prompted to do something for Jesus. The Church has a great work to do: it is an army, and God has an arsenal and an armory, with all the most approved weapons. If we go to God and pray for the Holy Ghost, we will get it, and the Church will receive it through us—the fire will burn and souls be saved. May God give us this baptism!

THE GREAT PROCLAMATION.

Rev. G. Hughes.—A great proclamation has been made in this meeting this afternoon—the grandest ever made to mortal ear:—there has been an election in heaven in which God the Father and God the Son and God the Holy Ghost have taken part. That election provides for human salvation—by the sanctification of the Spirit. I trust that this proclamation will have its designed effect upon every one of us. Two or three words in the lesson impressed me very forcibly: in reference to this great salvation. It is obtained through *belief of the truth*—not through the knowledge or the comprehension of the truth, but through the simple acceptance of the great word of salvation that God has spoken to us from heaven. Some one may say, "Is that all I have to do to be saved—*in order to make my election sure*?—in order to have in my personal consciousness the fact revealed that I am saved? Is that all? I thought I had some great thing to accomplish?" That is all—just to accept the provision. The simplicity of the provision invests this moment with solemn responsibility. Blessed be God, I believe the *truth*; I accept the *truth*; I lay hold upon the *truth*.

Our Letter Drawer.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6th vs.

GOD'S WAY PERFECT.

S. M. PALMER.

This we ought to admit and emphasize strongly, always. Most truly is it said, "His ways are not as our ways." Our ways are so palpably imperfect. Therefore, whenever our ways fail to agree with God's ways, we may know at once that with us is the difficulty. "Let God be true and every man a liar!" "I thought on my ways," said David, "and turned my feet unto thy testimonies." Is your way crooked? You must not—you dare not charge it to God—"His way is perfect!" You have not, then, to trouble yourself, or look at God's ways at all. It is your ways that need to be regulated. "Amend your ways and your doing," says the Lord by the prophet Jeremiah. We may drift to ruin in a thousand ways. There is but one way, very straight and narrow, to eternal life. "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." How awful is that last sentence!

"Thus saith the Lord: Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." "His way is perfect,"—therefore, our ways are to be made to agree with God's ways. "Let us search and try our ways, and turn *again* to the Lord."

Would you have peace? "When a man's ways please the Lord, He maketh *even his enemies* to be at peace with him."

Another thing, "God's way is perfect" in that it is always accomplished: "He hath His way in the whirlwind and the storm." We should notice, that God can carry out His benevolent designs as to us, only to their fullest extent, as we allow Him to do so—as we are workers together with Him. A writer says, "God helps us to save our souls as much as He helps us to raise a field

of wheat." God does the most, far the most, in both cases, but will not do all in either. O, His way with us, if we make a full surrender, will be our present, full, and eternal salvation! Let us, then, work with Him and *not thwart* His kind designs. Can we do this? "Ye will not come." Why will ye die? He will have all men to be saved. "As for God, His way is perfect."

TESTIMONY FOR JESUS.

D. S. F.

One year last January, I incidently obtained a number of the GUIDE TO HOLINESS, which I read with much interest. For twenty years past, my convictions have been that the will of God was my sanctification. Glory be to God to-day for a full salvation! After reading two or three numbers, I became anxious for myself and family. Knowing I should be opposed for professing that higher state of grace or life, those precious words of Jesus were presented to my mind, "What is that to thee? follow thou me." With full purpose of heart and full assurance of faith, I was led to make an entire surrender of self, and consecrate my all to God for time and eternity, to be His forever. To-day I feel that I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth. We have a Presbyterian minister here who professes perfect love. I have been greatly strengthened in conversation with him on the subject of holiness. Although I am a Methodist in name, we are by the grace of God one in Christ. Glory be to God for the unspeakable gift! I would like to say much on the subject of entire sanctification, for I know the blood of Jesus cleanseth from all sin. I have felt its cleansing power for eighteen months past.

—"There is in most hearts a wonderful craving for sympathy; and it is those workers whose ardent, loving nature, meets that craving that are most wise to win souls to Christ."

—"A rebuke from the Lord duly regarded, will lead us into safe paths, whilst a rebuke not heeded is the forerunner of sharp correction."

Our Social Meeting

GOLDEN TEXT.—“Beloved, let us love one another.”—
1 John, 4: 7.

NOTE:—We shall be glad to have those who would like to give a testimony concerning the great salvation, to send us a few lines on a postal-card. Those who cannot attend the *Tuesday Meeting*, can speak for Jesus in this way.

—Mrs. J. I. Crippen, Ypsilanti, Mich.: “I bless God for the power of Christ’s blood to cleanse from all sin, and then, keep. O, the joys of the pure in heart!”

—N. W. Deveneau, Montreal, Can.: “I was born and brought up a Roman Catholic. January 20th, 1876, God wonderfully converted me from Romanism and skepticism. I had never read the Bible before that. I then commenced to peruse it. In reading Matt. 5th, I was impressed by the 8th verse, “Blessed are the pure in heart,” &c. I was certain that I was converted, and that all my sins were forgiven, but I was not pure in heart. I called on a friend, now Rev. C. S. Davis, of Glastonbury, Conn., who had the experience of heart purity. He told me, God wanted me to have a clean heart. I sought the blessing definitely and, April 3d, the 13th week after my conversion, after complete consecration, by an act of faith, I was made clean. I came to Canada as a missionary, Sept. 3d, same year, and God has owned my efforts in the salvation of many souls.

—Annie A. Clark, Franklinville, N. J.: “I am sweetly resting by faith on the bosom of Jesus, and find shelter from life’s beating storms. He has been with me in the darkest hours and shed bright rays of sunshine on my path. And He is with me still, and He is mine. In possessing such a treasure I possess all things, and find in Him my all for time and eternity. Praise God for full salvation!”

—Susan Olin Ewing, Clarendon Spa, Vt.: “I have been passing through the deep waters of affliction where, for weary weeks, my only wish was never to awake again. But, glory be to Him who sitteth on the throne, I came out and my garments were dripping

with the blood of Jesus. Like Alfred Cookman, I expect a place very near the throne.”

—Flora B. Hyde, Pottstown, Pa.: “Yes, I will trust—and when the way is dark and rough, I will trust all the more firmly. Jesus is filling my soul with love. I love everybody, especially those who are of the household of faith. I love the means of grace, I love the precious Bible, and O, I love the sweet hour of prayer! I love to work for Jesus, to speak for Jesus, to talk of His love. I love even to suffer for Him. I love God with all my soul, mind and strength. I am walking in the narrow path that leads to eternal life, and Jesus is leading me every step of the way.”

—Mrs. J. A. J. Foote, Cleveland, O.: “At the close of another glorious Easter Sabbath I am moved to record my testimony. In the morning of my days I made an inventory of all my goods and chattels—myself included—altogether did not amount to much—but Jesus took all. Glory to His name, He has been my Trustee ever since. Thus, by trusting Him in my youth, He permits me to dwell in the land of Canaan, and feast on the luscious fruit of the land. Hallelujah!”

—J. E. Ayars, Philadelphia, Pa.: “I love my Jesus better to-day than ever, and the way of holiness shines more clear than ever before. I went to the altar at Williamstown, N. J., Dec. 2, 1851, under the ministry of the sainted D. F. Reed; was baptized with water Nov. 15, 1852, and received among the number of God’s chosen people as a seeker of salvation; was baptized of the Holy Ghost, and received assurance of my sins all forgiven, while praying aloud one night in my room, about Christmas, 1856, while studying at the Garret Biblical Institute; was convicted for inward holiness and made my consecration to God, to be His, soul and body, winter of 1857, and received, by faith in Jesus Christ, a clear, satisfying sense of heart purity in the following spring. My faith was not equal to my trials, and I lost my blessing; but was restored, and the Spirit’s witness given *again* to my sanctification, at Pennsgrove, August 4th, 1865.”

—A. B. Williams, Braxton, W. Va.: “I am praising the Lord for a year and a half in the experience of perfect love.

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

ITALY.—The Rev. B. F. Crary, D. D., editor of the California *Christian Advocate*, thus exultingly writes: "Italy has been held for ages in the iron grasp of Papacy. She is now free, and Protestantism is rapidly gaining all over this classic ground. Paul's spirit lingers around the place of his martyrdom. Among the recent events in Rome is the organization of an Annual Conference of the Methodist Episcopal Church. That is another miracle in the shadow of the Vatican. We know Dr. Vernon about as well as we know any man on earth, and we assure the Church that what he reports is there. He is the only American in the mission. His associates are all Italians, and no men in Italy know better what they are about. We may well give to this youngest born of the Church our heartiest benediction. We are glad, at last, to record it, that the hope of our venerable and sainted friend, Dr. Charles Elliot, is realized in the organization of the Methodist Episcopal Church in Rome, by his son-in-law. Bishop Merrill will be heartily commended by American Methodists for this last episcopal act in his journey round the world. We ought to bear this new burden cheerfully, and to pray for our Italian brethren who have dared thus to throw our banner to the breeze on the seven hills of Rome. If we were a millionaire, we would found a university at Rome for this young Conference. As it is, we send greeting to it, in behalf of the Methodist preachers of the Pacific Coast and the Rocky Mountains, for we be brethren."

FRONTIER WORK.—Bishop Warren says, "I have often wished that the whole Church could read my letters from the missionaries on the frontier. 'The work goes grandly. Almost every quarterly-meeting is the beginning of a revival. I have seen almost six hundred penitents at the altar of prayer

since December 1st (three months), and most of them converted.' This presiding elder does not merely ask the routine questions. He lives on his work."

THE CHRISTIAN WORKER says: "We find the following significant notice in the Philadelphia *Public Ledger*: 'The Society of Friends in the town of Shrewsbury, New Jersey, has disbanded, and the meeting-house is advertised for sale.' If we are not mistaken, this is the meeting which a few years ago requested to be detached from Philadelphia, and attached to New York Yearly Meeting, but the former Meeting declined to grant permission. The result is indicated in the little paragraph above quoted. We opine that if aggressive work is not encouraged by the Philadelphia Yearly Meeting, similar notices will not be uncommon at no distant day. Before aggressive work was inaugurated by other yearly meetings on this continent in the shape of general meetings, protracted meetings, and other similar agencies for the purpose of awakening new life among the members, and reaching out and seeking to gather lost souls, it was thus. There are many meetings here and there, both east and west, where the disuse of the property for meeting purposes by our own members, seemed to be only a question of time, and in several instances only very short time at that. It looks to us as if decadence, or final extinction, is to be the fruit or result of the line of conduct advocated by our Philadelphia contemporary, *The Friend*. It claims to be the exponent of the doctrines and practices of George Fox, and his co-workers, when the Society of Friends was first organized. If this be true, there is a question connected with it we are entirely unable to solve. The membership increased very rapidly under the ministry and labors of the early Friends. It seems to decrease almost as rapidly under the teaching of our contemporary, and those who hold similar views. 'By their fruits ye shall know them.' Jesus said, 'Follow me and I will make you fishers of men.' A living Church even with some irregularities, is better than one that is too dead to go out after the lost and perishing, and seek to win souls to Christ."

Revival Miscellany.

"And I will make them and the place round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing."—Ezek. 34: 26.

BROOKLYN, N. Y.—The singing pilgrim, Philip Phillips, was at the Tuesday Meeting, and stated that he had been assisting Rev. Dr. Talmage, for the last five weeks, in revival services. The Lord had very graciously poured out His Spirit upon the congregations and over 500 had been converted, and over 300 had united with the Tabernacle Society.

OHIO.—A series of meetings has just closed at Salem, conducted by J. H. Douglas and D. B. Updegraf, which lasted about two weeks. Although there was some prejudice, and bad roads, and several members engaged in sugar-making, and several other meetings going on in our live town, there was a very fair attendance—as high as 600 persons. Our meeting-house is a very neat, substantial brick, situated in the centre of the street, and on a beautiful elevated piece of ground, and when packed will hold, when both sides are thrown open, between 1,000 and 1,200 persons. The Gospel was preached with power and clearness, and the Word divided to us as we severally needed, so those who wanted to see could not help seeing, and those who were hungry were fed. And as the meeting progressed, prejudice melted away like snow before the summer sun, and those in the Church who had been feeding only on manna in the wilderness, were urged to go over into the promised land; and those who were able to feed on milk, were encouraged to become strong in the Lord; and soon nearly all the Church who had not been baptized with the Holy Ghost came to a place of prayer,—and not only our own members, but Methodists, Presbyterians—preachers and members—presented themselves before the Lord to have answered in them the dear Savior's prayer recorded in the 17th of John, that they might be sanctified. Many testified to having been made perfect in love, others pardoned and some reclaimed. Several made applications for membership.

The Lord has showered down a great blessing. Let everything that hath breath praise the Lord! We hope and pray that these servants of the Lord will do as Paul and Barnabas did, return soon and see how the brethren fare, and one tarry two whole years with us.

C. H. STRATTON.

At Ada, D. R. Cook, pastor, 115 accessions, the fruit of a wonderful revival. The *Christian Worker* reports revivals at Spring Valley, 75 reclaimed or converted, and at Sabina, 70. Nathan and Esther Fraser have been laboring there.

ILLINOIS.—A glorious work at West Point, under pastoral labors of Rev. Bro. McKoun—100 accessions since February. Extensive revival at Bloomington, the pastor, brother Webb, assisted by Mrs. L. O. Robinson, 158 accessions, and still more conversions. Since Conference, 126 persons have been united with the Church at Galena, T. C. Clendening, pastor. At Court Street, Rockford, T. R. Marsh pastor, 130 converted. Rev. John F. Forney, pastor of Ludlow Circuit, has just closed a protracted meeting, which resulted in a great awakening in the Church and a good revival. There have been near 150 conversions since Conference, with 108 accessions by letter and on probation.

INDIANA.—On Morgantown Circuit, J. D. Crane, pastor, has received, during his term, 300 on probation. The Revival in Roberts Park Church, Indianapolis, under the labors of Rev. T. Harris, grows in interest—400 have professed conversion. On Pleasantville Circuit, Rev. H. J. Barr, pastor, has received 135 probationers.

MARYLAND.—Interesting revival in Seamen's, Union Bethel, Baltimore, Rev. C. M. McElfresh, chaplain—300 conversions, 100 of whom have joined the Church. On Clifford Circuit, Rev. William Savage has been laboring for ten weeks, with good results.

PENNSYLVANIA.—At Manheim the standard of holiness is kept aloft, there is a weekly prayer-meeting for the promotion of the work.

CANADA.—At Bloomfield, Ontario, under the labors of Joseph Blackledge, during four weeks of service, 29 have obtained the witness of pardon;

Loved Ones Gone Before.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—
Rev. 14: 13

"Jesus, thou Prince of life,
Thy chosen cannot die!
Like thee, they conquer in the strife,
To reign with thee on high."

BOSWELL CORBIN.

Brother Boswell Corbin, of East Weymouth, departed this life February 5, 1881, after an illness of several months, at the age of eighty years.

Brother Corbin was converted at the age of eighteen, and joined the Methodist Episcopal Church. Shortly after his conversion, which was very marked and clear, he was convicted for the blessing of a clean heart. He saw in reading the Word of God, that it was his privilege to be sanctified wholly unto God. This he sought with strong crying and tears; and with this earnest desire after the fulness of blessing, he attended a Camp-meeting held at Eastham, Mass. While there he was led to see it was his privilege to simply give himself wholly to God in entire sanctification, and receive the fulness he sought by simple faith. To use his own words, which so many dear friends love so well to remember, he had no sooner seen the way and yielded himself all up into God's hands, than "the Holy Ghost came down and swept him clean, and he was made every whit whole." "O," said he, "my conversion was blessed, but this much more so!" He was class-leader for many years, and a help and strength to the different Churches and pastors with whom he was called to associate.

In the blessed assurance of a full salvation, he triumphed in the dying hour, saying, "O, yes; Jesus is precious! I am all ready to go!" As we looked upon him for the last time, it was with a feeling of sadness that a loved parent, friend and counselor had gone from us, but even then a hallowed joy, that our loss is his eternal gain, and in thoughts of the sure re-union awaiting the faithful of Christ beyond the river. M. B.

MRS. E. S. RANSOM.

wife of A. Ransom, of Bunker Hill, Ill., entered her heavenly home, Dec. 6th, 1880. After an illness of four days, she passed away in holy tri-

umph. She had lived a true Christian life, and was beloved by all who knew her. She was a lover of the GUIDE TO HOLINESS, had taken it fifteen or sixteen years, and loved it, next to the Bible, above all other periodicals.

MRS. SALLIE E. STEWART

passed peacefully from earth to her heavenly home, at Cambridge, New York, Nov. 20, 1880, aged sixty years. She became a subject of saving grace about ten years ago, and gave her name and service emphatically to the Methodist Episcopal Church, of which she remained a faithful member until death came. She was a constant attendant upon the means of grace, and upon the ordinances of the Lord's house. The prayer and class-meeting were her delight. She was a patron and reader of the GUIDE from the time of her conversion until she left the Church militant to join the Church triumphant. Its teachings were greatly blessed to her, and she was often constrained to say, "Jesus saves me, saves me now!"

"Forever with the Lord!
Amen, so let it be;
Life from the dead is in that word,
'Tis immortality."

S. M. H.

MRS. SARAH COOPER

Died at Lansingburgh, New York, January 28th, 1881, aged sixty-seven years. For fifty years she had walked with God, and for nine years she felt the cleansing blood applied to save from all sin. Great were her sufferings to the last, but ah, the all-sustaining grace was so abundant! Not a cloud passed over her eyes, nor a murmur escaped her lips. Two attentive daughters were faithful in loving care to the last, and now mourn her loss. Although, an invalid for years, unable to walk or speak above a whisper, she was kept by wonderful grace. Sister Cooper for years was a constant reader of the GUIDE, as also her invalid daughter, who with gladness hails its visits with delight. T. K. WAGER.

MRS. ALICE LIND.

wife of Dr. G. D. Lind, of Bassy, Iowa, died, October 17, 1879. She was beloved by every one who knew her. When she found she must die, she said it was all right, asked her friends to meet her in heaven, saying there would be an unbroken band there, and passed away to her home in heaven. MARY FLANDERS.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—

—No censoriousness—No evil speaking—

Love, Love—nothing but LOVE.

"My passions hold a pleasing reign,

When love inspires my breast,—

Love, the divinest of the train,

The sovereign of the rest."

—Read what is on the covers, carefully.

—Send us all the remittances you can this month.

—Call and see us at our new and pleasant quarters,
62 & 64 Bible House.

MARTYRDOM—TRUE AND FALSE.

It is grand to be a real martyr for Jesus. Paul was emulous to be "a partaker of Christ's sufferings." The annals of Christian martyrdom are glorious. The ages have been reading them with profoundest interest. All who claim to be martyrs do not, however, establish their claims to that high distinction. There is a real and a pretended martyrdom. Real martyrdom challenges our admiration—pretended martyrdom excites the disgust of elevated and discerning minds. There is an *imaginary* martyrdom. Some professing Christians are always in trouble. Wherever they live, in whatever sphere they move, to whatever Church they belong, they are perpetually in trouble with somebody. They are being continually robbed, slandered, and maltreated. They proclaim their wrongs on the house-top, gather crowds on the street corners, and rush into the newspapers. The unwary, those who cannot discern between the true and the false, and who are not able to "separate the precious from the vile," are taken captive by these noisy demonstrations, and come to think that they are veritable martyrs. Their descriptions of robbery, unjust arraignment, unrighteous condemnation, cruel scourging and ignominious crucifixion, are so graphic, and apparently so full of candor, that they deceive sometimes even the very elect. Christian eyes must be well anointed in order to penetrate the plausible guises of hypocrisy. Their wild picturings of personal wrongs draw tears from unsuspecting eyes, stir the depths of human sensibility, draw forth sympathetic monetary expressions. Subsequent revelations dispel the illusion, and the sympathisers with *the martyrs* find that they have been terribly victimised, shed-

ding their tears over one they thought was a *martyr*, but who proves to be a vile *hypocrite*! These tragic scenes of imaginary martyrdom cannot well be repeated before the same audience—this sort of martyr-capital is soon exhausted, and new scenes are sought for re-enactment, where, among strangers, they may have greater success. At length, the pretender goes to his own place—not to the *martyr's* place, but to the place of the *hypocrite*—a real arraignment at The Judgment, an unmasking of his hypocrisy, and the meting out of righteous doom. "All liars shall have their part in the lake that burneth with fire,"—pretended martyrs as well as other liars.

There is a *self-imposed martyrdom*. There are rash zealots, of the Jehu-order, in every branch of the Church, ready to cry, "Come, see my zeal for the Lord of hosts!" They have zeal, but "not according to knowledge." They are set for the defense of the truth, for the reformation of abuses, for the purging of the polluted temple of the Most High. Everything is out of joint—ministers are corrupt, Church officials are corrupt, the whole body of Christ is corrupt, everybody corrupt except themselves. They have the true doctrine, they have the right methods, they cannot tolerate opposition. If they are opposed in their rash, headlong course, they are persecuted. They are soon in the midst of the blazing faggots, or on the guillotine, calling down vengeance from heaven upon their foes. That style of martyrdom is not to be coveted.

There is *real* martyrdom. There have been *holy* martyrs—the records are resplendent. There have been those who have nobly for their Master stood. They held the truth firmly. They would not deviate a hair's breadth from the line of rectitude. They had sworn unto the Lord and would not go back. But in giving their testimony for Jesus they were mild as a May morning, while they were immovable as the everlasting mountains. Calmly they accepted the thorny, bloody crown of martyrdom. Immortal laurels wreath their brow,—the thorny, bloody crown of martyrdom is exchanged for the glittering, eternal diadem. Ah, that is the style of martyrdom to be coveted! From pretended martyrdom, good Lord deliver us! From real martyrdom let no one shrink. "But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a busybody in other men's matters. Yet if any man suffer as a *Christian*, let him not be ashamed, but let him glorify God on this behalf. If ye suffer for righteousness' sake, happy are ye."

THE GOOD PHYSICIAN.

If an announcement were made, that there was a physician in our midst who declared himself able to heal all manner of diseases, and thousands had come to him, and he had in all cases performed a perfect cure, what an influx from all parts of the world you would have!

Now, though there are many skilful physicians, not one would dare to make such an announcement. But there is One amongst us, even knocking at the door of our hearts, who declares himself able to heal all manner of spiritual diseases, however diversified. Jesus is the Good Physician. And this is a time of the passing by of the Son of God. If Bartimeus had not called loudly after the Great Physician when He was passing by, as Jesus drew nigh unto Jerusalem, he would never have been healed of his blindness. Communities and individuals have times of visitation. Sad will be the fate of those who refuse to know the day of their visitation.

Said one who had prayed much for a community, "I do not want to witness the fate of some in this place who are refusing the offers of mercy." The idea of this Christian lady is, that if mercy is rejected, God will ere long come out in judgment. And this is true. Jesus, the incarnate Deity, wept over those He *could* not save.

One may be silently questioning, "Will not, or cannot the omnipotent, omniscient Christ save the sinner against his will? No! it is not consistent with the economy of grace. He wanted to save those enlightened sinners of Jerusalem, at the time of His last visitation, as He drew near to the city, and weepingly said, "If thou hadst known, even thou, at least in this thy day, the things that belong unto thy peace, but now they are hid from thine eyes!"

A DAY IN PHILADELPHIA.

Some of the Churches where stated holiness meetings are held, in Philadelphia, have adopted the custom of holding anniversaries. It was arranged to have an anniversary of the weekly holiness meeting in Scott Church, on Tuesday, May 12th. By invitation of the pastor, Rev. N. B. Durell, who entered very heartily into the work of the occasion, the associate editor of the *GUIDE* was privileged to attend. An all-day service was arranged, commencing with a meeting at sunrise, followed with varied and interesting services throughout the day. On arriving at the Church, Rev. E. Stubbs, pastor of Wharton Street, was conducting a lovefeast. The

large basement was well filled. At 10:30 we were permitted to preach, and the Lord helped. At 2 P. M. Mrs. Lizzie R. Smith conducted a service, during which there was some excellent altar work, and some souls sanctified. At 3 P. M. Rev. Dr. Levy, pastor of Berean Baptist Church, preached a delightful sermon on "*No tears in heaven.*" A profitable prayer-meeting followed. At 6 P. M. Rev. John Thompson led an experience meeting, which was precious. In the evening, Rev. C. F. Turner, pastor of Summerfield Church, preached effectively on the ability of Christ to save to the uttermost. Altogether, it was a rich day. To God be the glory!

THE NEW VOLUME.

With the issue of the July number we commence the sixty-eighth volume of the *GUIDE*. In closing up the half year commencing with January we have to record, to the praise of God, that we have had greater prosperity than for quite a number of years past. The work is growing on our hands, and the tokens of success multiply—appreciative letters come to us from all quarters, commending our efforts to render the magazine increasingly attractive and profitable. This will we do if God permit. It is no small advantage to our subscribers to be favored with *four holiness sermons* during the year, from some of our ablest ministers. Many do not hear a sermon on the subject in a year. Is not this feature, alone, worth the price of a year's subscription? Now, let our friends, everywhere, exert themselves to make the ensuing six months still more successful. Prosecute the canvass earnestly during the month of June, and send us every name that can be possibly obtained. We hope none already on our list will discontinue. We think you cannot afford to do it. Better far cut off something else. To all new subscribers we will send the June number until exhausted, with the portrait of Dr. Palmer, and sketch of his life; and if that number should be exhausted, the portrait and sketch in July.

—The Vermont Holiness Association holds another Camp-meeting this month.

—The Women's National Holiness Camp-meeting commences at Camp Tabor, near Denville, N. J., August 15th. Brethren as well as sisters invited.

FOR THE MISSIONARY UNION.

Mrs. S. C. Johnson, Chicago, Ills.,	\$.50
Annie A. Clark, Franklin, N. J.,	1.00
Mary E. Ballard, Portland, Oregon	1.00
A. S. Ludlam, Bradfordton, Ill.,	1.00
FOR REV. WM. TAYLOR'S MISSION.	
A Friend, Sparta, Ohio,	1.50

WORK FOR THE MONTH.

"Go work to-day in my vineyard."—Matt. 21: 28.

"The vineyard of the Lord
Before His laborers lies,
And lo! we see the vast reward
Which waits us in the skies."

PRAYING AND WORKING UNION.

This is a beautiful month for Christian work. Nature is in full dress, hymning the loud anthems of summer joy. Blooming flowers and ripening fruit and grain, bid us to becoming activities in the service of the Lord.

I. CLOSET WORK.

SCRIPTURE CALENDAR—JUNE.

1. Job 22; 21. John 17; 3. Exod. 33; 13.
2. Job 37; 14. Psalms 103; 11-12. Psalms 77; 12.
3. Ephes. 6; 4. Prov. 22; 6. Psalms 145; 4.
4. Rom. 12; 17. Prov. 16; 32. Psalms 140; 8.
5. Ephes. 4; 17. Prov. 16; 7. Psalms 119; 145.
6. Ephes. 4; 30. John 6; 63. Psalms 143; 7.
7. Ephes. 4; 24. Psalms 1; 1. 1 Thess. 5; 23.
8. Ephes. 6; 16. Matt. 9; 29. Psalms 86; 2.
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TOPICS FOR BIBLE STUDY.

First Week.—LIGHTS OF THE WORLD—Christians are designed so to be—Jesus says, "Ye are the light of the world." Matt. 5: 14—Trace out Bible teaching on Light—whence Christians receive it—how they are to let it shine—and the results.

Second Week.—ALTAR GIFTS—The connection of brotherly love with acceptable altar gifts—see Matt. 5; 25-25—Reconciliation with an offended or offending brother a duty—follow up Bible teaching on this.

Third Week.—OFFENDING MEMBERS—see Matt. 5; 29-30—See what the Bible declares on offending members—how they are to be moved—what the great sanctions.

Fourth Week. HOW TO TREAT ENEMIES—see Matt. 5; 43—Christ's law in opposition to human precepts and enactments—How this disposition is to be obtained—see 4th Psalm, and follow out its Bible connections.

SPECIAL REQUESTS FOR PRAYER.

A sister in Philadelphia writes;—

"Dear Brother in Christ—I asked prayer some time ago for my two sons. Since then the eldest one has been converted. Pray for him, that he may know more of Christ, have a deeper work of grace in his heart,—and that the other son, who is now eighteen, may be con-

verted. I pray for him always. O, how I want him to know his sins forgiven! Pray for them, and for my husband, who thinks he was converted years ago, that he may have the love of God shed abroad in his heart, and know his acceptance. Please accept me in your Praying Union. J. D.

—A sister asks that she may have grace for peculiar trials, that she may not sink beneath the waves.—For "a poor, despairing soul, who seeketh rest and findeth none."—For a stranger.—C.: For a poor old man, who has the consumption, that he may be saved. P—, Vt.: For a young man in poor health, that he may give his heart to Jesus. M— T—: For a Church at this point: and for a wayward husband. B—, Ct.: For a young man, a member of the Church, who has been led into bad habits. T—, Canada: For a mother, long afflicted, that she may be restored, and her future be as the shining light. N—, Pa.: For the thorough conversion of a son-in-law, the son of a minister. I. V. A.: For a dissolute brother, and a rebellious son. B—, Ohio: For a backslidden husband. T—, Missouri: For the conversion of two half sisters, to be continued until the result reported. O—, Wis.: For a father, that he may re-establish family prayer—for a mother, that she may walk closer with God—for conversion of sister—and for sanctification of local preacher. G—, Conn.: For a father who has just commenced preaching Jesus, that his way may be opened. M—, N. Y.: For a brother suffering from a fall on the head, threatened with insanity. Y—, N. Y.: For a sister, that she may be fully saved.

A CLOSET HYMN.

Oppressed with noonday's scorching heat,
To yonder cross I flee:
Beneath its shelter take my rest;
No shade like this for me!

Beneath that cross clear waters burst,
A fountain sparkling free;
And there I quench my desert thirst;
No spring like this for me!

A stranger here, I pitch my tent
Beneath this spreading tree;
Here shall my pilgrim life be spent;
No home like this for me!

For burdened ones a resting-place
Beside that cross I see;
Here I cast off my weariness;
No rest like this for me!—*Horatius Bonar.*

II.—OUT-DOOR WORK.

1. A fragrant bouquet is very welcome in the sick-room in warm weather—can you give joy to some sufferer by furnishing one?

2. Secure a set of the Premium Tracts, four, and lend them to Church members this month. *Only ten cents per set.*

3. Do you know any one who once enjoyed full salvation and has lost the evidence? If so, endeavor to restore the wanderer, this month.

4. Make the worst drunkard in your community a subject of special prayer, and attempt his rescue, this month.

5. If you know any young man commencing to tamper with strong drink, endeavor to win him to total abstinence and, more than all, to Christ.

6. Look after children who are disposed to be *Sunday strollers*—get them to Sabbath-school.

The Children's Department.

"Then were there brought unto Him little children."—
—Matt. 19: 13.

"Loving Jesus, gentle Lamb,
In Thy gracious hands I am:
Make me, Savior, what thou art;
Live Thyself within my heart."

EARLY PIETY PROLONGS LIFE.

MRS. MARY D. JAMES.

DEAR CHILDREN—I have often heard young people say they did not wish to become Christians early because they would be sure to die soon. But I have told them that this is a great mistake; for I have known a large number of people who gave their hearts to God in childhood, who have lived to old age. At Camp-meetings and other large gatherings, I have heard hundreds of persons, middle aged and old, give this testimony—that they began to serve God when young, and they all said they were so glad they began early to walk in the good way, they had found it such a happy way, and they had been saved from so many snares and evils of the wicked world by having early commenced a religious life.

And you see, dear children, in the one who writes these letters to you an example of the truth I have just told you. I started in the way to heaven when I was a little over ten years old, and I have lived over sixty years since: so you see it did not cause my death to know and serve God. No; but it has caused my life to be prolonged. I have lived many years longer for being a Christian. I will tell you why: Awhile after my conversion, I was very sick, and near dying. My physician said I could not bear any excitement: if anything should trouble my mind it would hasten my death. But I was not afraid to die, and told the doctor if he thought I was going to die I wished him to tell me, for it would not excite me at all. I was so sure I would go to heaven, that I thought of death with joy; and so my mind was so quiet and calm that the doctor said, after I recovered, it was what saved my life: if I had been excited with the fear of death, I should surely have died.

Many times after that illness I was brought near death, and in every case I was calm and happy, which my physicians said was the chief cause of my recovery.

And I have known of a great many cases of people being hurried out of the world by the dread of death, because they knew they were not ready for heaven. Many young people now in their graves might have lived to old age had they been the children of God. When seized with severe sickness they became frightened, which caused the disease to be fatal.

Now, dear children, don't think that because you have read of a few children who have been converted and died soon after, that it was because they were so good that they died early, or that religion caused them to die; that is not true. The Bible tells us that "the fear of the Lord tendeth to life," which means that good people are more likely to live long than wicked people; and it also says that "the wicked shall not live out half their days."

Then, in regard to the righteous, it is said, "With long life will I satisfy him." Now, this does not mean that all good people will live to old age, nor that all wicked peo-

ple will die young—but that to be good tends to prolong life, and to be wicked tends to shorten life. It is the general rule, that people who live as Christians and do right live longer in the world than those who live bad or immoral lives. Be assured that you will not lose anything by early becoming Christians, but in *every way* you will be the gainers—and the sooner you begin, the more you will gain.

EARLY MEMORIES.—No. 2.

MRS. BISHOP HAMLINE.

Erea Arnold was another of my little schoolmates. She was converted when seven years old, at a camp-meeting; and so eloquent was her tongue in praise of her Savior, that her father, who was a minister, held her in his arms on the stand while she praised her Redeemer and exhorted the congregation to come to Him and be saved.

When Erea was about ten years old, her parents came to live near mine. We seldom met together without having, in our little way, a season of prayer. We attended the same private school, and at the noon intermissions, while our little mates were engaging themselves at play, it was, on pleasant days, our habit to retire to a grove near by to join in prayer and praise.

It was on one of those occasions, when I was about nine years of age, that my Savior manifested himself to me. You know, children, His promise is to them that *keep His commandments*; that He will manifest himself to them. Well, I had been trying to keep His commandments, and this promise He verified to me, filling me with a joy which none could express. But I was not to write of myself—only to show how Erea was made a blessing to me. Other children who united with us in our prayer-meetings, I believe, received impressions which they never lost. A relation of mine, when quite an old man, wrote me that he had never lost the impressions thus received. He is now, I trust, in heaven.

So Erea went on—a bright light, shining to her Savior's praise—till she was past twenty years of age, when she died in triumph and went to heaven.

Dear children, which do you think would be best—to give your young hearts to the Savior and die in triumph and go to heaven, as Erea did, or to give your hearts to Him and then live to lead others to Him, and thus to glorify Him on earth and secure to yourselves stars to be set in your crowns in heaven?

The blessed Savior knows just what is best for His children, and whether He takes them in childhood or youth, or late in life, He will see that they are enabled to say, "O death, where is thy sting, O grave, where is thy victory!"

THE TRY COMPANY.

SOMETHING FROM COLORADO.

DEAR EDITORS:—We take the GUIDE, and our children like to read the "Children's Department," and they desire to join the "Try Company." My class in Sabbath-school would like to join with them. They are not converted, but they desire to be good children and lay up treasures in heaven. Pray that they may all be gathered into Christ's fold.

MRS. RUTH A. ABEEL.

LAST QUESTION.—Which is the oldest city in the world? Answer, by Geo. M. Hughes, Hackettstown, N. J.,—"*Damascus*,"—Gen. 14: 15.

NEW QUESTIONS.—What birds are referred to in Scripture as birds of passage? 2. What is a nation's glory?

To-morrow Leave to His Care.

Words and Music by Rev. L. HARTSOUGH.

Arr. by ALICE HARTSOUGH.

1. I know not just what an-y morrow may bring Of sorrow, or joy, or of care;
2. I know not the crosses a - waiting me still, Or the burdens to come that are mine,

But I know it is good to trust Jesus always For keeping and strength everywhere.
But I know ev'ry cross that I bear for the Lord Is weightied with blessings divine.

REFRAIN.

It is good . . . just to trust, . . . For Je - sus will break ev'-ry snare;
Always trust, ev - er trust,

So in him . . . will I trust, . . . And to-morrow I'll leave to his care.
Yes, in him ev - er trust,

I know not the tears ³ I may shed on my way,
For sin gives but sorrow and woe;
But I know that the Lord is now caring for me,
And leads in the way I should go.

I know not the cup ⁴ he may give me to drink,
I know not the dark days to come;
But I know what I suffer with Jesus always
Makes heaven a far brighter home.

I know not, but why ⁵ give a thought or a look
To the future, which God doth control,
I trust in his grace and his love to suffice,—
For these are the joy of my soul.

So, clasping his hand with the grasp of my ⁶
And looking alone in his face, [faith,
I'll smile as I go, only trusting in him,
Till I gain in yon heaven my place.

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THE
GUIDE TO HOLINESS
AND
REVIVAL MISCELLANY.

VOLUME LXVIII.

From July, 1881, to January, 1882.

“Holiness becometh Thy house, O Lord, forever.”—Psalm 93: 5.

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JULY, 1881.

Word for the Month.—“The grass withereth, the flower fadeth; but the word of our God shall stand forever.”—Isa. 40: 8.

HYMN FOR THE MONTH.

Thy Word, O God! is living yet,
Amid earth's restless strife,
New harmony creating still,
And ever higher life.

O, Word that broke the stillness first,
Sound on! and never cease,
Till all earth's darkness be made light,
And all her discord, peace!

Till—wail of woe and clank of chain
And bruit of battle stilled—
The world with thy great music's pulse,
O Word of Love! be thrilled;

Till selfish passion, strife, and wrong,
The summons shall have heard,
And Thy creation be complete,
O Thou Eternal Word!

—Longfellow.

A SERMON:

THE LOVE OF GOD, OUR NEIGHBOR AND OURSELVES.

BY REV. ADAM CLARKE, LL.D.

TEXT.—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.”—LUKE, x. 27.

IN THESE two commandments, mention is made of three kinds of Love, which must not be confounded. In order, then, to avoid all obscurity, it is necessary to give a just and definite idea of each; by which, several modes of speech may be understood, which otherwise might appear

contradictory: for the term *Love*, in relation to God, to our neighbors, and ourselves, does not present the same sense.

I. Of the Love which we owe to God.

Love, in general, is said to consist of two parts, Esteem and Desire; and has been described by Dr. South as, “The great instrument of nature; the bond and cement of society; The spirit and spring of the universe.” “Love, says he, “is such an affection as cannot so properly be said to be *in* the soul, as the soul to be in that: it is the whole man wrapt up in one desire.”

The love we owe to God is a love of religious homage and adoration, of obe-

dience and gratitude, of confidence and complacency. By this love the soul *rests* in God, supremely pleased and satisfied with Him; and *acts* intensely and constantly towards Him, and for Him. It is a concentration of all the powers and faculties of the mind in the Lord of the universe. It is a pleasing surrender of our all to Him, an identity of spirit with Him; a being made partaker of the divine nature; in a word, our dwelling in God, and God in us. Such a love, that Being who is infinitely perfect, good, wise, powerful, beneficent and merciful, merits and requires from His intelligent creatures. And in fulfilling this duty, the soul finds its felicity and perfection; for it rests in the source of goodness, and is penetrated with incessant influences from Him who is the centre of all that is amiable, the God of all grace. This is the love which a creature owes essentially to its Creator, a servant to his almighty Master, a son to his most affectionate Father. This love is founded on all the attributes of the Deity, includes all sorts of duties, and obliges every man: it calls forth all his powers into action, and directs them to the accomplishment of the most important purposes, and the attainment of the most excellent ends. To this love of God all should submit, every thing give place, and to it every thing be referred.

But what is implied more particularly, in loving God *with all the heart*, &c.; and when may a man be said to do this?

1. He loves God *with all his heart*, who loves nothing in comparison of God; and nothing but in reference to Him, and for Him; nothing which he is not ready to lose, and give up, in order to please God, and to sacrifice rather than to offend Him;—who has in his heart neither love nor hatred, desire nor fear, inclination nor aversion, but as

it relates to God, and is regulated by Him.

2. He loves God *with all his soul*, or *life*, who is ready to give up his life for His sake; to endure all sorts of torments, and to deprive himself of all earthly pleasures and comforts, rather than lose the grace of God; who uses the comforts and conveniences of life with the simple desire of glorifying his Maker in all, and through all; to whom life and death are nothing, but as they come from God, and lead to Him.

3. He loves God *with all his strength*, who exerts all the powers of his soul and body in God's service; who for the glory of God spares neither labor nor cost; who sacrifices his time, his body, his health, and his ease, for the honor of his divine Master; and who employs, in the service of his Maker, his goods, his talents, his power, his credit, and his authority and influence.

4. He loves God *with all his mind*, or intellect, who applies himself only to *know* God, and His will; who receives with gratitude and submission the truths which He has revealed to men; who studies the sacred testimonies with delight, and meditates in them night and day; who studies no art or science but so far as it is necessary to the service of God, and, when required, uses it only for His glory; who forms no projects nor designs but in reference to God, and the interests of mankind; who banishes from his understanding and from his memory every useless, foolish, and dangerous thought, together with every idea that has any tendency to defile his soul, or turn it for a moment away from the centre of eternal repose; who uses all his abilities, both natural and acquired, to grow in the grace of God, and to perform His will in the most acceptable manner;—in a word, he who sees God in all things, thinks of Him at

all times, acknowledges Him in all his ways, and begins, continues, and ends all his thoughts, words, and works, to the glory of His name.

This is the person who loves God with all his heart, with all his soul, with all his strength, and with all his mind: for he is crucified to the world, and the world is crucified to him. He lives, yet not he, but Jesus Christ lives in him; and the life that he lives in the flesh, he lives by faith in the Son of God. O, glorious state! far beyond my description, which comprises an ineffable communion between the ever-blessed Trinity and the soul of man!

II. Of the Love of our Neighbor.

It is a love of equity, charity, succor, and benevolence. We owe to our neighbor, what we have a right to expect from him. This our blessed Savior positively asserts: "Do unto all men as ye would they should do unto you." By this rule, therefore, we should think, speak, and write concerning him;—excuse him, bear with him, forgive him;—rejoice in his felicity, mourn at his adversity, desire his prosperity, and procure it, when in our power;—instruct his ignorance, help his weakness, and risk our lives for his sake, for the salvation of souls, and for the public good. In a word, we should do everything for other persons, through all possible varieties of circumstance, which we could wish them to do for us, were the situation reversed. How happy would society be, were this sacred and rational precept properly observed! Reader, if others do not attend to it, it is not the less binding on thee. To him who loves God with all his heart, the fulfilment of this duty is not only possible, but easy and delightful. The adage says, *Love feels no loads*. And ever remember, that the man who would deprive another of any temporal or spiritual privilege

which he requires that man to grant him, is a bad member of civil and religious society, and neither loves God nor man.

III. Of the Love of ourselves.

"Thou shalt love thy neighbor as thyself." *Self-love*, as some have termed it, has been grievously declaimed against by many, who either did not understand the subject, or, mistaking that intense propensity which unregenerate men feel to gratify their vicious passions, have called it by this name,—whereas, that of *self-hatred* or *self-murder* would have been much more proper and expressive. If I am to love my neighbor *as myself*, and this love worketh no ill to its neighbor, then self-love, as used by our Lord, is something excellent. It is properly a sentiment essential to our nature, and inseparable from our being, by which we desire to be happy; by which we seek that happiness which we have not, and rejoice in it when we possess it. In a word, it is a uniform wish of the soul to avoid all evil, and to enjoy all good. In one sense, this is not so properly *love*, as the foundation and bond of love, by which we are united to the object which constitutes our happiness. We are the subject which receives the happiness, and is happy in consequence; but we are not the object which constitutes this happiness: for it is *that* object, properly speaking, which we love. The love of God and our neighbor is commanded in the sacred writings, but to love ourselves is not commanded, except by negative precepts; for this love, in the sense we have given to it above, is inseparable from our nature, and essential to our being.

IV. The consequence and recompense of this love.

"This do, and thou shalt live." He whose soul rests in God, supremely and intensely satisfied, who always lives to,

and ever acts for God, must be happy. God, the author and fountain of life and felicity, lives in him: he *lives*, therefore, a spiritual life, which consists in the union of God and the soul. The works of righteousness which he performs are at once both the evidences and the functions of this spiritual life. He *lives* to all the important purposes and concerns of life, to glorify his God, and do good among men. He *lives* under the influences of the life-giving Spirit, and increases daily in love to God and man. The life of the wicked may be justly termed an ever-living death, but the life of the righteous is an ever-living life. He *lives* in death itself. Death is his: it is the gate of eternal life to his deathless spirit. He *lives* through eternity! He sees God as He is! Penetrated with the rays of His glory, he contemplates His infinite perfections, each of which must beget in him endless wonder, delight, and gratification! Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God!—Father of mercies! God of light, power, and love! illuminate, quicken, and invigorate our minds! Let us see the glorious hope of our calling, and never rest—

"Till transform'd by faith divine,
We gain that perfect love unknown;
Bright in all thy image shine,
By putting on thy Son!

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us; unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen."

—"What incalculable mischief is done to the cause of God by the love of pre-eminence on the one hand, and the extreme sensitiveness to any fancied slight upon the other!"

"Stand ye in the ways, and see, and ask for the old paths."—Isa. 6: 16.

—♦♦♦—
"The way the holy prophets went,
The road that leads from banishment,
The King's highway of holiness,
I'll go, for all His paths are peace."

SPIRITUAL LAND-MARKS.

REV. ENOCH STUBBS.

IT NOT unfrequently seems that persons have reached the higher states of Christian experience, without any knowledge of those steps and gradations which are marked out in the Wesleyan theology. They have not been taught that justification precedes sanctification. Indeed, they have heard very little said about it at all, as a distinct work in the soul. And yet they appear to have been led to the same Pisgah heights, and have come into the same experiences substantially with those who have had all the claimed advantages of the Wesleyan theology. If this be so, is it not an argument against the so called Wesleyan doctrines on this subject?—or, does it not show that there is no need for the prominence which is given them? Let a simple illustration give the answer:

Of two persons traveling over the same prairie, the one who has only a compass may reach his destination, perhaps, as certainly as the one who, in addition to the compass, has carefully drawn charts as well. But the latter must have greatly the advantage. The one with charts pointing out the course of the rivers, and the location of the knolls, marshes, and other objects, can see many of the difficulties in advance, and can prepare for them. He can shape his course so as to avoid many of them, and thus save time and labor. And furthermore, he knows the pro-

gress he is making by the land-marks he is passing.

Methodism has taught her people to take the chart as well as the compass. A general belief in the doctrine of holiness is a *compass* which will at least point the traveler in the direction of higher attainments; but a belief in the doctrine of Christian perfection, attainable by faith, upon unconditional consecration, after distinct conviction of the necessity thereof, is a valuable *chart* in the pursuit of personal and practical holiness.

As a practical illustration of this fact, other denominations have, perhaps, men as fully sanctified to God, and as successful in the attainments of the Christian life, as any in our own communion; and can show in their history Paysons and Finleys who may stand beside our Flechers and Bramwells. But they have been longer on the way, and have spent much unnecessary toil, and passed through much unneeded sorrow and doubt. Nor have they known during the journey the true stage of their progress as they might, for the compass simply indicates the direction.

They believed in holiness in a general way, and this was the chart which was ever pointing them towards the attainment of it. But distinctly formulated doctrines on the subject, such as Wesley gathered from the Greek Testament, mapping out the way from justification to sanctification, would have been a very helpful chart, and would have given them great advantage. A mere general belief in holiness may lead to general efforts at holiness, but leaves the method of its attainment so indefinite, that, too often, little is accomplished. It is either confounded with conversion, or regarded as a gradual work which cannot be accomplished *now*, no matter how much in earnest the individual

may be. But the doctrine as taught in our Methodist standards, is like a succession of mile-stones, which both mark the way and indicate the progress. Note the stages:—conviction, contrition, confession, renunciation; thus completing repentance. Then prayer, surrender, and faith, bringing pardon (which is justification) and involving regeneration and adoption, and securing the witness of the Spirit. Then increasing light, revealing the heart and producing a conviction of the necessity of further purification; then a consecration which differs from the consecration at conversion, in that it is a broader and more enlightened surrender than was then possible—an absolute giving up to God. And next, simple faith in the cleansing power of the blood of Christ, bringing the experience of entire sanctification of body, soul, and spirit, to God, and involving the complete harmonization of every *lawful propension* to the will of God, and the entire removal of every *abnormal and sinful propension* from the horizon of the soul's consciousness. This completes the work on its negative side, but the work still goes on as a positive work; for, having come clear and clean out of the valley, we now begin to ascend the pinnacles. These are the baptisms of power for work, or trial, the being "filled with all the fullness of God," the Hermons of transfiguration, the Pisgahs from which the city itself is visible, peaks that rise from the Beulah land of perfect love.

Now, doctrine that thus graduates the experiences of the progressive Christian life, is a ladder with its top in the sky; and its rounds are not only means of ascent, but indications of progress made.

—"Minute events are the hinges on which magnificent results turn."

"In meekness instructing those who oppose themselves."—2 Tim. 2: 25.

—♦♦♦—
 "Toil on, faint not; keep watch, and pray!
 Be wise the erring soul to win;
 Go forth into the world's highway;
 Compel the wanderer to come in."

WORK FOR JESUS—"Life is a battle, not a hymn."
 "Believers! forget it not! you are the soldiers of THE
 OVERCOMER."
 "He that wrestles with us strengthens our nerves and
 sharpens our skill."

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

AUGUST 9th, 1848.—Enjoyed much liberty this morning while endeavoring, in compliance with the request of a minister, to speak with the Philadelphia friends on the nature and necessity of holiness. The Lord manifestly owned His truth and a powerful influence was awakened. Many are hungering and thirsting after righteousness, and many, I trust, are being filled. Some sinners are being awakened and converted, but mainly, judgment is being begun at the house of God. My leisure moments are, as ever on such occasions, unceasingly occupied by individuals who come to converse on various difficulties in experience, etc. This morning a sister was enabled to believe unto full salvation, while lingering in the public congregation after the close of service. Satan withstood her greatly, but while exercising that violence which the kingdom of heaven suffereth, she was at length enabled to claim Christ as her Redeemer from all sin.

Friday.—Enjoyed a memorable meeting at the C— tent this morning. A deeply devoted brother asked me to attend this meeting, but I objected at first, from the fact, that I had reason to believe that the minister in charge of the people, was not quite favorable to

definite testimony in relation to the distinction between sanctification and justification, believing that when a soul is justified, it is at the same time sanctified. It was suggested from the fact that the friends at this place had been under this influence was a reason why I ought to attend. Nature shrank from going, but on lifting my heart to God for instruction, duty seemed plain. I went; and how graciously did the Lord sustain me in laboring for the promotion of His cause. In an unusually clear and powerful manner did I apprehend the power of the Spirit resting upon me, while I endeavored to present a full Savior. It was thought that over a dozen received the pearl of perfect love. Among these witnesses was a Baptist minister. The particulars of this case were so remarkable, that I must in a few words relate them.

I was led to refer to my individual experience, and to relate more definitely than I think expedient to do generally, the steps by which I had been brought into the way of holiness, and began by stating that I had by experience, been most fully assured that God was no respecter of persons, and also the manner by which I had experimentally apprehended the truth, "If any man will do His will, he shall know of the doctrine."

While I was speaking, I observed a minister listening with great earnestness, and the enemy suggested that he might be listening with other motives than those that were wholly sincere. Whether so or otherwise, I well knew that God could cause his heart to be penetrated by the power of truth, and the Author of faith inspired my heart to present with confidence that it might be so. After an earnest struggle I was enabled to say, in the name and in the strength of Jesus, "I will not let thee

go." The conflict in endeavoring to retain my hold grew yet more severe, till perhaps over an hour had passed, when I was enabled to give over my cause into the hands of my Savior. Satan had tempted me strongly to unloose my hold, urging me that I had been presumptuous in my faith, and that I was concentrating energies on this point which might be diffused over the meeting. But I had said, "I will not let thee go," and now I felt that the enemy would indeed triumph were I to give over my suit, and I said, "It was in Thy name and in Thy strength, O Christ, that I have ventured to say, 'I will not let thee go,' and now this is a burden too heavy for me to bear, and I cast it over on Thee, O Thou my strength and righteousness, believing that Thou wilt work out the answer for me." O, what a consciousness did I at this moment receive, that Christ, for the honor of His own name, did undertake my cause!

Not long after this I arose and again spoke on the necessity of relying on the word of God, after the consecration had been made, for the acceptance of the offering. And then gave as illustrative, the case of the minister who, after he had consecrated all, was asked, "Does not God accept your offering?" He replied, "I have no other evidence than His word!" The God-dishonoring character of unbelief was dwelt upon, and the importance of resting on the naked word of God urged.

Presently, the minister for whom I had been pleading, rose and stated that he had come to that tent not a believer in the possibility of attaining salvation from all sin in this life. Since he had been there, he had been convinced that this was indeed the privilege of the believer, and from the remarks to which he had listened, he had been instructed in relation to the manner in which it

was to be obtained, and now felt that he had laid all on the hallowed altar, and was enabled to believe that the blood of Jesus Christ cleansed him from all unrighteousness.

A minister present, Rev. Mr. P——, asked that those who had received the blessing of holiness during the services would manifest it by rising. Several were lying prostrate under the power of God, while others, perhaps eight or ten, rose, among whom was the Baptist minister whose case has been stated, while those who had been newly brought into

"The land of rest from inbred sin,
The land of perfect holiness,"

stood as witnesses. The power of the Spirit came upon them in a remarkable manner, and they wept tears of holy joy, and shouted aloud the praises of God. The Baptist minister, especially, was loud in his acclamations, and his shout of triumph might have been heard perhaps well-nigh over the encampment.

What an instructive lesson does the case of this minister furnish, to those who have been years seeking the blessing. Here, the process of coming into the belief of the attainableness of this state, the act of surrender, and the faith that appropriates the promises, were all brought within the compass of about two hours. O, what will not mighty faith accomplish!

"Faith in Thy name Thou seest I have,
For Thou this faith hast wrought."

At noon of this day we had another meeting, similar to the morning meeting. Here a number more received the blessing. It was estimated that about thirty received the blessing of sanctification at the two meetings. Hallelujah!

"Blest Jesus, ride on!"

◆◆◆

—"A little deaf and dumb girl was once asked by a lady, who wrote the question on a slate, 'What is prayer?' She wrote the reply, 'Prayer is the wish of the heart.'"

"*Sly meat is to do the will of Him that sent me, and to finish His work.*"
—John 4: 34.

♦♦♦
"Up, then, with speed, and work;
Fling ease and self away;
This is no time for thee to sleep,
Up, watch, and work, and pray!"

"USEFULNESS—"Speak for eternity."
"He who waits to do a great deal at once will never do anything."
"Our power to benefit others is in proportion to our personal holiness."

WALKS WITH THE COMFORTER.

REV. G. HUGHES.

WALKS OF USEFULNESS.

TRUE holiness leads to noble activities. It is not solitary, but social, qualifying its possessor for the stirring scenes of every-day life. Those who have conceived that monastic seclusion from the world is essential to the full maintenance of Christian devotion, have egregiously erred. Quietism and holiness are in antagonism. There is a time for holy quiet, for the solitude of the closet, when the door is shut and the soul is alone with God. Holy people, especially, prize those hours of sublime, indescribable intercourse with heaven. And, in some seasons of wonderful baptism, when the communion with the HOLY ONE is positively rapturous, that stanza may be appropriately sung:—

"My willing soul would stay
In such a frame as this;
And sit and sing herself away
To everlasting bliss."

But these are the rare experiences, some of the delectabilities of the kingdom of heaven. We have to do with stern realities in this probationary state and we must hasten down from the mount of communion, to meet the high responsibilities of the period.

Jesus is our Exemplar—"He went about doing good." That is a beautiful

record! He honored the social feature of the human constitution. There were times when, on some mountain eminence, or in the solitude of the wilderness, He turned aside from the crowding multitudes to hold audience with His Father. And who can tell the preciousness of that intercourse between the Father and the Son! The interviews were, however, brief. His footsteps were quickly heard again in the thronging avenues. Ignorance and crime and suffering were ever summoning Him to the front. His life-motto was, "I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." Now, as it is the promise of the blessed Holy Spirit to testify of Christ, He does not fail to testify of Jesus as a *worker*, fully devoted to the high purposes of heaven—the enlightenment, comfort, and moral elevation of our fallen race.

In some of the blessed walks with the Comforter which we are permitted to enjoy, He will undoubtedly conduct us to the GOSPEL PICTURE GALLERY—where, under His glorious illuminations, we shall see portraits of JESUS, the contemplation of which will give us the highest delight.

For example: He will show us Jesus as an *Instructor*. A scribe had listened to His reasoning with the Sadduces concerning the resurrection. He was impressed by the wisdom of His utterances and came propounding the question, "Which is the first commandment of all?"

Jesus answered, "The first of all the commandments is, Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely

this, Thou shalt love thy neighbor as thyself." The scribe responded, "Well, Master, thou hast said the truth!" The Great Teacher had comprehended the whole moral law in these brief sentences—the truth flamed around the opened understanding of the scribe. Jesus declared that he answered "discreetly," that he "was not far from the kingdom of God."

The blessed Holy Spirit will show us another portrait, in the great Picture Gallery—*Jesus comforting the sorrowing*. The Bethany home to which the adorable Redeemer loved to resort was overcast with clouds. Lazarus had been stricken by death. His sisters, Martha and Mary, were bowed to the earth in grief—their hearts were ready to break. Jesus visited them. As He entered, they cried, "Lord, if Thou hadst been here, our brother had not died!" The great heart of infinite Love was touched, profoundly touched—"Jesus wept!" O, what a record! How the bowels of His compassion were stirred! "Thy brother shall rise again!" He said to the sorrowing Martha. "I know he shall rise again at the last day," she replied, not knowing the startling revelation that was at hand. "I am the resurrection and the life—Believest thou this, Martha?" Her heart was full—her mind was encompassed with great mysteries—she knew not how to pronounce upon such abstruse questions—her soul leaped forth, however, in a sublime expression of faith: "Yea, Lord. I believe that thou art the Christ, the Son of God, which should come into the world!" The grave was visited—the stone rolled away—the command given, "*Lazarus, come forth!*" Death instantly loosed its prisoner—brother and sisters were in a loving embrace—the Bethany home was once more in joy and gladness! Ah, that Bethany pic-

ture, with its gorgeous colors, to be appreciated, must be seen under the illuminations of the Holy Spirit!

There is yet another illustrious portrait in the Picture Gallery, which we are sure our Divine Companion will not fail to show us—*Jesus breaking bread to the hungry*. The Master, with His disciples, "departed into a desert place by ship privately." Vain the attempt, however, to elude the multitude. "The people saw them departing, and ran afoot thither out of all the cities, and outwent them, and came together unto Him." All day long they waited upon His ministry, listening with profoundest interest to His marvelous words. At length the day was far spent. The disciples besought Him to send them away from this desert place, that they might buy themselves bread. "*Give ye them to eat!*" was the command. Marvelous command! Their whole store was five loaves and two fishes! Omnipotence was near to meet the exigency of the hour. The people were at the order of Jesus seated on the grass—"in ranks, by hundreds and fifties"—the blessing of heaven was invoked—the bread was broken and given to the disciples for distribution—in their hands it was miraculously multiplied—"they did all eat, and were filled!" That scene of surpassing beauty, gathered into a picture, and hung in the great Picture Gallery, holding the ages in profound amazement, is entrancing to an eye opened by the Holy Spirit.

But, why will the blessed Comforter, conducting us through that great Picture Gallery, show us these portraits of Jesus in these illustrious activities? We have only noted two or three. He is to be seen there as the Mighty Healer, the Reprover, the Conqueror of demons, and in numerous other life-unfoldings. Why these walks in those spacious gal-

leries, all flaming with the glory of God? May we do such mighty works, tread in the luminous footprints of the Master, and hold nature under our miraculous sway? No; not that! But, our adorable Teacher, our life-Companion, the Holy Spirit, testifies thus of Christ the *infinite*, up to the measure of His infinite capacity, devoted to His Father's good pleasure, performing His precious ministries on behalf of suffering, down-trodden humanity. The lesson of these resplendent revelations in the life of the Son of man is, that we, as His followers, in our *finite* capacity, wisely seizing upon every golden opportunity, laying our resources fully under contribution, to dispel the darkness of the ignorant—to assuage human sorrow—to deal our bread to the hungry—and, measuring up to all the grand possibilities of our redeemed state, may act worthy of "the high vocation wherewith we are called." O, blessed and Holy Comforter, conduct us again and again into these bright realms; show us Jesus as a beautiful life-worker, and teach us how to tread in His holy footsteps!

ASKING.

MRS. M. E. KNIGHT.

I would not ask a sign of Thee, O Lord!
 Like that Thou gavest Judah's king of old:
 For faith, of all Thy gifts, should be most bold
 The while with promise rich Thy Word is stored.
 Sure Love omnipotent can well afford
 To grant my every heart-request untold,
 If for my future good it shall unfold,
 And lead to better life. At sorrow's board,
 Disconsolate, I sit, afflicted sore.
 Not lengthened years I ask, but of Thy grace—
 Sweet olive token from the heavenly shore—
 To bear my cross of pain, in this my place.
 What though to sight no shadow sign be given,
 Believing prayer is ever heard in heaven!

—“We must always read the Word of God first for our own soul's benefit, and then for the good of others. No qualification for service can compare in importance with a high standard of personal spirituality and holiness.”

“My heart is fixed, O God, my heart is fixed: I will sing and give praise.”—
 Psal. 57: 7.

“My soul, weigh not thy life
 Against thy heavenly crown;
 Nor suffer Satan's deadliest strife
 To beat thy courage down.”

DECISION—“A single act determines, sometimes, a human destiny.”—*Cuyler*.

A freedman said, “When I left the rebel ranks, and crossed over to the Lord's army, I tore up the bridge behind me.”

“True religion and loyalty are inseparable.”

THE SOUL WINNER.

MRS. MARY D. JAMES.

WON BY THE WORD.

IN THE year 1808, at seventeen years of age, Edmund J. Yard commenced reading the Word of God with reference to the salvation of his soul. He had read the Bible as a school-book, and was familiar with its sacred truths, but at that time his mind was drawn by the Holy Spirit, without any other influence, to read it, that he might learn the way of salvation. By this reading he was made increasingly sensible of his sinfulness before God, and was enabled to see the way of salvation in Christ. With sincere repentance and great earnestness, he sought pardon and peace, and it was not long before he felt the power of saving grace, and was soon consciously born of God. The work was very gradual. There was no distinct period to which he could subsequently refer as the hour or the day when the great work was effected, for it was as the dawning of the day; so gently breaking upon the darkness of his soul, that he could not tell just when the night had departed. But he knew that the darkness was gone, and felt that his soul was “now light in the Lord;” for the Sun of righteousness had risen with healing in his wings.”

Then began his delight in the worship and service of God. He attended different Churches, as often as opportunity offered, and became greatly interested in everything pertaining to the cause of Him whom he now delighted to serve—loving all Christians, of whatever name or sect, “with a pure heart, fervently.” The most enlarged charity was a distinguishing trait that marked, not only his early Christian life, but its entire course. Some of his most cherished friends and associates were among those not of his own denomination. From the hour of his espousals to God, *communion with saints*, next to that with Him who is Chief among ten thousands and altogether lovely, was the joy of his life. During the early part of his religious life, the society of many devout Christians—ministers, and others who visited the house of his parents—afforded him great spiritual aid, as well as unspeakable delight. From their lips he would catch, with eagerness, the precious words of Gospel teaching and experience.

The first time he attended a Methodist meeting, he felt it his duty to kneel during prayer, but had a great conflict in his mind, thinking that such a step would at once sever his connection with all his associates. At that time there was not, so far as he knew, one young person who made a profession of religion; and Methodists were looked upon with contempt and treated with derision. To kneel in one of their meetings would be to commit himself fully on the Lord's side, and would indicate his coming out from the world. Besides, it would subject him to great scorn and persecution. But, after having counted the cost, he resolved to do what God required, though it might involve the loss of every human friend.

Kneeling at once, he began to reckon

himself among the followers of Jesus. Anticipating speedy assaults of persecution, he sought to be equipped for the onset, and became “strengthened with might by the Spirit in the inner man.”

* * * * *

The low estimation in which the Methodist Episcopal Church was at that period held, and the contumely and persecution then endured by its adherents everywhere, furnished a severe test to a young man of elevated ideas, great ambition, and native pride of character. Yet, so clear were his convictions that God was pleased with his decision, that he rose superior to the frowns and smiles of the world, and exulted in the consciousness that he was among the children of the Great King, and an heir to the kingdom which shall endure when earthly distinctions shall be forgotten. In the midst of his ecstatic joys at a meeting one evening, he observed some young men laughing and making sport of the exercises and the devout worshipers. When an opportunity offered, he stepped upon a seat, and repeated a stanza in one of our Wesleyan hymns:—

“On all the mighty kings of earth
With pity I look down;
And claim, in virtue of my birth,
A never-fading crown!”

And then spoke in words so exultant and impressive, that the game-makers were awed into seriousness; and there was no more trifling that night. Indeed, some were so moved upon by the Spirit of God, that they were soon found among the humble seekers of salvation.

The young Christian met with many persecutions, and severe tests of his Christian graces; but after many efforts to draw or drive him from the narrow way, his associates came to the conclusion that they might as well let him alone. They were convinced, also, of

his unwavering fidelity and consistency of conduct, and of the reality of the religion which he professed; consequently, their confidence in him was increased daily, while growing respect caused them to treat him with great kindness.

MY FATHER'S HOUSE.

I. N. KANAGA.

"My Father's house on high,
Home of my soul how near!
At times to faith's aspiring eye
The golden gates appear."

"In my Father's house are many mansions." How bright and how beautiful are those heavenly homes for the holy and the just! And they are all waiting there for us, arrayed in all the brightness and glory of an eternal day! All hail, holy and heavenly home! Sometimes we long to be there, to gather with the white-robed and ever-crowned, to share the perpetual fruition of that blessed abode. Green pastures I behold, and crystal fountains with life's fair tree!

"Ah! then my spirit faints
To reach the land I love;
The bright inheritance of saints,
Jerusalem above!"

Storms will arise in this sublunary state, and threatening billows, that unbelief would tell us will forever beat us away from the celestial port. But our blessed Pilot is with us still, and abides with us ever, saying, "Peace, be still!" Then we know that we are nearing our Father's house. For the fair fields of life are already spread out invitingly before us, while kindred spirits beckon us to come to join the glorified. We come! we come! our joyful spirits cry, to join, O Lord, the redeemed and saved before Thy throne! Hail, eternal day! all hail, my dear Father's glorious home on high!

"Fair land, could mortal eyes
But half thy charms explore,
How would our spirits long to rise,
And dwell on earth no more!"

— "A serious impediment to success may be found in the disproportion too often existing between one's outward Christian activity and the cultivation of personal godliness."

Here a little, and there a little.—Isa. 23; 10.

"In all our Maker's grand designs,
Omnipotence, with wisdom shines;
His works, through all this wondrous frame,
Declare the glory of His name."

GOD IN HIS WORKS—"The soul of the Creator is streaming through the order and life of creation."—*McCosh.*

"Our heart should adore a spiritual Majesty which we cannot comprehend."

"The eye is qualified to receive delightful impressions from the objects of creation seen in reflected light."—*Salter.*

WAY-SIDE LESSONS.

REV. D. M. ADAMS.

AS I WAS passing a fine meadow, where were colts with their dams; calves, cows, lambs and sheep; all quietly feeding on the lush pasturage: the locomotive and train came by. By no possibility could that engine and train have got into the lot; but in a panic away they scampered, looking one way and running another, stumbling against each other in the most grotesque confusion. When I had sobered after awhile, it occurred to me that fear is proper enough when there is something to be afraid of, but half the fears of Christians are as baseless as those of the scared cattle yonder. "The fear of man," "the fear of death," or such fears as keep us from being, or doing for the Lord—the panics that take us, and that we laugh at ourselves when they are over—prove how easily we are scared, and how weak we are. I felt like saying to them, "Feed on, there is no danger!" and did say it next Sunday, to the Lord's flock.

—God makes use of small means. Would He not just as leave have the great? True, He has chosen the weak things, but wouldn't He take the strong just as quickly, could He get them? I kicked a cobble-stone off the edge of the bluff, and was curious to see and

hear what amount of stir it made. It must have found a good many just like it ready to go down, for before it reached the bottom, it was the leader of a large company of stones of various sizes and some much larger than itself, and from the noise, one would guess half the hill had started. One may be but a cobble, but put him in motion for God, and he will start some one else. David killed Goliath with a cobblestone, and not long ago, in Michigan, a woman killed a rattlesnake with a like missile. The thought is encouraging, that it is not so much value, shape, grace, or size, the Lord wants, as something He can use. A whole quarry of splendid stone may be so situated as to have no value, while a cobble lying in the bed of a brook, or by the road-side, may slay a giant or smite a serpent.

—Charity says there is some good in the most disagreeable people, but my judgment is, we shirk the investigation, and prefer to take it for granted: it would be better to let charity lead us, and possibly teach us to find the honey. The snapdragon is a yellow weed, growing by the road-side, and in the fields, the abomination of the farmers—it has a very unsavory smell, and I have never seen even a goat eat it, but I noticed the other day a bumble bee on one, a honey bee on another, and a butterfly on a third. I should not have been surprised to have seen a humming bird on a fourth—something sweet even in a snapdragon! Not only disagreeable people may have something sweet in them, but snapdragon circumstances may, too.

—Cows going home with their rich freight of milk, observing the last, with a fine nose, head and horns, but dolefully poor, I said to the farmer, "Has that cow been sick?" "No," said he,

"but she has been nearly starved." "Does she give rich milk?" "No! she's too poor for that—but good pasture will bring her round." I thought of the woman who went to her leader and desired to change her class. He asked "Why?" She begged to be excused from answering; but he insisted. "Well," said she, "if you must know, *your experience is too thin.*" I've wondered if this is not the reason of the thin class leading—thin preaching—thin editing—thin Sunday-school teaching, &c., the workers are not in rich pasture—and in the King's country, too; where there are great meadows and abundance of grass. And this reminds me of what Howell, in a recent story, says of preachers, "You can't teach cream and live on skimmed milk."

COMPLETE CONSECRATION—COMPLETE SALVATION.

A. T. BROWN.

Take my heart, O Lord, and rest
Within it, dwell a constant guest.

Take my life entire, and claim
Every breath, to praise Thy name.

Take my talents, great or small,
On Thy altar, now, they fall.

Take my eyes, and teach to look
For wisdom in Thy Holy Book.

Take my lips, to speak for Thee,
And sing Thy praise eternally.

Take my hands, whate'er they do
May thine eyes approving view,

Lead my feet, where'er they go,
Messengers for Thee below.

Take my all, possessions, friends,
Surrendered all, resistance ends.

Lord, my will now yielded, lies
At Thy feet in glad surprise.

Evermore to do Thy will
Shall my soul with rapture thrill.

Long the conflict, self is slain,
Christ, embodied, lives again.

—"Pray and Stay"—blessed monosyllables."

"By the word of truth, by the power of God."—2 Cor. 3; 7.

—♦♦♦—
 "O Holy, Holy Ghost!
 Pervade this soul of mine:
 In me renew Thy Pentecost,
 Reveal Thy power divine!"

HOLINESS IS POWER—"The children of God are blocks of spiritual marble, and have a brightness superior to gold, when the polish of entire sanctification is put on them." *Cates.*

"Holiness carries a graceful majesty along with it, wheresoever or in whomsoever it is truly and sincerely possessed."—*Spencer.*

"There is a moral omnipotence in holiness."

HOLINESS THE MIGHTY FORCE OF EVANGELISM.

REV. S. H. PLATT, A. M.

THE only power that the Gospel has over men is the power to save. Eliminate that, and all that remains is ingenious fable, or, at best, historical romance. The hold which it has upon the conscience is its recognized ability to meet a pressing need; and the deeper that sense of need in any case, the stronger is *its* grasp upon the spirit. Experience proves that there is no deeper sense of need, none indeed marked by such unutterable yearnings as those which characterize the strivings of the faithful Christian after purity. The cry of penitence, it is true, sometimes sobs forth an anguish that seems hard by the borders of despair, and pleas for mercy that might melt the heart of a stone indicate how desperate is the want within: but the wild, instinctive shriek of the poor man who toppled over into the rapids of Niagara was as nothing compared to the mute appeals that his blanched face made while for hours he clung with the strength of desperation to the rock which he seized just above the falls.

So, the spirit's call for help, when it first awakens to a realization of its sinfulness and peril, may be filled with the

wild vehemence of terror, but it knows little of that deep, settled self-loathing; that hungry, starving heart-ache; that consuming thirst of desire which wrestles through weary days, and waits through laggard nights, till almost sick of hope deferred and tired of life, in mute wretchedness of love—it wonders if there be any help this side of heaven!

Ah, it is blessed to be able to point the weeping penitent to the *Forgiving One*! It is *glorious* to be able to shout in the ear of the polluted, "I will sprinkle clean water upon you, and from *all your filthiness*, and from all your idols I will *cleanse* you!" This is a salvation that measures out to man's broadest need, and sinks a Divine promise to the deepest depths of nature's depravity, and finds its crowning glory in its own *utmost* provisions! No wonder, then, that the Gospel, *like its God*, has a measure of power over men that no emasculated good-tidings ever can have!

We would not undervalue the least help given, for all developments must have beginnings; but, while rejoicing in "qualitative" blessings, we must not forget that "*quantitative*" supplies have a value of their own. Hence, he who would work most effectively for the Master should use all the arguments and inducements placed within his reach for this purpose, and let him be assured that adequacy is more winning than inadequacy, always.

—♦♦♦—
 —"An Indian Parsee once said to Dr. Bowman, missionary: 'Mr. Bowman, your Christ excels all the characters of history.' 'What do you mean?' said the Doctor. 'I mean that all the great characters of history have become great because of their marvelous power in poetry, or marvelous skill in philosophy; but your Christ is the embodiment of love.'"

The Precious Word.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law."—Psa. 119: 18.

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

STEADFASTNESS.

JULY 3.—"Hold fast till I come."—Rev. ii. 25.

We are yet amid the conflicts and dangers of earth, and have not arrived to the serenity and security of heaven. It is the hour of battle, but amid all the perils of the situation the voice of the Captain is an inspiration—"Hold fast till I come!"

"Hold fast!" Then something has been laid hold of, something has been won, and we have to exert all our energy to retain that which has been won in the Christian struggle. "That which we have" is the prize we are to "hold fast." It is the faith of a Christian—the belief of the Gospel and the experience of its power. But what a glorious prize this is! The *laws* of Christ are to be held fast, and not one forgotten. They are laws which insure liberty, and protect virtue. The *promises* of Christ are to be held fast, and not neglected. They will cheer in many an hour of peril. The *helps* of Christ are to be held fast, and used in all the varied and continued necessities of this life of temptation. And *Christ himself* is to be held fast. All that He is must be firmly grasped and none let go. His laws express His will; His promises consist of His faithful intentions; His helps are the forms in which His loving power comes to us. But after all, *He* is more than all these, and the soul's delight, the soul's Savior, the saint's all and in all is to be held fast.

"Till I come." There is danger lest we should grow weary of the continued struggle. If we are not often in danger of letting go, we are in constant danger of relaxing our firm hold. Therefore, hold *fast*. He will come, and then how glorious will be the reward to them who love His appearing! Then the weary hands may relax their painful effort, the weary eyes their outlook for dan-

ger, the weary heart its patience of hope, for victory will have come.

THE LAW OF CHRIST.

JULY 10.—"Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. vi. 2.

The law of Christ—what was it? Surely that of John xiii. 34, "A new commandment I give unto you, that ye love one another, as I have loved you." He did away with many laws, called them "heavy burdens, grievous to be borne." Instead of these wearisome enactments, Christ gave a few simple injunctions, laid down the unerring principles of action, and so lifted life into a higher plane than was possible before.

One of these root principles embodied in Christ's law was, "Thou shalt love thy neighbor as thyself." Very short, very comprehensive, very original. No one has ever proclaimed such a law amid all the world's wise men. But how grandly effective is that law! Wherever obeyed it always changes the world, reforms society, dispenses with crime, and gladdens all hearts with the warmth of sympathy.

This law was obeyed by Christ himself. "Himself took our infirmities and bore our sicknesses." And the simple effect of His action was to make Him a wonder unto His age, and he has been the world's wonder ever since.

We are to tread in those gracious footsteps. We may make many a mistake. We may walk but slowly, and our feet may be lame, but we are to keep on in the path marked out by the law, and the example of the Savior. "If any man have not the spirit of Christ, he is none of His." And the only way in which Christ's great law of love and sympathy can be fulfilled is to "bear one another's burdens, and so fulfil the law of Christ."

THE WORD OF GOD A LIVING WORD.

JULY 17.—"The Word of God is quick and powerful."—Heb. iv. 12.

Does the "Word of God" here refer to the written Word, or to "the Word," the Son of God? It would be perfectly natural to accept the latter interpretation, if we found the passage in the writings of St. John, but we cannot accept it in other writings which

nowhere give our Lord this title. But why should there be any difficulty about applying it to the written Word? It seems hardly correct to say of any book that it is living and active, and judges the heart. But what do we mean by a "word?" A word is, as spoken, a certain combination of letters; but we often mean a great deal more by the term. We often say that a certain book has had an immense influence, but we do not mean that the paper and ink composing the book have accomplished these great results; we mean the thoughts expressed in the book.

Nay, it would be truer still to go yet further back, and say it was the author's soul, his active mind, his keen intellect, that had so great an influence on his fellow-men. The book is the medium for the conveyance of the author's power to others. So is it with the word of God. No mere book, not even the Bible, is living and active, and a judge of hearts. But the Bible, as the medium for conveying the thought and will of the living God, is all this and more.

Let us ever remember, that by the Word of God, we mean the thought, and will, and power of the Divine mind. We have thus a meaning which answers to all the great doings affirmed of the Word of God.

THE WORD OF GOD A DIVIDING SWORD.

JULY 24.—"And sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow."—Heb. iv. 12.

By the "soul" is signified the lower part of man's intelligent nature, while the "spirit" signifies that higher and moral nature by which man seeks and apprehends God. It is, therefore, to man's *whole* nature that God appeals.

The meaning seems to be, not that the Word divides the soul from the spirit, or the joints from the marrow, but that it pierces so as to divide the soul, and to divide the spirit. The Word's "joints" seem to be used as the joining places of the soul and of the spirit; and by the "marrow" is meant the inmost parts of both. So that the whole is a rhetorical way of saying that every part of man's entire mental nature, its deepest recesses, its most complete articulations, are reached, divided, and laid open by the ut-

tered thought of the living God, as if it were a sharp, resistless, two-edged sword.

More, then, is the Word of God, His uttered thought and will, throughout it indicates and sets forth the Almighty power which will give effect to it. And here is the human heart of the most complex and elaborate constitution; by far the most marvelous part of God's universe of which we have any knowledge, here it is placed amid scenes of temptation and trial, with vast possibilities and a wonderful future, and this great Word of God, His uttered thoughts, bear upon the mind to influence, and educate, and elevate it. And such is this action of God upon us, that it resembles the action of that sharp sword.

THE WORD A JUDGE OF THE HEART.

JULY 31.—"And is a discernor of the thoughts and intents of the heart."—Heb. iv. 12.

God's Word is a judge of the heart. It appeals so mightily to the heart's innermost depths, that no thought can be hidden from its power. We in fact stand now in presence of that Word, before the judgment seat of God. "All things are naked and laid open before the eyes of Him with whom we have to do." And not only so, but He judges as well as sees, and His judgments are expressed, and in their great outlines we already know them. Is God silent? Nay, He has spoken, is speaking to us all, in ways more impressive than by the thunders of Sinai. The thoughts of God are uttered, His sentences delivered in the laws of the universe, in the facts of our life, where falsehood and vice bring misery and disgrace, and where the paths of virtue are pleasantness and peace; where unbelief and unfaithfulness have their own reward in the miserable shifts of an ever restless soul, and faith and steadfast obedience and holy apprehension of God's will, bring rest and ever advancing hope and anticipation. The Word of God, whose sentences respecting right and wrong are already delivered, and foreshadow their full and final execution, is living, active, sharp and piercing, and judges all we think and all we feel. God judges our very hearts. Yes, we are now in God's world, and all are face to face with the living, speaking God.

The Tuesday Meeting.

"And ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

Meeting opened with singing the 523d hymn in the Hymnal:—

"God of eternal truth and grace,
Thy faithful promise seal;
Thy word, Thy oath, to Abraham's race,
In me, O Lord, fulfil.

* * * * *

"On me the faith divine bestow
Which doth the mountain move;
And all my spotless life shall show
The omnipotence of love."

Many requests, written and verbal, were made with hearty thanksgivings for answered prayer. Rev. G. Hughes, followed by Dr. Palmer, addressed the Throne in behalf of the petitioners.

Mrs. Palmer then read a part of the 7th chap. of Revelation, remarking: The angel was forbidden to hurt either the earth, the sea, or trees, till the servants of God were sealed. The great question with us to-day is, are we sealed? Do we in our forehead bear the mark, the image of Him to whom we belong? If so, we are safe—nothing can harm us. "After that ye believed ye were sealed." We will praise God, He hath sealed us, and given the earnest of the Spirit in our hearts. 'One of the disciples asked, "Are there few that be saved?" Here, it is said, a great multitude, which no man could number, stood before the throne, clothed with white robes, and palms in their hands, and cried with a loud voice, "Salvation to our God, and to the Lamb!" Let us, dear friends, here and now, commence our song, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever: Amen." Not long before our beloved sister, Mrs. Bishop Janes, left us

for her home in heaven, in her sick room, we were singing—

"I wash my garments white
In the blood of the Lamb."

She said, with her sweet smile, "Jesus washes me." We have only to put ourselves in His hands and trust Him. "He washes me," and yet the sentence of the poet is truthful—

"Washed their robes by faith below."

A few days before our Mother Stebbins, of blessed memory, was released from earth, I found her in extreme suffering physically, also struggling with the accuser, who was tauntingly saying, "What are you doing now? what are you doing now?" and she was answering, "I am coming up, coming up, out of great tribulation, washing my robes in the blood of the Lamb." Struggling with the tempter seemed indeed laborious work, but she persisted, trusting, and he fled. Jesus saves—faith is the hand that takes the blessing.

"Who are these arrayed in white,
Brighter than the noonday sun?"

was then sung.

Dr. Palmer.—It is a blessed privilege to know that every one that hath been redeemed may have the blood applied that washes whiter than snow. Our object in meeting week after week is to give testimony to the Fountain that cleanses—where we can give testimony with the cloud of witnesses. It is a great salvation. It is also a great mystery that angels delight to look into, that God should make choice of any of our fallen and polluted race to bear the image of the heavenly, to make of such material a royal priesthood, a holy nation, a peculiar people. But, so it is written in the precious Word. Who can estimate the power of the precious blood! It cleanses from all unrighteousness, it purifies, it makes whiter than snow. The same power is here that applied the blood to the white-robed company that John saw. And the same power is here to seal this company. "After that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." Perhaps all present can go back to the moment when they be-

lieved on Jesus, when the quickening voice went through their souls, when they felt the life-giving power from on high. The question of moment at the present time is, have you been sealed with that Holy Spirit of promise? We have been brought into communion, by our lesson to-day, with that innumerable company that have washed their robes and made them white in the blood of the Lamb. They have listened to His voice, and it is written, "It is the willing and the obedient that eat the good of the land." The blessed Holy Spirit is here to seal us. Are we willing that God should set His mark upon us, put the seal upon our foreheads, so that wherever we go, we may be known as belonging fully to Him who bought us?

CLEANSED AND SEALED.

Brother —. I bless the Lord that I can say, "The blood of Jesus Christ cleanseth us from all sin." I have seen the need of it, and have realized its efficacy and power. I have loved and served my God in the midst of taunt and persecution. When a soldier in the British army, the physician pronounced me as "unsound in my mind." But that doctor did not know anything of this sweet Christian life, and the power of Jesus to *save fully*. God *can* cleanse us from sin and keep us, if we are faithful to Him, if we are continually under the power of the blood of Christ. It purifies and makes holy, and keeps us. Glory be to His name!

BELONGING TO JESUS.

Sister Rose.—I am so glad that I belong to Jesus. My heart has been filled to-day with unutterable joy as I have realised the blessed truth of the lesson—that I am the Lord's property, and that He cares for me. Every interest is committed into His hands, and He condescends to direct not only my ways, but my steps. O, infinite love—infinite condescension! I have the blessed consciousness that Jesus is mine. How rich I am! What infinite riches in Christ Jesus! Wonderful salvation! I am lost in wonder, love and praise at the great love of Jesus! How I love to hear that text which Dr. Palmer quoted: "After that ye believed ye were sealed with the Holy Spirit of prom-

ise." I praise the Lord that I have been sealed. There are so many who want the sealing before *believing*—the witness of the Spirit, or the knowledge that the work is done, before they *believe*. God taught me early to believe that "ye receive the things for which ye ask." He cannot afford to fail in fulfilling His word to His children who trust Him.

Sister Clark.—We are not saved because we have trouble or go through deep sorrows, but because we *wash our robes* and make them white in the blood of the Lamb. We learn to know Jesus more fully down in the valley. We know how to appreciate His love as a Friend in the time of sorrow. How I love Jesus to-day! If I have one prayer above another, it is, that I may be sealed. I want those who know me best, with whom I daily come in contact, to see by my walk and life that I belong to Jesus. I am not ashamed to speak of His precious love before them. He is keeping me so sweetly! I never experienced so much of sweet rest in Jesus as I do to-day.

CLEANSING AND SEALING.

Rev. G. Hughes.—The sealing process of the Holy Spirit is prominent in the lesson to-day. Under the seal of our Government great safety is assured. Letters, for instance, are registered at the Post Office, and all the power and authority of the Government guarantee their transmission to our friends. How much more secure are our interests under the Government of heaven! All its resources are pledged to carry us through to our immortal destiny. The process of human salvation is very simple—*first*, cleansing by the blood—*second*, the sealing of the Holy Ghost. There is something very wonderful and mysterious in the idea of being cleansed by blood, but that is God's method—it makes us "whiter than snow." The revelator in his vision of the blood-washed multitude, inquired, "*What* are these?" Our hymn has it, "*Who* are these?" The inspired record shows that God estimates the *character* rather than the person. In the survey of man in his fallen condition, it was the grief of the Almighty that every imagination of his heart was corrupt. He has provided

by the blood of Jesus to cleanse character—yea, the very thoughts of the heart. And the blood-washed are sealed—"Sealed in their foreheads"—denoting legibility and visibility—God's people are to be seen and known of all men. Blessed be God, I know something of the cleansing of the blood, and the sealing of the Holy Ghost!

WHOSOEVER WILL.

Sister S—. I am so glad that Jesus loves me; that whosoever *will* may come and drink of this fountain of life. I praise the Lord to-day for the seal He gives to His dear children. It was so wonderful to me, because I hesitated long, and was in doubt whether I would be able to stand the test. But the dear Lord sealed me to himself when I gave Him my whole heart. I feel that my will goes with my heart. When I say I give God my whole heart, I mean my whole will and my whole being—all that I am and ever expect to be. I praise His name, to-day, that I am able to do all things through Christ who strengtheneth me. Glory be to His matchless name!

Brother Smith.—Is it indeed true, that I, Henry Smith, fully realise that my God and Savior is present, the One who answered my prayer two years and three months ago, while reading Christ's Sermon on the Mount. May we fully realise that God knows all about us,—then shall we live right; then shall we carry about us the mark upon our forehead. While our brother was talking about the force of the Government being used to carry a letter safely to its destination, I thought, Glory be to God, that is true in respect to the poor man as well as the rich man—aye, a beggar in rags, no matter how degraded or steeped in sin. The postal authorities do not say to the beggar, "You cannot mail this letter—you are not respectable enough!" But the stamp of the Government is upon that letter, as upon others—it is safe. In like manner, my blessed Lord and Savior Jesus Christ says—no matter how rich or poor the recipient—"My love is for *you*! Will you receive it?"

Brother ——. "He that doeth my will shall know of the doctrine." When I started,

I undertook to know the doctrine, and by doing so I came straight to Jesus to do His word, and I promised Him that I would *believe*. Jesus has said: "In this world ye *shall* have tribulation: be of good cheer, I have overcome the world." When you once get the seal, you know Jesus all the way through; for He says, "My sheep know my voice, and no other will they follow." We are to lean upon Jesus, and Him only. Blessed be His name for His keeping power! He saves to the uttermost!

A DOUBTER SAVED.

Brother ——. Forty years ago, I found myself a great doubter. But I was brought to know the unsearchable riches of Christ. I thank God I have the seal to-day—a perpetual seal! And my earnest desire is to be more fully consecrated, so that at the last I may meet you one and all around the throne, amid the blood-washed throng, where we shall sing the praises of the Lamb forever. Let us not forget the love of God—if that ever abide in our hearts we shall be efficient in doing the service of our Master. May God fill us with that love. It will give us victory. St. Paul says, "Faith will remove mountains." We may give our all away, feed the poor, clothe the naked—yet, without *charity* nothing will avail.

A WITNESS IN BRITISH COLUMBIA.

Brother John Anderson, of Barkersville, gives this testimony: "I have entered the valley of blessing so sweet," after being long hindered by the enemy. The very instant I believed, the blood of Jesus cleansed me from all sin. I now enjoy a solid peace, such as I never had before. My constant prayer has been, Lord, increase my faith, and show me Thy great salvation, and how to attain unto its fulness, that I may be delivered from the last and least of the remains of sin. Too often my inward spiritual foes have been subdued, but they have risen up against the spiritual man, giving me great perplexity and sorrow. I praise God to-night for His sanctifying and cleansing power. I expect to go on, growing up into Christ my living Head.

Our Letter Drawer.

* That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6th vs.

LETTER TO AN INQUIRER.

MRS. PHOEBE PALMER.

[In looking over some manuscripts of the late Mrs. Phoebe Palmer, we came across this letter, containing most excellent advice in regard to believing God's word; and not knowing that it ever reached the person for whom it was written, we have concluded to give it to our readers.—ED.]

DEAR SISTER —: "You say you desire the blessing of holiness with all your heart. Who has implanted that desire? Is it not the work of God? "This is the will of God, even your sanctification." And if God is thus working in you to will and to do of His good pleasure *now*, surely it is His will that the work should be done just this moment. You say that your mind still remains ignorant as to the manner of receiving it. But I think you are mistaken on this point. You know that the blessing is received by *faith*. We are sanctified through the belief of the truth. You *ought* to be sanctified wholly before you finish the reading of this little sheet. You may be sanctified wholly *now*—yes, *just this moment*!

Do you not now consecrate all to God *through* Christ? Are you not now presenting all, whether known or unknown, on the altar which God hath erected, whereunto the unholy may come and be made holy—the unclean and be made clean? And is not God this moment saying unto you through His Word, "I will receive you?" Do you say, "Lord, *when* wilt Thou receive me?" Listen to the answer as it sounds out through His Word, "Now is the accepted time. Behold, NOW is the day of salvation."

Perhaps your heart is saying, "I do not at this moment have any *sensible* assurances that He does receive me." Remember, it is not written, "The just shall live by *sensible* assurances," but, "The just shall live by *faith*." Remember, unbelief is a *sin*. You cannot dishonor God more than by doubting His word. "He that believeth not maketh God a liar." Do you say to your friend, "I

do not believe you because I do not *feel* like believing you." It is this *faith* that brings the power. The Word of God is not a dead letter. "The words that I speak unto you they are spirit and they are *life*." Feeling is the *fruit* of faith, not antecedent.

"Lord, if on Thee I dare believe,
The *faith* shall bring the *power*."

Do you *now* believe? Then give God the glory, and hold fast the *profession* of your faith without wavering, for He is faithful that hath promised. You are not required to hold fast the profession of your *feeling*, but your *faith*. God will give just the sort of feeling as will most glorify His name. Yes, God will take care of your feelings, if you will guard your faith. Let your heart and lips say—

"Through unbelief I stagger not,
For God hath spoke the word."

If you will thus comply with the conditions, and lay hold upon the promises *now*, you will now be cleansed from all filthiness of the flesh and spirit. If you continue to do so, you will continue to experience the purifying efficacy of Jesus' blood, and you will thus be now and forever the saved of the Lord. Yours in Jesus,

PHOEBE PALMER.

P. S.—I feel constrained to add a few more lines, by way of impressing yet more earnestly the importance of at once obeying God and going over into this land of promise. Not more truly did the Lord command Israel to go over and possess the good land, than He commands you *now* to go over and possess the

"Land of rest from inbred sin,
The land of perfect holiness."

If you do not go over now, *when* will you go over? Will the blood of Jesus ever be more efficacious than it is now? If God says *now*, will to-morrow or an hour hence do as well? If you knew that you would be ushered into eternity with the very next sin you commit, aye, in the *act*, how earnestly, O, with what careful circumspection would you from this eventful moment trust in Christ to save you from *all* sin—its guilt, its power, its inbeing! Would your Savior and Redeemer be more able and willing to save

you under such circumstances than He is *now*? Long since ought you to have been a witness of His power to save from all sin. The cause has required your testimony, and your Savior has been grieved by your long delay. Scores of witnesses might have been raised up through your instrumentality, if you had only been answerable in your *experience* to the light and knowledge you have received. O, do not be ever learning, and never coming to the knowledge of the truth. Do not let the enemy ever keep you toiling at the first principles of the doctrine of Christ. You certainly do not want to be ever in the A. B. C. class in religion. You would not love to enter the heavenly school of the upper sanctuary in this grade. But, remember, just where you end here, you will begin there. O, aim for a high rank in heaven! For as one star differeth from another in glory, thus will it be with the saints in light. Be a star of magnitude. Win many souls to Jesus. Resolve, through Omnipotent grace, that you will shine brightly among the wise. This is an ambition which an angel might covet, and which God will approve. "Then they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." P. P.

TIDINGS FROM AFRICA.

EDITORS GUIDE TO HOLINESS:—Please say to the friends who so generously contributed funds to send the GUIDE to "every Protestant missionary on the globe," that I have been the recipient of a number commencing November, 1880. I read it through and then it passes on to others. It is a regular itinerant, leaving a benediction wherever it goes. A personal friend of mine sends me another copy, which I send to Rev. C. H. Harman, at Cape Palmas, three hundred miles down the coast. He in turn passes it on. May the good work go on till "Holiness to the Lord" shall be written on all hearts.

One mother in Israel here received the blessing of perfect love over *fifty* years ago, in Charleston, S. C. She came to Liberia shortly after, and from the day that she re-

ceived the witness of full salvation to the present time, she has been a constant and clear witness of God's power to save. She never fails to speak of it, if it is only in a three minutes' conversation. She is wonderfully skilful in the Scriptures. May I ask the dear friends to pray for poor benighted Africa? Her millions *must* be reached, and God will answer prayer.

While I write, a little boy that I took from heathen parents, since the first of January of this year, is singing in a clear, sweet voice, "I am so glad that Jesus loves me." When he came, he did not know one word of English.

If any have numbers to spare after they have read them, please send them to Rev. C. A. Pitman, Monrovia, Africa, and he will send them out on their mission of love to others here. Remember, we are in a land without literature. Yours gratefully,

MARY A. SHARP.

Monrovia, April 13, 1881.

ANOTHER VOICE FROM AFRICA.

Our dear sister, Mrs. Louise M. R. Stead, formerly of Hempstead, L. I., and known to our readers as one of our *poetical* correspondents, some time ago went to Africa, and she writes us from Port Elizabeth, the place of her present residence, under date of May 9th. She says:

"Immediately on my arrival, I handed my letter to the pastor of the Wesleyan Methodist Church, but everything is so different here to what we have at home. The Liturgy of the Established Church is used at every service. The Church is in a cold state, and the pastor could not tell me when there had been a conversion. O, with what heart-yearnings, I remember the precious privileges I enjoyed in America!

"Our pastor is a good, earnest man, and much deplores the present state of things. I told him just where I stood, relating to him my experience in seeking and obtaining a pure heart, and he heard me very kindly. I am hopeful of better days. Last Thursday, our pastor commenced an extra meeting in a private house. He said, he hoped there would be perfect freedom realised by each brother and *sister*. I was thankful for such an opportunity and embraced it. Pray for us, and this Thursday meeting."

Our Social Meeting

GOLDEN TEXT.—“Beloved, let us love one another.”—
1 John, 4: 7.

NOTE:—We shall be glad to have those who would like to give a testimony concerning the great salvation, to send us a few lines on a postal-card. Those who cannot attend the *Tuesday Meeting*, can speak for Jesus in this way.

—Ann Miller, Ithaca, N. Y.: “I have been a follower of the Lamb since I was fifteen. Often I went astray from the Shepherd’s care. But He gently sought me, carrying me in His arms. I am now sixty-six years old. For the last thirty years I have walked with God closely, and my peace has flowed like a river. In the midst of the afflictions and storms of time, God has been with me. Each year grows brighter. For twenty-two years after I left my native land, Scotland, I was looking for a magazine such as the *GUIDE*. A lady brought me a number, and with God’s word, and its aid, accompanied by the influence of the Holy Spirit, I shall enter the Celestial city.”

—Chas. B. Bromley, Greenville, Conn.: “I do the trusting, and Jesus does the keeping, and He keeps me sweetly.”

—Mrs. M. E. Tennis, Chihuahua, Col.: “I love my dear Savior, and I love His precious followers. I have been deprived of Church privileges during the past winter, but God has been with me and blessed me. I trust in His holy name for grace to bear up amid trials and afflictions. Pray that we may have Christ and His word brought to us in power in our mountain town. I love the *GUIDE*—it is like an oasis in a desert land. God bless you.”

—Julia F. Mays, Wakarusa, Kan.: “Ten years ago the present month, after a long and severe struggle, I was enabled by grace divine to lose sight of self and take Christ as my all-sufficient Savior. I feel that He keeps me wonderfully. Glory be to God for this uttermost salvation, it saves even me. I must add that I love the *GUIDE* next to my Bible, it has been a great help.”

—Margaret Blakemore, Boon Co., Ind.: “I love the Lord with all my heart, His

blood cleanseth me from all sin. I was born in 1807, in 1820 I was born into the kingdom of Christ, and have found shelter under that great Rock ever since. The storms of life have swept over me and I have been unhurt. I am still trusting Him, and waiting till my change come,”

—Mary A. Tubbs, Indiana: “I have been reading the *GUIDE* for the past four years—have found it to be a great help to my experience. I am enjoying perfect love to-day—have enjoyed this blessing over four years. I prize your magazine next to my Bible.”

—Rev. John Scarlett, Orange, N. J.: “Through the love of God shed abroad in my heart by the Holy Ghost given unto me, I have His light in my understanding, and and His peace rules in my conscience. I am now realising by faith the witness of His Spirit with my spirit, that I am a child of God. I believe, and therefore speak. Words come from the abundance of the heart.”

—Mrs Howard Martin, Waxahachi, Tex.: “My testimony is, that God is able to keep that which I have committed unto Him, soul and body.”

—“Gerrit I. Smith, Salisbury, N. Y.: “Mine is the happy privilege of fellowship with God, by walking in the light as he leadeth me, and knowing that “the blood of Jesus Christ His Son cleanseth me from all sin.

“Where’er He leads I’ll follow,
My trust in Him repose;
And every hour in perfect peace,
I’ll sing, He knows, He knows!”

—Christian Sander, Jolly, Ohio: “On May 15th, it was forty years since my feet first stepped on American soil. Twenty years ago I entered Immanuel’s land, and eleven years ago I launched out into the deep, the broad ocean of redeeming love. I am in Beulah, the land of corn and wine, where the Sun never sets. I do not feed my soul upon the crumbs of past experience, but upon the riches of grace revealed in the present. I have been crucified with Christ—‘I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh is by the faith of the Son of God.’ Christ is my Prophet to teach—my High Priest to atone—and my King to reign over me.”

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

INDIA.—Rev. E. W. Parker, from the Rohilkund District, India, reports: "Our work is everywhere spreading and growing. I used to say, I hope to see 10,000 Christians in the Rohilkund District before I give up the work, but now I say 100,000. Our present openings look to such a result. Our native preachers are growing. We placed brother McHenry's work under a native preacher, and the work has lost none of its efficiency, but has rather taken a new start all over this large circuit of 700,000 souls. Every native preacher's circuit is showing fruit well ripened." He also writes in a private letter: "My district never was so good as now; openings in every direction."

NORWAY.—In Norway we have a new work at Thorndhjem, near Christiania. The presiding elder reports, that on Easter day he was in Thorndhjem, "preached twice a day for nearly a week, and opened the Church for probationers for the first time. Forty-two joined. Thus we have begun in the name of the Lord."

SWEDEN.—From Sweden the last quarter's report gives us most cheering accounts of revival meetings. These meetings were, in many instances, begun during the week of prayer. Such was the case at Oskarsham, where remarkable results have appeared. "As far as I know," writes the preacher, "150 persons have been converted to God." The hall where the meetings were held was not adequate to the crowd that sought admission. We have no Church building in this place, but a well-situated lot has now been purchased. Very considerable accessions to the Church membership for the quarter are reported from many places.

FRANCE.—The Rev. George Dodds writes from France: "The Evangelical work has doubled, in three years and four months, the

number of its stations. We have just opened a new meeting at Versailles, and M. Reveilaud gives us most welcome help from week to week. The work has succeeded beyond all expectation at Roubaix and Croix. These towns, along with Lille and Tourcoing, are the centres of industry in flax, cotton and silk, and the people are either Flemish or of Flemish origin, much quieter and less demonstrative than the people in Lyons and Bordeaux, or even our audiences in Paris."

MEXICO.—The Rev. S. P. Craver, Methodist missionary in Mexico, writing of the recent outbreaks of fanaticism against missionaries in that country, says: "All these events seem to indicate a final desperate struggle to hinder the progress of Protestantism, before the power shall entirely pass out of the hands of the priesthood. The inevitable influence of the great enterprises now begun and being carried rapidly forward, will be to liberate Mexico's ignorant millions from the superstitious subjection to an unprincipled and corrupt priesthood. Nearly all educated Mexicans are already practically divorced from the Church."

—A mob of Catholic fanatics have murdered a Methodist native preacher, and one of his companions, near Apezaco, Mexico, whither he was returning from a preaching appointment. The Methodist missionary in Queretaro has also been driven out temporarily.

NEW YORK.—In the New York *Witness* lately, an interesting account is given of the Christian work, during the past year, of Father J. A. O'Connor, of the Independent Catholic Church of New York City. He has now a large weekly congregation, chiefly of those who have heretofore attended Roman Catholic worship. He has received into the Church eight ex-priests and ten young men who had been monks or students in Roman Catholic monasteries or colleges. Tracts and Bibles have been circulated; Bible classes, preaching and prayer-meetings have been held during the week; and a very wide and hopeful influence has been exerted upon the Roman Catholic population. The work seems to promise large growth and great usefulness.

Revival Miscellany.

"And I will make them and the place round about my hill a blessing: and I will cause the shower to come down in his season: there shall be showers of blessing." —Ezek. 34: 26.

NEW YORK.—The Eighteenth St. Methodist Episcopal Church, New York City, Rev. G. E. Strobridge, has for some weeks past been enjoying a gracious revival, under the labors of Mrs. Lizzie R. Smith. Quite a number have experienced full salvation, and sinners have been converted. On Thursday, June 23d, an All-Day Service was held. The attendance was very large. Revs. John Parker, I. Simmons and G. Hughes preached. Mrs. Smith conducted the altar work. Great waves of salvation rolled upon the people, It was a day not to be forgotten.

—An impressive service was held in Washington Heights M. E. Church, Rev. Gideon Draper, pastor, on Sabbath, June 12th. Several mutes from the New York Institute for the Deaf and Dumb were baptized and united with the Church. A delightful work of grace is going on in the hearts of these young men and women. On examination, they gave clear evidence of an intelligent trust in Christ and a strong desire to unite with His Church. One presented a written confession of faith, doctrinally, scripturally, and intellectually, eminently creditable. Dr. Peet interpreted the entire service.

—At Nunda, the pastor has been assisted in extra services by Mrs. J. T. Ellis, of Flemington, N. J. In addition to earnest and effective temperance labors, she has been pressed into evangelistic services in some places. She went to Nunda full of faith and love of souls, where large audiences waited upon her three weeks' ministrations. The membership has been revived and 40 have joined the Church on probation.

—Prof. Anderson reports, 15 have united with the Swedish Mission, Brooklyn, since Conference, and more to come—they believe in fruit-bearing all the year round.

—At Marilla, Erie Co., Genesee Conference, the pastor has been assisted by Rev. S. A. Burns, of Leominster, Mass., in revival

services. At last date about 50 seekers had been at the altar, most of whom had found Jesus. On Sabbath, June 5th, 18 were received on probation. The work is widening and increasing in power.

DAKOTA.—At Dell Rapids, 20, Lookout, 10, Fisher, 8, have been recently added to the Church. Mrs. Hartsough has rendered valuable assistance to the pastor, Rev. Geo. N. Oake.

—At Grand Fork, Rev. M. S. Kaufman, 104 have united on probation. The Sabbath school increased threefold.

UTAH.—Rev. G. E. Swayne writes: "We have had a great victory here. Nearly all the converts are Mormons. The tide is turning in favor of the Churches.

INDIANA.—In Indianapolis, the great interest of the hour and topic of conversation, is the great revival now in progress, 900 having now professed conversion at the Harrison meetings, as they are called. For two months these meetings have continued with no perceptible abatement of interest, except that occasionally the standing room has not all been occupied. Usually, however, all the space has been filled, and often hundreds have gone away without getting inside of the door. Mr. Harrison began his labors here on the 28th of March. When he said at the very commencement that he believed 1,000 souls would be converted before these meetings should close, skeptics sneered, and Christians looked amazed.

For two weeks a very interesting meeting, in the Second Presbyterian Church, with a deep interest, has been in progress. The large audience-room of that Church has been crowded, and nearly 200 have professed faith in Christ. Dr. Bartlett, the pastor, is entering into this work with great zeal. He is aided by most of the Presbyterian pastors of the city. Also, interesting meetings have been in progress on the "South Side," alternating between the Sixth and Seventh Presbyterian Churches. At the Union Presbyterian Church on East Street, a revival meeting is in progress. The Baptists are again holding meetings since the close of the National Baptist anniversaries, the Quakers have also been holding meetings daily. It is to be hoped that this tide will flow on.

Loved Ones Gone Before.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14: 13

"Jesus, thou Prince of life,
Thy chosen cannot die!
Like thee, they conquer in the strife,
To reign with thee on high."

MRS. AMY SOVERHILL.

Another of God's tried ones has been called to her reward. Mrs. Amy Soverhill was born in Junius, Seneca Co., N. Y., February 17th, 1800. She was the daughter of Gen. Hugh Dobbins, who was actively engaged in the war of 1812. February 22d, 1821, she was united in marriage to Rev. Robt. Barclay. Their union proved a most happy one. They were favored with a family of intelligent children, who now arise to call them blessed. In 1854, after thirty-three years of close companionship, Mr. Barclay was taken away from her by death, and she was left to stand alone. This she did nobly, maintaining unwavering confidence in God. In 1871, April 13th, she was united in marriage to Samuel Soverhill, who died in October following. Again left alone, she has spent her last days with her children, mostly with her daughter, Mrs. Sutton, of Dover, Lenawee Co., Mich., where she died, March 13th, 1881, having just completed her eighty-first year.

Her family having settled in Michigan in an early day, she knew something of the deprivations of pioneer life, but through the industry and economy of herself and children, she enjoyed in her last days all needful comforts. She especially enjoyed reading, and she kept herself well informed of passing events. She was an ardent lover of the GUIDE, and was a subscriber at the time of her death, enjoying the blessing of perfect love. Her nature was vivacious, and she cherished a deep interest in the cause of Christ. She was most gloriously sustained in her last sickness. This was the fruitage of vows of consecration to God made by her just as she was budding into womanhood and renewed at different periods throughout her life. I have before me to-day the written vows made by her at the age of eighteen. They are in her own handwriting, and bear date August 3d, 1818, and are yellow with age. They read as follows: "I do this day, after full consideration and serious deliberation, and after earnest prayer for the assist-

ance of divine grace, resolve to surrender and devote my youth, my strength, my soul to the service of the great and good God, who has preserved and kept me all my life until now, and who, in infinite compassion, has given me to see the folly of my ways, and by faith to lay hold on the dear Redeemer and obtain peace to my soul through the precious blood. AMY DOBBINS."

She was extremely happy as she came down to life's close, her pathway being lighted up by the same grace that had sustained her through life. A few days before she died, she joined in singing one of her favorite hymns, disposed of her keepsakes, and selected her funeral text, Job 19: 25-26. She especially desired her obituary published in the GUIDE. She was perfectly conscious to the last—was ready, only waiting the Father's call, "Child, come home!" Her children laid her quietly to rest beside her husband, in Osseo, Hills Co., Mich., March 15th, 1881.

MRS. E. L. DALEY.

JAMES DAVIES.

Died in Washington Co., Oregon, a few miles from Portland, August 29th, 1880. He was born in Fayette Co., Pa., January 8th, 1800. He removed to Belmont Co., Ohio, in 1815, thence to Elkhart Co., Indiana, in 1830, and to Oregon in 1852, where he continued to reside until his death.

Under the labors of Rev. G. M. Terry, brother Davies was converted and united with the Methodist Episcopal Church, continuing a faithful member thereof, and holding responsible offices, until he exchanged labor for reward. His whole life was characterized by industry, economy, honesty, and hospitality. In his Christian course, constancy, purity of motive, zeal and devotion to the interests of the Church were exhibited. His latest care was to see that his society made up its quota of the pastor's salary. For many years he was a constant reader and admirer of the GUIDE, and he requested that his obituary should be inserted therein.

His final illness was occasioned by a fall from his wagon one year and a half prior to his decease. He was wasted by extreme suffering and longed to be at rest. A short time before his departure, when his children were standing by his bedside, he repeated the following lines from Burns:—

"O, death, the poor man's dearest friend,
The kindest and the best;
Welcome the hour my aged limbs
Are laid with thee to rest!"

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—
—No censoriousness—No evil speaking—
Love, Love—nothing but LOVE.

"My passions hold a pleasing reign,
When love inspires my breast,—
Love, the divinest of the train,
The sovereign of the rest."

—Press the canvass this month.
—Circulate the Premium Tracts.
—Send for a copy of the "Life and Letters of Mrs. Phoebe Palmer," unabridged, handsomely bound, \$1.50—instead of \$2.50, as formerly.
—Who will send us the money to furnish an Annual Conference with the GUIDE, especially on the Western frontiers—*Who?* Pray about it!

THE IMPORTANCE OF TESTIMONY.

"Talk ye of all His wondrous works." The God of heaven, in giving instruction to His people by the prophet Isaiah, says: "In that day thou shalt say, O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away and thou comfortedst me: Behold, God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my strength, and my song; He also has become my salvation. In that day thou shalt say, Praise the Lord, call upon His name, declare His doings among the people, make mention that His name is exalted." According to the instruction given in the precious Word, it is not enough to think praise, but the voice must be consecrated to the service of our adorable Redeemer.

Dr. Chapman, in a sermon at St. Paul's Methodist Episcopal Church, remarked: "It had been said, 'It is better to teach religion by our lives, than by our words.' It is not true. A person may be perfectly correct in his outward life, and not have Christ in his heart. How will we know what is within, unless words express it? Daniel might have walked about Babylon and prayed to God in his heart all the day long, unmolested; but he chose to open his window, and use his voice in prayer, and go into the lion's den.

"The apostles might have kept quiet, but they would not have been honored with the martyr's crown. The large company of believers who received the Holy Ghost on the day of Pen-

tecost might have avoided much persecution, had they withheld their testimony; but they went out preaching Jesus—not only the apostles, but all the disciples who were scattered abroad went everywhere preaching the Gospel.

"Not only the ministers, but all the disciples of Christ are called to teach what they know of Jesus. The word that Jesus uses is, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe whatsoever I command you; and lo, I am with you alway, even unto the end of the world." A minister cannot teach that which he does not know. He must know the power of Christ to save to the uttermost, or he cannot teach it. Preacher and people must proclaim all they know of this wonderful salvation."

WORD OF GOD—NOT FEELING.

Does Jesus say, "Now are ye clean through the word that I have spoken unto you?" Believe it. On what principle? He said to the centurion, "Great is thy faith." Now, what are the characteristics of *great* faith? We surely would love to have Jesus say to us, "Great is thy faith." And if so, what must we do? The centurion said, "Speak the *word only*." If it is only to have the word of Jesus, and believe that, of course there should be no difficulty. The first great question is, What has Jesus said? What is He saying now? If you hunger and thirst you shall be filled. But, perhaps you say, "I don't hunger and thirst, as I would, and cannot work it in myself. Remember the power on which you may rely. Yield yourself unconditionally to God, and let Him work in you that which is well pleasing in His sight. He has promised it. Another says: "I have set myself apart for God, but my soul is reaching out beyond what I now possess." You may have it. "Ye shall be endued with power from on high." You have the word of Jesus for it. You would not say, "Speak the word only," for He has spoken it. Then, why am I not endued? "He that asketh *receiveth*." Go in this thy might.

WOMEN'S UNION CAMP-MEETING.

The second Women's Union Holiness Camp-meeting is to commence at Mount Tabor, Den-ville, N. J., Aug. 5th continuing ten days. It is not exclusively a women's meeting—brethren, ministers and laymen, are cordially invited. Let all who can, attend—all may help by prayer.

LIVE COALS.

We are living under a dispensation of *fire*. The great proclamation of John was, "He (Jesus) shall baptize you with the Holy Ghost and with fire. The former dispensations foreshadowed this illustrious characteristic of the New Testament period. Mount Carmel burned with fire in response to the appeal of God's accredited prophet, and the ages recognize Jehovah as the God that answered by fire.

Isaiah had a sublime vision. God had a great commission for him, and he must be prepared for it. He has great errands on which to send His servants, but the fire-qualification must be imparted. No man can do God's work effectively unless he be fire-clad.

To the eye of the prophet there were wonderful unfoldings. He saw the Lord, JEHOVAH-JESUS, on a throne, high and lifted up, and His train filled the temple. Here was a revelation of His divine sovereignty, the vastness of His dominion, and its vital connections with the temple, with the Church ordained to subjugate the nations to His sway, under His own omnific command. In immediate attendance were the Seraphim, literally, "*burning ones*." They cried, "Holy, holy, holy, is the Lord of hosts!" thrice celebrating, adoringly, His illustrious character. Isaiah was struck down to the dust of self-abnegation by this vision, crying, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts!" At the divine command, one of the seraphims flew, and taking a live coal from the altar, on which the fire was ever burning, laid it upon his lips, saying, "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged!" Then was he ready for the divine service. The voice of the Lord broke upon his ear, saying, "Whom shall I send, and who will go for us?" and in instant response, he cried, "*Here am I, send me!*"

The touch of a live coal is more than magnetic—it puts every faculty in a glow of love and consecration to the divine service. This vision symbolized the Gospel dispensation. Pentecost unfolded it—there was the outer, visible token, cloven-tongues of fire sitting upon the head of each—and the inner token, grander and more comprehensive—*souls fully baptized with fire!*

We need now, perhaps more than ever, a liberal distribution of *live coals*, not from the altar

of incense or burnt offering, but from our ever living altar, CHRIST. Everywhere we see this great need in the Churches, east, west, north and south—upon pulpit and pew there should come the fiery *ordination*. This is the all-per-vading need of the times.

We have a cultured pulpit—deeply versed in theology, philosophy, science, and oratory. But what avail these varied gifts, unless there be the life coal. In the absence of the fiery anointing all is vain—as sounding brass and a tinkling cymbal. If the New Testament ordination be lacking, we shall be crushed beneath the weight of scholasticism.

We have elegance and refinement in the pew. These, in their Gospel limits, are allowable. But, we must not sink down into withering formalism, and gentility. There is a call for a general distribution of live coals from pew to pew, so that the heads of families may carry the sacred fire to the home circle, burning up pride and fashion and lust, and every unholy thing, and melting down into the mould of love.

Within a few years there has been a great multiplication of Camp-meetings. They have a wide-spread popularity. By the sea and on the mountain side, there are these great convocations. Let us be careful that they do not degenerate into mere "dress parades," arenas of ecclesiastical display, and the pride of the human countenance. Let us look this summer for the diffusion of live coals—quickenings, melting, transforming, fitting for God's great errands. We have more than seraphic instrumentality employed. The blessed *Holy Ghost* is now the Distributor of live coals—the Ordainer of the ministry and laity—the Baptizer with fire! Call upon Him—invoke His gracious offices—Isaiah-like, get into the dust of self-aborrence—call for the anointing that abideth, head and heart to be fire-touched. Then will you be stirred to becoming action—to life-ministries in high accord with the Christian vocation. O, beloved, ye that go to the FOREST TEMPLES, wait upon God, on Him only—let your expectation be from God, only—let your faith grasp the promises of the Father, and depend upon it, every encampment will be crowned with *fire*.

—The Douglass, Mass., Camp-meeting commences August 2d, continuing ten days. Rev. W. McDonald, and other members of the New England Association, will have charge.

—Annual Camp-meeting of Central California Association commences Aug. 3, near Oakland.

THE RETURN HOME.

Our friends, Revs. J. S. Inskip, W. McDonald, and J. A. Wood, have safely returned after their "*Round the World Trip*." We had a pleasant call from brother McDonald a few days ago. He is looking remarkably well. He had kind things to say of our publishing work. At our latest advice, brother Inskip and wife were in San Francisco, and when this issue shall have reached its readers, they will have had a cordial "welcome home" at Ocean Grove. In the last letter from brother Inskip, written at sea, between Honolulu and San Francisco, he gives this glorious news:

"We have had a wonderful time in Australia. We held meetings in Melbourne, Ballarat, Geelong, and Sydney, and at each place had a Pentecostal visitation. I did think I could get time to write a little account of matters for the *GUIDE*, the footprints of which I was glad to find here and there. At our four meetings not less than *twenty-five hundred* were saved, full *one thousand* at our last meeting in Sydney. If Mrs. Inskip's health would have permitted, and home matters had not pressed us so urgently, we would have gladly remained several months longer."

After a little much needed rest at Ocean Grove, they will be off with their associates to attend the First National Camp-meeting at Round Lake, July 12th, and thence to Warsaw, Indiana, where the second commences, August 5th. The Lord give them great success.

MRS. BISHOP HAMLINE.

We are highly favored in having the venerable and beloved widow of Bishop Hamline as a regular correspondent of the "Children's Department." We are sure our young friends will appreciate the "*Early Memories*" that she is furnishing. We regret to say that she is in feeble health. We ask prayer for the continuance of her valuable life. Rev. Dr. O. P. Fitzgerald, editor of the *Nashville Christian Advocate*, says:

"The editor has before him a note from Mrs. L. L. Hamline, widow of the late Bishop Hamline, of the M. E. Church, so sweet and Christ-like in its tone, that she will pardon us (as we know our readers will thank us) for quoting a sentence or two. She writes: "I often wonder why the dear children of God take such an interest in me; and then I repeat—

'But Jesus has loved me,
I cannot tell why.'

This accounts for all the blessings that I have by the way. * * * Very few of the ministers of the Church, South, whom I have known, survive; and I am outliving nearly all I have known in the North. Let me say, were it in my power to encircle in my arms of Christian affection all the ministers of Christ, I would press them so

close together that they would be all one in Christ Jesus But *He* does so encompass them, and is healing wounds, and will glorify himself by results the providential approaches to which may look to us adverse." This paragraph will turn many a Christian heart tenderly toward the West, where this venerated mother in Israel is so serenely awaiting the sunset.

A WORD TO OUR SUBSCRIBERS.

We trust our friends will *push the summer canvass earnestly*, for the new year commencing with this number, and send us all the subscribers they can this month. We will send the steel-plate portrait of Dr. Palmer, with a sketch of his life, to each new subscriber.

Those who have not yet renewed their subscriptions we hope will do so at once. Our rule is to take it for granted that subscribers intend to renew who do not notify us to the contrary. We urge all who are in *arrears* to remit what is due as soon as possible. Do not think because it is *only one dollar* that it is of little account. Many acting on that supposition, it will be perceived, must embarrass us. Be prompt, as far as possible. We need prompt remittances to make us comfortable.

—Brother I. D. Ware, of Philadelphia, has in press the life of Miss Potter, known to the readers of holiness periodicals as "*Juniata*," It will soon be ready—may be ordered from us—\$1.00.

—The Camp-meeting of the Vermont Association is postponed until August.

—Ocean Grove Camp-meeting commences August 16th. Bishop Foster preaches opening sermon.

FOR THE MISSIONARY UNION.

BLESSED TO GIVE.—Sister G. G. A. writes: "I had a dream on last Sabbath night. I thought I was speaking to you, and offered you a dollar to send a copy of the *GUIDE* to some missionary laboring in Africa. Since then I feel so impressed that I must do so, and as I want to be an obedient child, I send it to you, hoping wherever you may send it, that it will prove as great a blessing as it has been to me."

FOR THE MISSIONARY UNION:

Mrs. Mendenhall, Portland, Oregon,	-	-	\$.38
Mary Matthews, Hadley, Ill.,	-	-	1.00
Margaret Blakemore, Jamestown, Ind.,	-	-	.50
Jas. Haggart, So. Wellington, B. C.,	-	-	10.00
Mary Harter, Ilion, N. Y.,	-	-	.90
Mrs. P. Manville, Centre Village, N. Y.,	-	-	1.00
T. Goodwin, Detroit, Kansas,	-	-	1.00
S. C. Wheelock, Battle Creek, Mich.,	-	-	.75
Mrs. Jas. Carman, Clarendon, N. Y.,	-	-	1.00

BENEVOLENT FUND:

L. S. Voak, Ferguson Corners, N. Y.,	-	-	2.00
C. B. Mich, Eaton Rapids, Mich.,	-	-	1.00

WORK FOR THE MONTH.

"Go work to-day in my vineyard."—Matt. 21: 28.

"The vineyard of the Lord
Before His laborers lies,
And lo! we see the vast reward
Which waits us in the skies."

PRAYING AND WORKING UNION.

We must work for Jesus this summer. There are dead souls everywhere needing to be brought to life. Are you going to some summer resort, or to Camp-meeting? Be sure to take a package of *Holiness Tracts* with you. Are you compelled to remain at home? You will find work at home. Satan is busy all summer long—let Christians try to outwork him.

"It is not work that kills men—it is worry."

"The joyous song of labor sounds out from the million-voiced earth."

Dr. Cary, surrounded by voluminous works, gave the secret of his success thus: "*I can plod.*"

I. CLOSET WORK.

SCRIPTURE CALENDAR—JULY.

1. Lam. 3; 26. 2 Tim. 4; 8. Isa. 25; 9.
2. Ephes. 4; 29. Prov. 11; 25. Psal. 125; 4.
3. Psal. 37; 7. Prov. 20; 22. Gen. 49; 18.
4. Phil. 2; 3. Psal. 138; 6. Psal. 31; 16.
5. Heb. 3; 13. Heb. 3; 14. 2 Tim. 4; 18.
6. Psal. 37; 27. Psal. 37; 23-24. Psal. 25; 4.
7. Ephes. 4; 22. Psal. 4; 3. Psal. 47; 4.
8. Matt. 16; 24. Psal. 125; 6. Heb. 13; 6.
9. 1 Thess. 5; 22. Heb. 10; 16-17. Psal. 51; 2.
10. Matt. 6; 3-4. Matt. 6; 4. Psal. 119; 108.
11. Heb. 12; 5. Job. 5; 17-18. Gen. 33; 2.
12. Heb. 13; 16. Gen. 12; 2. Gen. 32; 26.
13. Eccles. 9; 10. Heb. 4; 9. Psal. 25; 22.
14. Heb. 10; 35. Heb. 10; 36. Job 29; 23.
15. Matt. 10; 28. Nahum 1; 7. Psal. 38; 21.
16. Exod. 14; 13. Job 5; 19-20. Psal. 22; 11.
17. Amos 5; 14. Matt. 28; 20. Psal. 55; 16.
18. Phil. 4; 1. Isa. 40; 29. 1 Pet. 5; 10.
19. Heb. 12; 13. Heb. 10; 37. 2 Sam. 22; 4.
20. Psal. 37; 5. 2 Sam. 22; 31. Psal. 31; 2.
21. Zech. 9; 12. Heb. 9; 24. Luke 23; 42.
22. Colos. 2; 6-7. Psal. 84; 11. Psal. 40; 11.
23. Hag. 1; 7. Psal. 25; 8-9. Neh. 9; 17.
24. Psal. 55; 22. Psal. 55; 22. Psal. 41; 6.
25. 1 Sam. 12; 24. Eccles. 8; 12. Psal. 27; 9.
26. Luke 13; 24. Psal. 22; 27. Psal. 25; 16.
27. John 14; 15. John 14; 16-17. Psal. 139; 23-24.
28. Matt. 6; 19. Mark 10; 29-30. Psal. 119; 25.
29. Phil. 3; 1. 1 Chron. 28; 20. Psal. 71; 16.
30. Psal. 37; 8. Psal. 37; 9. Psal. 35; 1-2.
31. Ephes. 4; 32. Matt. 10; 41-42. Psal. 84; 5.

TOPICS FOR BIBLE STUDY.

First Week.—DEFECTIVE AND PERFECTED RIGHTEOUSNESS—Matt. 5: 20. Pharisaic righteousness, what its defects? New Testament righteousness, its nature and attainability.

Second Week.—ALMS-GIVING—Matt. 6: 1-4. True spirit and mode—Bible examples and sanctions.

Third Week.—CLOSET AND PUBLIC PRAYER—Matt. 6: 5-15. How, when, and where we should pray—its encouragements—trace out Bible teaching.

Fourth Week.—FASTING—Matt. 6: 16. A Christian duty—analyze Christ's teaching—examine it in various Bible connections.

SPECIAL REQUESTS FOR PRAYER.

FROM MICHIGAN.—"I desire to tell you what the Lord has done and is still doing in District No. 3. Eight girls have found Jesus and more are seeking the truth. Let me ask that the tobacco plague may be banished from *one*. In the name of Jesus I ask it. Also from another, who is weak and nervous from its use, but who cannot get the mastery. O, help us, dear "Working and Praying Union"—help me to cry to God that this evil may be stopped, then we shall be more able to work in God's cause. But, dear friends, I have one who says she cannot be regained to God, because her mother is insane. I want this one to come to Jesus. Praise God for what He has done, but we want showers of divine blessing all the time.
E. E. T., CLINTON, MICH."

S—, Ohio: For a sister, that she may be more useful. C—, Ohio: For a sister, that she may have a clear knowledge of her acceptance, and have the abiding of the Spirit—and for a friend, who has lost the blessing of entire sanctification. N—, Ohio: For a sister, that she may have help in business affairs—and for a wayward son—and for a pastor, that he may be guided into useful paths. W—, Ontario: For a widowed mother, that she may be thoroughly cleansed from sin, and have bodily healing—for an only daughter, that she may have a closer walk with God—for a nephew and wife, widower, and three young men. W—, Iowa: For a brother's restoration to health. — place: For an aged and afflicted mother, that she may have full salvation—and for the salvation of four brothers. W—, Iowa: For a sister, almost in despair—for a husband's full salvation—for an unconverted son, and for an increase of grace in the writer. B—, Iowa: For an only son and drunken neighbor. F—, Mich: For a sister, hungering and thirsting after righteousness, to be perfected in love—and for her husband, that he may be fully saved. C—, Kansas: For a mother's restoration to health, and for conversion of son.

A CLOSET HYMN.

Laboring and heavy laden,
Wanting help in time of need,
Fainting by the way from hunger,
"Bread of life!" on Thee we feed.

Thirsting for the springs of waters
That, by love's eternal law,
From the stricken Rock are flowing,
"Well of life!" from Thee we draw.

In the land of cloud and shadow,
Where no human eye can see,
Light to those who sit in darkness,
"Light of life!" we walk in Thee.

Thou the grace of life supplying,
Thou the crown of life wilt give;
Dead to sin, and daily dying,
"Life of life!" in Thee we live.

John S. B. Monsell.

II.—OUT-DOOR WORK.

1. If you have an unsaved child, take the first opportunity to urge an immediate surrender to Christ.

2. If you go to any summer resort, or to Camp-meeting, let no day pass without talking to some unconverted one on personal salvation.

3. If you ride in the cars, and sit next to a stranger, try to open a conversation about Jesus.

4. If not able to go from home, try to make one vacant seat less in your Church by getting one to attend each Sabbath.

5. Be well supplied with Tracts, for the partially saved, and the totally unsaved, and let your hands be busily engaged in distribution all the time.

The Children's Department.

"Then were there brought unto Him little children."—
—Matt. 19: 13.

EARLY MEMORIES.—No. 3.

MRS. BISHOP HAMLINE.

DEAR CHILDREN:—Have you decided which you think you would prefer—to be converted and go almost immediately in triumph to heaven, as did Lydia R—, of whom I wrote you—or to give your young hearts to the Savior and live fifteen or twenty years to serve Him, and lead others, as did Eria, to give their hearts to Him, and then go in triumph—to meet them and dwell in His presence forever?

Anna T. P. was a lovely little girl of about nine years of age—when she was clearly awakened to a sense of her sinfulness, and need of a Savior. Her parents were pious Presbyterians, and her dear mother took her by the hand to lead her to the Cross—and while praying with her in her own chamber, the blessed Savior manifested himself to little Anna, and filled her heart with His love. At once she began to work for Him—to have prayer-meeting with her little friends, and lead all who would listen to her to seek His face. She was a faithful attendant at Sabbath-school, and as soon as she was old enough, became a teacher. How many were converted through her instrumentality is not known, but it is certain she made an effort to bring every one that she could reach to the Savior. Not a servant employed in the family left without Anna's affectionate efforts to win her to the Cross.

Thus she lived, loving and beloved, until some twenty years old. She was always feeble—and when her strength entirely failed, her death-scene was one upon which angels must have delighted to gaze. She was favored in an extraordinary manner with visions of the blessedness which awaited her. She heard—or thought she heard—the music of heaven, and had glimpses of the glory there. An intelligent relative of hers, who was present, told me that at one time a glory seemed to beam from her face.

When her pastor asked her, "Is Jesus with you, Anna?" she exultingly replied, "He is in me!" In that hour of rapture she supposed herself dying, and among other expressions of ecstasy, she repeated Watts' beautiful stanza:

"There I shall hear, and see, and know,
All I desired or wished below;
And every power find sweet employ
In that eternal world of joy."

But her manner indicated more of triumph than language could express; and when some hours afterwards, her papa, who was a physician, was standing beside her and holding her pulse, she told him some peculiar feelings in her head and limbs—he said to her, "Anna, that is death, working in you—now you are really dying,"—she shouted, "Glory!" so that her voice could be heard in the street.

And now, dear children, if there were no heaven to follow, do you not think that such a death is a full reward for a life devoted to the Savior? You know that we must all die, and we do not know how soon; and whether our deaths be as triumphant as those of which I have written you, or we simply die in the arms of Jesus as all Christians do, it is certainly best to be ready. But were I better able to write (for I am sick, and this may be my last letter to you,) I would love to dwell upon the

blessedness of living to Him here. But I fear my letter is too long, and so adieu for the present. Ask your parents to tell you what that means—"Adieu."

GATHERED HOME.

MRS. MARY D. JAMES.

DEAR CHILDREN:—In my last letter I told you that to serve God would, as a general rule, prolong life; but some young persons die who are Christians. The Good Shepherd, who tenderly loves the lambs, takes some of them to His fold above to save them from the evil that is in the world. He knows what snares are in the path of the young, and when He sees that one of His lambs will stray away and be caught in those snares, He takes it to His own home in heaven, to keep it from being destroyed. This is the reason that some good children die. It is not because they are good, but because He knows they will be lost if they stay in this wicked world till they grow to be men and women.

I know a young Christian who had such a dread of living here that she prayed to God to take her away early, lest she might become polluted by sin and fail to reach heaven. One day she said to her mother, "I wish I could die soon, because I am ready now to go to heaven, and if I live long I may not be so well prepared." In the evening of that very day she was attacked with scarlet fever, and in three days her happy spirit went up to be with Jesus, and was saved forever. Had she not been a Christian when she was taken sick, she would not have been ready when death came, for she was unconscious from the moment of her illness. But dear Maggie was

"SAFE IN THE ARMS OF JESUS."

Why should a Christian fear to die, and leave this world, so full of sin, and sorrow, and pain, to go to that happy world where there is nothing to hurt or destroy? O, it is not to be dreaded, but is a delightful thought! You remember, I told you I had many times been sick, and very near death even when a little girl, and it seemed to me I could see right through the gates into the heavenly city. O, how bright and lovely it looked to me! Just as beautiful as St. John describes it in the Book of Revelation. Won't you read that sweet chapter?—I think it is the 21st. How glad I felt that I was going to that lovely place! And so you would feel, too, dear children, if you thought you were going there so soon.

So, don't think death is to be feared, for to the good it is only the gate to let them into the city of gold. St. John describes it by using the most charming figures—everything that is lovely to look upon—but heaven is more beautiful than any figures or language can represent it.

O, may you and I be there to know for ourselves the delights and the glories of the "BEAUTIFUL CITY OF GOD!"

FROM A LITTLE WISCONSIN GIRL.

Mamie Puffer writes, June 16th: "I would like to join the 'Try Company.' I am thirteen years old, was converted three years ago, and experienced the blessing of holiness the next winter. I am trying to serve the Lord faithfully. Pray for me."

[Most gladly do we welcome Mamie.—Ed.]

QUESTIONS FOR JULY.—1. With whom did the Savior spend the last Sabbath?

2. Who was Diotrephes, and what was his character?

Our Book Table.

"Give attendance to reading."—1 Tim. 4: 13.

MARK WELL, AND PONDER!

One writes: "The current of my thoughts and studies for life was directed by a single phrase."

Another says, truly: "There are single sentences in the New Testament that have awaked to spiritual life millions of dormant souls."

Chas. Kingsley says: "Except a living man, there is nothing more wonderful than a book."

BOOK DEPARTMENT—SPECIAL MENTION.

We have now a full supply of the works of Mrs. Phoebe Palmer, which are standards on the line of Christian holiness. People write us, saying, "They find nothing so instructive and edifying." Well, keep them in motion. We wish our voice could stimulate those who have a good supply of their Lord's money, to make liberal investments. It is far better than to use it for "costly array," or stately dwellings and gorgeous furniture. *Make haste!* Procure a copy of the new edition of

THE LIFE AND LETTERS.

OF MRS. PHOEBE PALMER. It is unabridged, has 636 pages, a superb likeness, is handsomely bound in cloth, and is sold at the low price of \$1.50—formerly, \$2.50!

THE NEW GEM EDITIONS

of the "WAY OF HOLINESS," in cloth, 50 cents, in paper covers, 25 cents; and "FAITH AND ITS EFFECTS," 75 cents in cloth—paper covers, 50 cents, are being constantly ordered. How many these books have enlightened and saved! Keep them moving in new circles!

PRECIOUS VOLUMES.—"Pioneer Experiences," \$1.25; "Incidental Illustrations," \$1.25; "Promise of the Father," \$1.25; and "Mother's Gift," \$1.00.

OTHER WORKS.—We have on our shelves a full line of Holiness works, from other Publishing Houses, which are named in our catalogue, to which we refer the reader. We send a copy of the GUIDE for a year for each order of five dollars.

II.—THE TRACT DEPARTMENT.

THE PREMIUM TRACTS.—This excellent series of four tracts for ten cents, by Rev. N. Vansant, is on the move. Orders are coming daily. Let every one remitting money to renew the GUIDE, send ten cents extra for these Tracts—then read and lend them to others.

"Frequent Baptisms of the Holy Ghost," by Rev. Henry Belden, is just the thing to circulate at Camp-meetings. Take a package with you—they will stir and quicken people wherever they go.

"The Living Christ," and "All for Jesus," are deservedly popular. We have sent out quite a quantity of these within the past year. They are capital to send to unsaved people, and to those who are not sanctified.

See second page of cover for particulars about the Tracts.

BOOK NOTICES.

MASTER MISSIONARIES—Chapters in Pioneer Effort throughout the world,—By Alexander Hay Japp, LL.D., F. R. O. New York, Robert Carter & Brothers, 530 Broadway.

The volume gives an account of ten leading minds, who gave themselves up as Christian philanthropists for the furtherance of Christ's cause on the earth. It will, no doubt, kindle in some hearts the desire to emulate their heroic deeds.

THE RELATIONS OF SCIENCE AND RELIGION—the Morse Lecture, 1880, connected with the Union Theological Seminary, New York—by Henry Calderwood, LL.D., Professor of Moral Philosophy, University of Edinburgh; author of "Relations of Mind and Brain," etc. New York, Carter & Brothers.

The author says: "The aim of the present volume is to indicate the measure of harmony traceable between recent advances in science, and the fundamental characteristics of religious thought, and the extent to which harmony is possible." He very truly says, that science does not reach, far less deal with, the problem concerning the origin of nature, the truth of which can only be reached by transcending nature, that is, by recognizing the supernatural.

LEADERS OF MEN—A book of biographies, specially written for youth—by H. A. Page. New York, Carter & Brothers.

This volume will be read with great interest and profit by not only the youthful, but will rivet the attention and instruct those of more mature age.

NOTES ON BAPTISM—in which its spirituality as a covenant made or kept is clearly set forth and uniformly adhered to—by Rev. R. Gregg, Camp Point, Illinois. Price, 60 cents.

It purports to be a commentary on the verses of the New Testament relating to baptism. It is a treatise suggestive rather than exhaustive. We join in the prayer of the author, that its influence may tend to narrow the gulf that has separated the disputants upon this theme. We have long been satisfied that it is the spirit and not the form of baptism that is essential.

THE "I WILLS" OF THE PSALMS—Being the determination of the man of God as found in some of the "I wills" of the Psalms—and

THE "I WILLS" OF CHRIST—Being thoughts upon some of the passages in which the words "I will" are used by the Lord Jesus Christ—By Rev. Philip Bennet Power, M. A., Incumbent of Christ's Church, Worthing. Two new volumes, published by Carter and Brothers, 530 Broadway, New York.

These two volumes will find a welcome in many Christian homes, and will be read with interest and profit; and we trust that the desire expressed by the author may be fully realised, that the readers, "having heard Christ's 'I will' of invitation, may hear also His 'I will' of glorification, and finally be with Him forever where He is."

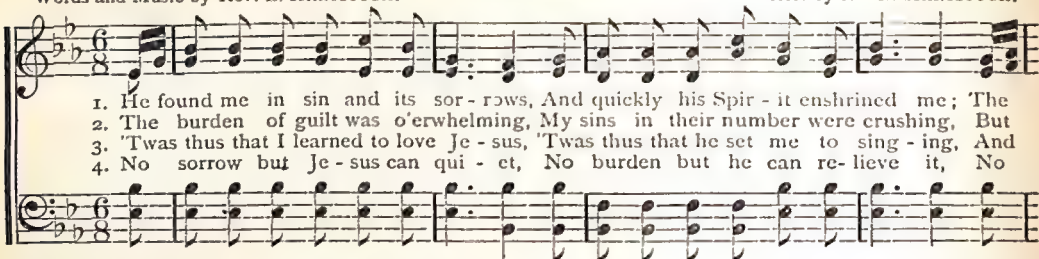
EXPERIENCE—A quarterly journal designed to revive the testimony of England's chief evangelists, and to promote mission work. London: published at 2 Castle St., City Road, for the proprietor, Rev. Alex. McAuley, D. D.

THE INDIA METHODIST WATCHMAN—Publisher, I. M. Watchman. Methodist Book Concern, Bombay, India.

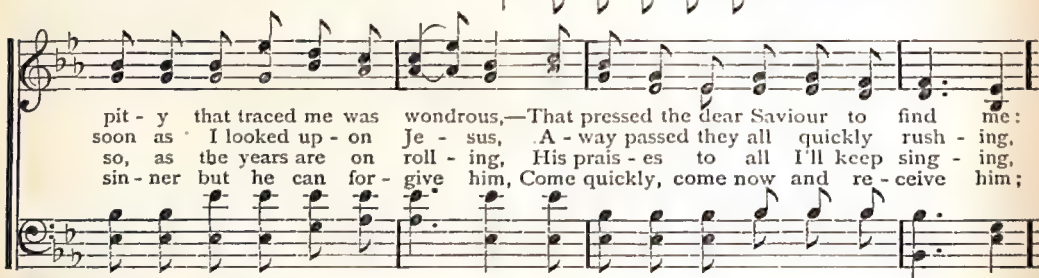
The Joy of my Heart is Jesus.

Words and Music by Rev. L. HARTSOUGH.

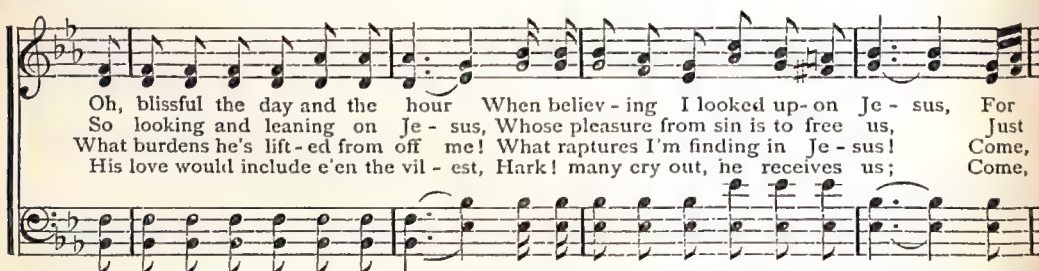
Arr. by ALICE HARTSOUGH.



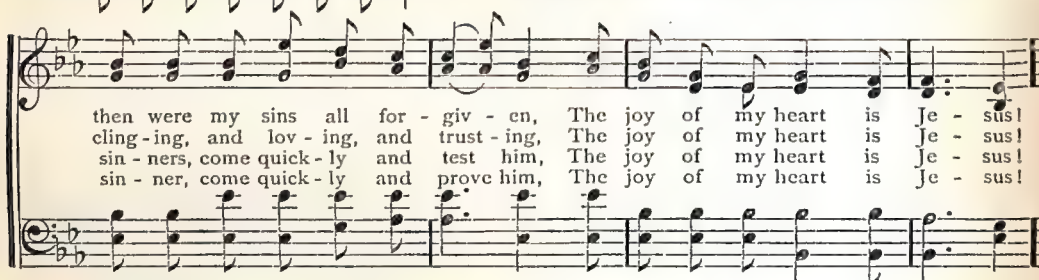
1. He found me in sin and its sor - rows, And quickly his Spir - it enshrined me; The
 2. The burden of guilt was o'erwhelming, My sins in their number were crushing, But
 3. 'Twas thus that I learned to love Je - sus, 'Twas thus that he set me to sing - ing, And
 4. No sorrow but Je - sus can qui - et, No burden but he can re - lieve it, No



pit - y that traced me was wondrous, — That pressed the dear Saviour to find me:
 soon as I looked up - on Je - sus, A - way passed they all quickly rush - ing,
 so, as the years are on roll - ing, His prais - es to all I'll keep sing - ing,
 sin - ner but he can for - give him, Come quickly, come now and re - ceive him;



Oh, blissful the day and the hour When believ - ing I looked up - on Je - sus, For
 So looking and leaning on Je - sus, Whose pleasure from sin is to free us, Just
 What burdens he's lift - ed from off me! What raptures I'm finding in Je - sus! Come,
 His love would include e'en the vil - est, Hark! many cry out, he receives us; Come,



then were my sins all for - giv - en, The joy of my heart is Je - sus!
 cling - ing, and lov - ing, and trust - ing, The joy of my heart is Je - sus!
 sin - ners, come quick - ly and test him, The joy of my heart is Je - sus!
 sin - ner, come quick - ly and prove him, The joy of my heart is Je - sus!

REFRAIN.



The joy of my heart, The joy of my heart, The joy of my heart is Je - sus! The
 joy of my heart, joy of my heart, joy of my heart,



joy of my heart, The joy of my heart, The joy of my heart is Je - sus!
 joy of my heart, joy of my heart, joy of my heart,



AUGUST, 1881.

Word for the Month.—“And they shall call them, The holy people, The redeemed of the Lord.”—Isa. 62 : 12.

HYMN FOR THE MONTH.

Sometimes I upward lift mine eyes,
And, filled with pleasure, see
The happy hosts that throng the skies—
The blood-washed company.

“How beautiful their robes !” I say ;
“Their garments all, how white !
Fair as the sun's ascending ray,
And clear as noon-day light.”

O Savior ! Thou hast made them clean—
The garments that they wear ;
And all who wash in Thee their sin
May in those garments share.

I, too, may wear that spotless dress ;
Its beauty I may prove :
It is the robe of holiness,
The dress of perfect love.

—Thomas C. Upham.

EXPOSITION.

REV. SHERIDAN BAKER, D.D.

“I keep under my body, and bring it into subjection.”
—1 Cor. 9 : 27.

IN THE Greek text there are two readings of the word rendered in our version, “I keep under.” One means, “to press, to squeeze a little ;” the other, “to give a blow under the eye, causing a contusion or livid mark.”

The word “body” is here used to express the bodily senses, appetites, and inclinations. If we use the first of the

above readings, then the apostle meant that he *gently pressed* these appetites and inclinations into their proper sphere. If we use the last-named reading, then he meant that he employed more violent measures to secure the same end. The present tense of the verb is used in both readings, and makes the apostle say that he *continually* used such measures as were necessary to keep these inclinations and tendencies in their appropriate place.

Again, the Greek word rendered, “I bring into subjection,” is compounded of two other words, one a noun meaning

a slave, the other a verb meaning to lead. Hence, the apostle meant that he not only subdued his natural propensities, but brought them into a servitude subsidiary to his spiritual advancement.

This short exegesis will disclose the error of identifying this keeping under the body with the crucifixion of the flesh. If they are identical, since the keeping under the body was a continuous thing with the apostle, the crucifixion of the flesh must also have been a continuous thing. But crucifixion, mortification, and the like, in their very nature, cannot long be protracted. They are sudden, and soon over. If it be contended that these words must not be interpreted with philological exactness in the Scriptures, but must be allowed to express continuous action, or to mean nothing more than a repression of the evil principle, a reply is found in the foregoing exegesis. Whatever it was that the apostle brought and kept under, it was made to serve him. Now, the Scriptures nowhere intimate that the carnal principle can be made to serve our interests, but on the contrary, that "it is not subject to the law of God, neither indeed can be." If it be replied that the act of continually watching and repressing the depraved nature, disciplines and strengthens the believer, and, therefore, may be said to serve him, then the same may be said of Satan and all his works and workers. True, there is a sense in which Satan and his agencies "work together for good to them that love God," but certainly not in the sense of being "instruments of righteousness unto holiness."

The meaning of the apostle was, that since the carnal principle in him was destroyed, or, as he expresses it in another place, since he was crucified with Christ, and Christ lived in him, he still

found it necessary to guard the innocent appetites, instincts and propensities of his nature against undue gratification; and, instead of allowing them to become a snare to him, he kept them under the reign of grace, which made them "instruments of righteousness unto holiness." Some of the practical lessons deducible from the text are:

1. A purified nature, such as the apostle had, does not exempt from the necessity of watchfulness, and liability to fall into sin.

2. Those innocent desires which belong to man's original constitution, which grace must not destroy, may lead, as in the case of Adam, to unlawful indulgence; and hence, no gracious state will supersede the necessity of guarding these desires against gratification in unlawful ways, and to an unlawful extent in lawful ways.

3. When man's animal appetites and instincts are brought fully under the reign of grace, their legitimate gratification is not only innocent but helpful to the spiritual life. Eating necessary food awakens gratitude in the heart of a truly devout person. Looking upon the beauties of nature, and hearing her melodies, call forth praises from holy people. So, the proper gratification of every other lawful desire stimulates the devotions of the purified.

—"Could we estimate the amount of our inconsistencies, the influence our character has exerted upon others, the selfishness and indolence we have indulged in, the difference between what we are and what we might have been, the feebleness of our prayers and the half-heartedness of our service,—we should be startled to see how often we have pulled down with one hand what we were building with the other; how we have played into the hands of the enemy, and have actually impeded the progress of the kingdom of Christ."

"The Lord shall guide thee continually."—Isa. 58: 11.

—♦♦♦—
 "Thy way, not mine, O Lord,
 However dark it be!
 Lead me by Thine own hand;
 Choose out the path for me."

PROVIDENCE.—"The chariot of God's providence runneth not upon broken wheels."—*Rutherford*.

MARKED PERIOD IN HOMEWARD CAREER.

MRS. PHOEBE PALMER.

I REMEMBER a singularly marked period in my homeward career, whose searching, significant experiences, if they could be portrayed on paper, might be explanatory of some of the remarkable testings I have had. For several weeks together, I was called to walk by naked faith, without any of those sensible realizations which, as a favored child, had been so graciously granted me. Surely I was called to behave myself as a *weaned* child. Had my faith been dependent on external or internal manifestations, it had failed utterly. The hedge that had been about me seemed to be removed, and perplexing annoyances, apparently disastrous providences, seemed to come at pleasure. Things externally, by singular coincidences, seemed to blend in concert with internal temptations to say that I had in some way unknowingly trespassed. But I kept hold upon the promise, "If in anything ye be otherwise minded, God will reveal even this unto you." O, it was indeed the *fight* of faith that I was called upon to endure.

"Faith, mighty faith, the promise sees,
 And looks to that alone."

At times, the conflict was so severe that I was, with the wrestling patriarch, well nigh physically disabled—my head paining me, and my whole system fever-

ish from the intensity of the mental effort. One night, during this season of seeming desertion, the hand of the Lord seemed to be pressing so heavily upon me, and the searchings of His Spirit were so keen, that I slept but little. I knew that the Lord was preparing me for something, and my humbled, chastened spirit cried out, "Lord, what wilt thou have me to do?" And now, though I would not tempt the Lord by requiring signs, yet, moved by the Holy Spirit, I took up the sacred Word and said, "O Thou, who didst in ancient time speak through the Urim and Thummim, condescend to commune with my heart, through Thy Word, and teach me the meaning of this trial!" when the Lord spoke to my inmost soul through these words, "In that day, saith the Lord of hosts, will I make thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and I will make thee as a signet, for I have chosen thee, saith the Lord of hosts."

It was at this eventful, ever-memorable hour, that the Holy Spirit took of the things to come, and revealed them unto me. The eye of my mind seemed permitted to take in the future, and had I then been permitted to take in full view the trials in minutia through which I have since passed, the teachings of that hour would have comprehended all. Then the Spirit assured me that the Lord had chosen me as His servant, and would use me; and for the gracious recognition thus conferred, I should be an object of observation, a sign to be spoken against; yea, that a sword should pierce my own soul, that the thoughts of many might be revealed. Yes, I saw that I should be called to be a mark, and though an honor to be thus chosen, I saw that, with Mary, the honor might be at the expense of soul-piercing trials. Several years have

passed since that memorable period, but how signally have the teachings of that hour been verified.

Yet still my soul doth magnify the Lord, and my spirit rejoices in God my Savior. Hundreds of souls have I since witnessed born into the kingdom of Christ, and many of these I have reason to hope through grace, have through our humble agency been brought to the Savior. Hundreds with whom I have since labored, both among the ministry and people, have plunged into the cleansing fountain and are now singing the song of the redeemed, "Unto Him that hath loved us, and redeemed us, and washed us from our sins in His own blood, to Him be glory." Hundreds have we heard, in our own and in distant lands, who, by the volumes which through the power of the Spirit we have been permitted to write, have been brought into a closer union with Christ. Every year, our abilities and opportunities for more extensive usefulness seem to have been steadily on the increase. And having therefore obtained help of God, I continue unto this day witnessing both to small and great, saying none other things than those which the prophets and the apostles, and the heaven honored fathers of the Christian Church of every age and nation, have said—namely: That Christ is a Savior able to save to the uttermost all that come unto God by Him;—that the fact, that this uttermost salvation has been made possible in the present life for every individual member of the redeemed family, implies a most solemn obligation on the part of all to attain a state of freedom from sin in the present life; and that thus being made free from sin, and become servants to God, they may have their fruit unto holiness, and the end everlasting life.

"Walk as children of light."—Ephes. 5: 8.

♦ ♦ ♦
"Walk in the light! thy path shall be
Peaceful, serene, and bright;
For God, by grace, shall dwell in thee,
And God himself is light."

GLADNESS IN THE LORD.—"Some persons would make religion to consist of little else than a self-denying course of the practice of virtue and obedience. They make it a kind of house-of-correction work. But no! I *love* the service of my God; like the bird, I fly at liberty on the wings of obedience to His holy will."—*Chalmers*.

"The vertical power of religion in the heart is the truest measure of its horizontal power in the world."

♦ ♦ ♦ WALKS WITH THE COMFORTER.

REV. G. HUGHES.

DELIGHTSOME WALKS.

HOLINESS is a way of delight—from first to last it is delightful. "He that believeth in me shall not walk in darkness, but shall have the light of life." True, providential dispensations may overshadow outward prospects, and may fill the heart with deep sorrow. But, even amid these gloomy providential overshadowings, and in the drinking of the bitterest cup of earthly sorrow, spiritual joy is undisturbed. There are depths of divine comfort in the soul which not even "the hurricane blast" can stir.

This term "Delightsome," in application to "Walks with the Comforter," is amply sanctioned by the DIVINE WORD. Note some of its declarations: Of the man of uprightness the Psalmist affirms, "His delight is in the law of the Lord." In Solomon's song, the Church, which is the Bride, is represented as saying, "I sat down under His shadow with great delight, and His fruit was sweet to my taste." Isaiah gives us this invitation—"Let your soul delight itself in fatness." And Paul

testifying of personal Christian experience, says, "I delight in the law after the inward man." And of those who walk in the King's highway of holiness it is grandly declared: "They shall obtain joy and gladness, and sorrow and sighing shall flee away." Gloominess is as far removed from a true life in Christ as heaven is from earth. The translation from the kingdom of darkness into God's marvelous light, in conversion, the work of the new spiritual creation, is gladsome. Those who represent a justified state as a *wilderness* state, strangely misrepresent God's Word, and egregiously err concerning this truly exalted and glorious state. It is written of such, "They shall walk, O Lord, in the light of thy countenance!" Certainly that does not look like a wilderness experience. We may well sing:—

"The gladness of that happy day,
O, may it ever, ever stay!"

And, when we come to enter upon the higher walks of the Christian life, in the realm of entire purity, in intimate and constant fellowship with the Holy Comforter, the delightsomeness of the way is immeasurably advanced. It is indeed the Beulah land, where the Sun of righteousness shines in unclouded splendor—the birds make ceaseless melody—the springs gush forth in crystal clearness—and saintly life is nourished upon the finest of the wheat.

But, how are our walks with the Comforter rendered so peculiarly delightful? We have often seen two friends walking together in some flowery and sunny path, with their faces all aglow with delight. Such is the mutual congeniality, the joy of the converse, the sweetness of the fellowship, that they become forgetful of surrounding spectators, and are filled with unutterable delight. So is it, often, in our

walks with the blessed Comforter, only a thousand times purer, sweeter, and more blissful. But, what are the specific unfoldings or communications made in these Delightful Walks?

First—Delightful revelations of the personal beauty of Jesus. He is indeed "the Chiefest among ten thousand and the One altogether lovely." But the thing is to apprehend that pre-eminent loveliness, that entrancing beauty of the Lord Jesus. To see Him, not with the outward but with the interior eye, the soul's eye, anointed by the Holy Spirit, so anointed as to appreciate such a vision in the realm of Divine, Christly excellences. Ah, that is an entrancing unfolding! The disciples saw Him on the Mount of Transfiguration with their bodily eyes—His face shining as the light, His raiment white and glistening. No wonder that they were filled with wonder and delight, and Peter, amid the overpowering splendors, desired to provide for a perpetual sojourn there. But all outward visions of Jesus are not to be once compared with a soul-vision, under the illuminations of the Holy Spirit.

Undoubtedly, Rutherford had been on one of these Delightful Walks with the Comforter, and had enjoyed one of the entrancing views of Jesus, which He alone can afford, when he exclaimed: "And what fairer one than Christ? O, fair sun, and fair moon, and fair stars, and fair flowers, and fair roses, and fair lilies, and fair creatures! But O, ten thousand thousand times fairer Lord Jesus! Alas! I wronged Him in making the comparison this way! O black sun and moon; but O, fair Lord Jesus! O black flowers, and black lilies and roses; but O fair, fair, ever fair Lord Jesus! O all fair things, black and deformed, without beauty when ye are beside this fairest Lord

Jesus! O black heavens! but O fair Christ! O black angels! but O surpassingly fair, fair Lord Jesus! I would seek no more to make me happy for evermore, but a thorough and clear sight of Jesus my Lord. Let my eyes enjoy His fairness, and stare Him forever in the face, and I have all that can be wished!"

This is high-wrought language which can only be appreciated by one who has had a *rapturous* view of Christ, under the Spirit's revealings—a view quite beyond ordinary Christian experiences. In such a realm of wide-reaching, all-encompassing splendors, all language that mortals can command is utterly inadequate to satisfy the soul's desire for impressive utterance. O, that our eyes may not be "holden," as those of the disciples journeying with Him on the way to Emmaus, but may they be *opened* to behold His surpassing loveliness! Blessed and Holy Comforter, grant us some of these Delightful Walks, with revealings of our Lord, "the Chiefest among ten thousand!"

Second—Heavenly foretastes granted. Here is a precious passage: "After that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession." There is a wealth of Christian privilege in this declaration. God's saints are under *seal*—the seal of the Holy Spirit. And the concomitant of this sealing of the Spirit is the impartation of *earnests* of their heavenly inheritance. Heaven is a great verity—our faith grasps it upon divine testimony.

"The things unknown to feeble sense,
Unseen by reason's glimmering ray,
With strong, commanding evidence,
Their heavenly origin display."

Faith sets us down in the very midst of celestial glories—in sight of the ever-

lasting throne—the throngs of angels, principalities and powers—the ever-growing ranks of the redeemed—the fields of "living green"—the flowers of perennial beauty on the banks of the river of life. These visions of faith are often opened to us very clearly, very rapturously, in our Delightful Walks with the Comforter.

The Jews knew that Canaan was a reality long before their feet pressed its hallowed soil, because God had given them the promise. But O, when the spies came back with some of the fruit of the land, the branches of the luscious grapes they had gathered, that was an *earnest* of their inheritance! And we know that there is a bright heaven, a beautiful heaven—because God, through His blessed Son, has promised. But the *earnests* of the Spirit are so many heavenly instalments, the pledges of our final and eternal possessions.

The sainted Rutherford, already quoted, says: "We have gotten the new heavens, and the pledge of that the Bridegroom's love-song. The children of the wedding-chamber have cause to skip and leap for joy; for the marriage supper is drawing nigh, and we find the slight repast sweet and comfortable. O time, be not slow! O sun, move speedily, and hasten our banquet! O Bridegroom, be like a roe, or a young hart on the mountains! O Well-beloved, move fast, that we may once meet!"

O these glimpses of immortality, these unfoldings of the great city of God, so delightful, so cheerfully afforded by the Holy Comforter, in many a walk on the King's highway! How they inspire faith and hope, nerve us with new courage for the remaining miles of travel, and make our cup run over with joy! Beloved, keep near THE COMFORTER—He will give you many such walks amid these soul-stirring unfoldings.

"And that believing, ye might have life through His name."—John 20; 31.

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 "My flesh, which cries, 'It cannot be,'
 Shall silence keep before the Lord;
 And earth and hell, and sin shall flee
 At Jesus' everlasting Word."

FAITH.—"Faith is not a sense, nor sight, nor reason, but a taking God at 'His word.'"—*Evans.*

"The soul is the life of the body—Faith is the life of the soul—Christ is the life of faith."—*Flavel.*

"The object on which faith fixes its eye is, not the heart's ever-varying frames, but the never-varying Christ."—*Baillie.*

BELIEVING FULLY.

REV. JOHN SCARLETT.

BELIEVING fully in Christ, without doubting, is justly required of Christians. Why not? Can there be honest doubting concerning the teachings of Jesus Christ in the Bible? What a power for good in the Church, and in the world, would be the fruit of full, unwavering faith in Christ, by all who claim to be His followers! It is pitiable, that many who seem to love Jesus, as His real friends, do doubt His teachings; and, in part at least, seem to justify themselves. I knew a learned man, a Christian professedly, and against his moral character none knew aught, who, as a scientist, was an admirer of the works of Renan. He said to me, "that he believed all that Jesus taught; but, not all that Moses wrote." Is not such a thing anomalous, if not impossible? Did not this learned man lack that saving faith, with its accompanying spirit of discernment, which would have enabled him to realise that the teachings of Moses, in their proper place, were such as to receive the endorsement of Christ, as His own, previous to His incarnation? Moses followed

the teachings of Christ. To fully believe, requires the heart to accept the Old Testament, with the New, as "the Scriptures" to be searched, in the receiving of eternal life.

Can the love of God be perfect in us aside from believing all the revealing words of Inspiration? Doubting, without a disposition to entertain and encourage it, may be compatible with a Christian experience in a low degree when such doubting is looked upon as of "temptation," and the "infirmity of the flesh;" and it is striven against by "the fight of faith." The natural man never believes to the saving of the soul. The very first act of the faith of which Jesus is the author is a death-blow to the carnal mind. Truths, to be believed, are not such as nature unfolds; they are revealed. True faith, that saves, is founded on a Christ revealed; it embraces miracles, and works miracles. The new birth is a miracle—so is entire sanctification. "Great indeed is the mystery of godliness." The "exceeding great and precious promises" have never been seen by the natural man. By the unregenerate they never have been believed, nor ever will be.

The promises of salvation might be represented as portraits, with eyes looking believers in the face. Suppose a dozen persons scattered in a large room, on the side wall of which a good portrait is hanging; the portrait's eyes would be turned on each person looking at it, at one and the same time. The blessed promises are all true—are "yea and amen"—to the millions of believing hearts whose "eyes of understanding" are fixed upon them.

These promises may also be likened to mirrors. When we, by the eye of faith, look into them—"the perfect law of liberty"—we see, through Christ—ourselves is not required—that we face

the mirror of Truth, near by, and fully see sin, and sin's remedy.

The portrait, and the mirror, were not designed for criticism, but for proper thinking, and emotion—for knowledge and reflection. To look behind them, would lead to doubting, and disorder. So the promises must be received, according to God's merciful requirements, that we might "be made partakers of the Divine nature."

A LITTLE WHILE.

MRS. LIZZIE FENNER BAKER.

"A little while." Be patient, O my heart;
These words bear mystic meaning unto thee—
As one by one thy cherished hopes depart,
And all things fade and fail, O, let them be
As glorious star beams in thy darkest hour,
Filling thy soul with light, and peace and power.

"A little while,"—and all which seems so wrong,
So strange and hard to bear, will pass away:
Thine absent Lord bids thee be pure and strong,
And wait His coming feet—the certain day
Shall dawn, when He will make all clear,
Will vindicate His own—and wipe each tear.

His faithful ones, in all the ages past,
Have prayed in lonely places, and been still;
His arms of love were round them—clinging fast
Unto His cross, they did His holy will;
The closer drawn unto His bleeding side
By every broken trust, and hope denied.

Thus, Savior, may I wait—each passing day
May every earthly tie still grow more faint—
O, may'st Thou hear in heaven but praise alway
From my meek heart, and never one complaint.
I am so glad the Master's lot to share—
Sweet Christ! I see thy sacred footprints there.

—"The three sons of an eastern queen tried to show their love for their mother, by gifts laid upon her grave. The spectators most applauded one, who made a libation of his own blood. The offering of a few drops in honor of his mother, was counted a great virtue; but Christ poured out His blood for His enemies."

"For this is the will of God, even your sanctification."—1 Thess. 4: 3.

"'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed."

SANCTIFICATION.—"Like the re-tuning of an instrument."

"Like clothing the body, when washed, with new garments."

THE DAWNING OF A NEW DAY.

MRS. LAURA CRANE.

ON A CERTAIN Sabbath I sat in the parlor, when the youth who had been converted at the first prayer-meeting I attended, came in, and began to converse upon the blessedness of religion. Seven months had passed since the memorable night of his conversion. Said he: "I have never doubted my acceptance. I know I am born of God, but I know also there are yet remains of the carnal mind, which I believe ought to be, and *must* be removed. Sister, it is your privilege to be cleansed from all sin."

"Well," said I, "God being my helper, I will not rest until I have all Jesus has purchased for me."

He presented the promise, "If two of you shall agree on earth as touching anything that they shall ask, it *shall* be done for them." I promised to join him in prayer for entire sanctification. I left him, and went to my room. The inward movement of something I did not understand was clearly revealed by the Spirit: it was the "carnal mind." The petitions I had offered for entire purity during the past seven days were now intensified, for light had come. I fell upon my knees in prayer, asking God if there was not power in the blood of Jesus to "cleanse from all sin." This

idea I did not grasp until the conversation referred to, and from that hour I became an earnest seeker for its full realization. As I have already stated, I went to my room, expecting to get it right there and then; but, to my great surprise, the heavens seemed as brass, and my petitions like dead weights. The once accessible throne of grace seemed closed against me; a veil of darkness surrounded me. I saw myself to be infinitely vile, utterly unable to help myself, most unworthy that God should help me, and that it would be infinitely just if He should cast me off for ever. I threw myself at His feet with His Word before me, in searching which I saw with clearer light that it was my imperative duty and glorious privilege to be thoroughly cleansed. I struggled in the dark, so far as human helps were concerned, for I had neither heard nor read the testimony of any who had experienced the blessing of full salvation. I had but little idea of the theory. Had I conversed with Christian friends I should have been helped; but I was not permitted to reveal my secret searchings. I resolved that I would hang upon God's Word, and cling to the cross until fully saved. Two promises were given: "With God all things are possible;" and, "All things are possible to him that believeth." These convinced me that it was possible for me to be saved from sin the moment that I believed. For three days my convictions grew; they were far deeper than when I sought justifying grace. I had a clear evidence of my acceptance with God, knew I was justified freely, but *not* "sanctified wholly."

On the morning of the day on which I received the blessing of purity, I awoke very early, having rested well. My mind was composed and resolute. My eye of faith rested implicitly upon

God. I said, "I must have the blessing to-day; I will not eat nor sleep till I get it." I arose, fell upon my knees, and struggled for some time, but no relief came. I was summoned to breakfast, but begged to be excused. I closed my door, took my Bible, and got down before the Lord, imploring clearer light and knowledge of His Word. I opened at Romans xii., read to xv., and then read the whole Epistle through. In the first verse of chapter xii. I was taught the necessity of consecration for the purpose of being cleansed from all filthiness of the flesh and spirit. Again the promises, "With God all things are possible," and "All things are possible to him that believeth," recurred with all their force, and the way was made plain, the steps to be trodden were plainly shown, and I was led to expect the blessing *now*. Light pierced the darkness, the veil was withdrawn, I saw the Lord Jesus was near to save me. Fixing my eye of faith upon Him, I said, "O great and glorious God, I come to Thee in the strength and light Thou dost impart, and surrender to Thee my whole being, body, soul, and every member, power, and faculty, all I am and all I have, every interest and concern, temporal, spiritual, and eternal." Having consciously surrendered all, I said, "I solemnly take God the Father, God the Son, and God the Holy Ghost, for my *all* in life, death, and eternity, and call the angels in heaven, and even the most high God to witness that I do. I am *Thine for ever*." At this point, faith claimed the saving and sanctifying power of the Holy Ghost. Before, it was like a dark and stormy night; now, as a bright and beautiful morning dawns, and the rising of the sun scatters its light and heat through the earth, so the Sun of righteousness arose and poured upon me light and heat.

of him, that precious soul, instead of being within reach of saving power on that evening, would have been on Satan's premises, and might have been led back into captivity. But the faithful Christian victor bore away the trophy won for Jesus, and "There was joy that night in the presence of the angels of God over that sinner who repented," and was born into the kingdom before the meeting had closed! What a

CONQUEST FOR CHRIST!

That young man—dressed for a scene of worldly amusement and revelry—found in a prayer-meeting, a humble penitent seeking salvation! In the house of a *colored* family, the proud votary of fashion bowed at the mercy-seat and found pardoning mercy!

The young man thus won for Jesus was James Rogers, who became an earnest and useful Christian—for many years a class-leader, and filling many other offices of honor and trust, and highly respected and beloved in the communities where he resided—in Medford, Mount Holly, and the later years of his life in Trenton, N. J., the place of his natural and spiritual birth, where he closed his useful life a few years since in the glorious triumphs of Gospel faith. He was a man of large benevolence, *sterling piety*, and true nobility of soul. Judge Rogers was the father of Rev. Wm. R. Rogers (deceased) of the New Jersey Conference—and grandfather of Rev. James Rogers and Rev. William Rogers, both now in the ministry of the Methodist Episcopal Church.

"Bishop Hall says, when a skilful astrologer pretended to tell him about his future, from the calculations of his nativity, he returned the wise answer, 'Such, perhaps, I was born; but since then I have been born again, and my second nativity has crossed my first.'"

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."—Rom. 5: 1.

ENTERING THE STRAIT GATE.

MRS. S. L. WHITE.

[It is so important that the foundations be laid deep and broad in order to the upraising of a strong and enduring superstructure of spiritual character and life, that we greatly rejoice in clear conversions. Our sister gives us an interesting narrative of such conversions.]

AT THE age of six years, a little cousin died who had been my playmate, and as I had never met death before, I asked a great many questions of my mother such as, "Where do people go when they die?" &c. I was told that the good went to heaven, and those who were not good went to a place of punishment. I became anxious to know how long they were to stay, and I was told "to all eternity." I asked, "How long is eternity?" And when my mother (not a Christian) explained, as best she could, its duration, it became so fixed in my mind, and impressed me so deeply, that it was made the means of my conversion.

From that time I began to feel the exceeding sinfulness of sin, and, as at times I felt the rising of anger and self-will in my heart, I was sure God could not love me (I had yet to learn, God loved us while we were yet sinners); and as I had none to tell me of Jesus' love, and His willingness to save, my heart was filled with grief, and I so longed for some way of reconciliation to God.

I delighted to read my Bible, and there learned more of God, and His love to man; but just *how* to come to Him for salvation I could not understand. There was no meeting or Sabbath-school near that I could attend,

and I had never listened to more than two or three prayers ; so I was left to struggle on, until at the age of ten years, when my convictions for sin became greatly intensified.

One night after weeping myself to sleep, I dreamed I was down in the orchard, and as I was in great distress on account of my sins, I knelt under an apple-tree to pray ; and while praying, an angel came and hovered over the tree, and I understood it to mean that God did love me, and my prayer of distress was turned to praise, and I awoke.

For some weeks there was a feeling akin to peace, but I do not think I was regenerated, but I became hopeful that in some way I should find salvation. My life was about as before, only my temptations became stronger, and my convictions deepened ; until the winter of 1832, my father returned to my native town, from which he had removed four years before.

Close by our new home was the school-house, in which the Methodists held meetings ; and one morning a little girl about my own age called, and asked me to go to prayer-meeting with her ; and for the first time in my life, I found myself in a place of worship. The class leader, a young man and a young convert, was offering the opening prayer. The tears coursed down his cheeks, and there was a look that told of trust in a reconciled Father, and child as I was, I understood its language. If there was a sense of want in my heart before, it was greatly intensified now, and I returned to my home to weep and pray.

During the week, my anxiety for the salvation of my parents became very great. The next Sabbath I asked them both to go with me to meeting, and after some entreaty on my part, my father went, and the next Sabbath my

mother ; and in the evening she was converted in our own home.

On the next Tuesday morning I was in great distress, and before breakfast I went to the barn to pray. As I returned to the house and sat down to breakfast, somehow the darkness went away, and peace and light came in its place. On arising from the table, I took up my Bible, which I had read by course when eleven years of age, and opened to these words, "Let your light so shine that others seeing your good works, may glorify your Father which is in heaven."

Every letter was new, and I said to my mother, "I thought I had read my Bible through, but here is something I never read." But she replied, "I have heard you read it several times." As I turned over the leaves, I found I had a new Bible. I did not understand it then, but I had great peace. The next Saturday afternoon I happened to look down to the road, and there stood my father with his arms laid on the top of the bars of the fence, and his head on his arms. I feared something was the matter, so I went quietly up to him, and said, "Father !" and as he raised his head, his face was wet with tears. He sprang over the bars, and ran to a piece of woods not far from the house, where my mother soon found him in great agony of soul over his lost condition.

The next day he found peace in believing. Thus three of us had passed from darkness into light in one week. As my father called us around the family altar for the first time, my joy was unspeakable ; and as I arose from my knees, those familiar lines—

"Sweet is the work, my God, my King,
To praise Thy name, give thanks, and sing,"

came welling up from my heart, and fell from my lips in song. Praise God forever !

WAY-SIDE LESSONS—No. 2.

REV. B. M. ADAMS.

COMING to an Episcopal Church, in an out of the way place—a cross on the steeple, pointed window-panes, stained glass, and a Gothic-ish look over the little wooden thing, the question, “High or low Church?” came to my mind, and stayed with me. If it means ecclesiastical toggery, candles, vestments, or their absence, it is not a matter of much concern to me; but if it means character, attainment in God, and general high Gospel living, then I care. Bramwell, or some other ambitious saint, used to say, “The highest seat! the highest seat!” and as that is in the will of our Lord, I see no reason why we should not have the full benefit of all the high things there are for us. Seeing then, the will, the promises, and what the Lord writes in my heart, are the tall things, you may set me down for “High Church.”

—A really holy life, wherever it is lived, makes a mark—some one will see and feel it. Late in March, I saw a ribbon of green across a meadow that was dry and yellow, as though washed out with snow and rain. This crooked mark was made by a little brook that was scarcely a foot wide—sure to be dry in June, but doing its best while it lasted, and laying foundations for taller grass, wherever it went with its little freight of nourishment. A holy life will show sometime.

—A young man came along, handling a young, restive horse, conquering and guiding him. The look of mastery on his face made me think he would master men some day. And how mastery begets confidence! No wonder so few people have confidence in their power to do anything—they are not masters

anywhere, either over themselves or any one else. If they could so put a bit on their own tongues, that they could hold them, they would make a good beginning. Failure in small things begets weakness in the front of great ones. David having rescued a lamb from a lion and a bear, had no doubt of his ability to slay a giant—but if he had failed on the beasts, he would have been shy of Goliath.

—Climbing a high hill, and finding myself out of breath with my exertion, set me thinking, whether I had been as careful in my living, and exercise, as I should have been—and I concluded to begin anew, so that a little climb like that would not quite tire me so much. The far wider thought came upon me, that God don't build strong saints on the pap and milk-toast of Christian fellowship—social meetings and easy duties, but on the strong meat of the Word—prayer and abundant labor in the harvest. An ease-loving soul wants smooth walks for the levels, and elevators for the heights; but God's way is shod feet for hard climbing, and heavy crosses for development; so His men may climb Pisgah, and then be fresh enough to see heaven and not faint away.

—Standing by a vault, where I was reading the burial service, seeing the black garments outside, and the black darkness into which soon the coffin was to be placed, it occurred to me, it was not a gloomy, black angel that sat on the stone outside the Lord's sepulchre, nor were they sad and dark that sat on the inside. Why Christians should so gravitate to black, is a puzzle to me. Suppose “it is the fashion,” so much the worse for it. A little more light round Christians' graves, would make the resurrection lessons tell more powerfully on the world.

The Precious Word.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law."—Psa. 119: 18.

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

THE ARK OF THE COVENANT.

AUG. 7.—"And thou shalt put the mercy-seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee."—Exodus xxv. 21.

It was a leading and distinctive feature of Jewish worship that no image was to represent Jehovah; and yet the Jews were taught that the Omnipotent God resided especially in the Tabernacle or Temple of their nation, and special rites and prohibitions guarded it as if the Great King were indeed there. Heathen sanctuaries contained in their inner sanctuary the image of their God, but there was no image in the Jewish holy of holies. And yet this holy of holies was the centre of interest in their worship. What was therein? The ark of God—a chest of acacia wood, overlaid with pure *gold*—was there. At each end upon the lid, stood a cherub, and their expanded wings met above. Now what was the use of this chest? Undoubtedly because of what it contained—the "tables of testimony," *i. e.*, the stone slabs on which were graven the commandments which the people promised to obey.

Why were they put there? On those tables were written the leading commandments which God imposed on the people, and which they accepted; and God promised to be their guide and protector, as long as they observed them. On their part, mere vows of obedience; on God's part, promises of protection. The protection was contingent on the obedience. It is the same today. The obedient are the protected and happy. The obedient are the truly faithful, for faith without faithfulness is a mockery and a delusion. Let us keep God's laws, and God will keep us. So long as we abide by His rule nothing shall ever make us ashamed.

THE MERCY-SEAT.

AUG. 14.—"And thou shalt put the mercy-seat above the ark."—Exodus xxv. 21.

The ark in the holy of holies not only taught that there were terms of agreement to which His people were held by God. There was another beautiful truth suggested by it. The ark had a lid, or covering, and above it the cherubim spread their wings, and the vacant space intervening between those overshadowing wings above and the covenant below was deemed the most sacred spot of all. That covering we, following the Septuagint, call "*the mercy-seat*."

What was this covering called the mercy-seat? When, once in each year, the High Priest entered the holy place where the ark stood, he was to sprinkle blood before, and upon this covering to make atonement for the peoples' transgression of the covenant which lay within; and thus the covering suggested the covering and forgiving of sins, and hence its name, "*the mercy-seat*," as the place where God overlooked, forgave, *covered* the peoples' violations of the covenant, which was below.

By these material arrangements, the Jews were taught great spiritual lessons, more impressively than by words. We call the Jewish system the dispensation of the law; but here, at the very heart of the Jewish system, is an intimation that the Divine mercy is above law, and prevails over it, and that God would have even the Jews associate Him with mercy, rather than with law. What a remarkable overshadowing is here of the bright disclosures of the Christian revelation, in which mercy prevails against judgment, in which forgiveness is proclaimed in connection with the shedding of blood, and in which God associates himself with pity and love through the living form and boundless pity of Christ.

MEETING PLACE BETWEEN GOD AND MAN.

AUG. 21.—"And there will I meet with thee."—Exodus xxv. 22.

Inside the ark was the law—the covenant which spoke the language of Sinai, "Thou shalt" and "Thou shalt not." Above and upon the ark was the vacant space, associated, through the sprinkling of blood, with

the covering or forgiving of sins, and with this seat of mercy above rather than with the seat of law below was the presence of God associated. It was not, "Thou that dwellest within the ark," but, "Thou that dwellest between the cherubim," and "*There* will I meet with thee,"—*where?* "And I will commune with thee from above the mercy-seat, between the two cherubims, which are upon the ark of the testimony."

It is a striking, beautiful symbol of mercy prevailing over law. Yet not to the neglect of right and in contempt of law. God in showing mercy "magnified the law, and made it honorable." Of old, the sprinkled blood of animals suggested it, and now the blood of Christ "shed for many for the remission of sins." The truth that mercy prevails over justice was never so taught as when "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have eternal life." No image could represent Him on the mercy-seat. It was an empty space. But Jesus Christ was the very image of His substance; and in His holy life of the widest, warmest sympathies, and in the love which suffered death for our sakes, that mercy might prevail, unhindered, in sweet supremacy over law—there in Jesus Christ, God, meets with us.

MY ROCK.

AUG. 28.—"He only is my rock."—Psalm, lxii. 2.

Here is a delightful statement of experience and well worthy of imitation. The Psalmist was abandoned to God. Every other refuge was given up as insecure, and God alone was trusted for defence. He was his rock—his only rock, his safeguard—his only safeguard, his confidence—his only confidence.

Unfortunately, God is to far too many but one refuge out of many. He is by no means their only one. Christ is fair among many, but is not the fairest among ten thousand. They are not shut up to God alone. They have many sources of comfort and strength, even though they confess that God is the best and most satisfactory.

The trials of life, calamities they are often

called, which strip us of all false confidences, are some of the greatest blessings of life. By and bye, when we shall see all things clearly, and shall know the reason of every providence, we shall praise God in loudest hosannahs for everything that brought us closer to himself and made us trust in Him alone.

They are happy who take God for their only Rock. It is a splendid foothold for faith. The progress made by those who advance by means of that Rock surprises all who witness it. And, God forever be praised, everyone may take this Rock as theirs—their security, their holdfast, their standing ground, their hope—their all.

HOLINESS.

REV. A. R. BRADBURY, A. M.

Sweet is the joy of holiness,
So sweet no tongue can tell;
It kindles hope,
It grants support,
It is a living well.

O, for ten thousand thousand tongues
To sing its glorious peace;
It flames the heart
With sin to part,
To dwell in perfect peace.

It raises the immortal mind
To heights before unknown,
To scenes of love,
Up far above
The knowing and the known.

With raptures it does fill the soul,
What bursts of joy it gives!
No one can know
While here below,
Unless in it he lives.

O, blessed grace of holiness,
What wonders hast thou done,
For human hearts,
When sin departs,
And love sits on the throne!

Thou fill'st the homes in Paradise
With ecstasy and love;
All hearts aglow,
Purer than snow,
While thou dost reign above,

The Tuesday Meeting.

"And ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

Mr. Wesley's beautiful hymn was sung:—

"O glorious hope of perfect love,
It lifts me up to things above,
It bears on eagles' wings;
It gives my ravished soul a taste,
And makes me for some moments feast
With Jesus' priests and kings."

Many interesting requests from different parts of our land, written and verbal, were presented, and Rev. G. Hughes led in prayer.

Mrs. Palmer read a part of the second chap. of Ephesians—"And you hath he quickened, who were dead in trespasses and sins." We are now quickened—quickened by God. He hath breathed upon us and we live. Not anything that we have done, or can do, but quickened by what Jesus has said and done for us. Jesus said, "Verily, verily I say unto you, he that hath my word, and believeth on Him that sent me, *hath* everlasting life, * * * is passed from death unto life." Jesus came that we might have life, and might have it more abundantly. Life, and life more abundantly, is *ours*, purchased for us at a great price. All God our Father asks of us is, to accept of the terms. How can we show our appreciation of a gift or honor a giver more than by accepting and enjoying the gift? How it grieves an earthly parent, when children slight and ungratefully refuse to accept a gift provided for them at much expense and trouble! O, let us accept the blessed lessons of this blessed chapter. Christ is our "peace," "Having abolished in His flesh the enmity," to make himself a "*new* man,"—"No more strangers but fellow-citizens with the saints, and of the household of God." Yes, "a holy temple in the Lord, builded together for a habitation of God, through the Spirit;" and

while God dwells in us, and we dwell in God, how sweetly He sustains and comforts us! These glorious truths do so blessedly comfort my soul to-day! "Fear not," my dear Father says, "I am with thee,"—"I the Lord will hold thy right hand," saying unto thee, "Fear not. I will help thee." O, the blessedness my soul feels in being one with God, it cannot be expressed!

Rev. G. Hughes. We are assembled for another hour of profitable waiting upon the Lord in these delightful services. It is very proper that the wonderful prayer of the apostle read by our dear sister should be the prominent thought in our minds. This prayer was offered under immediate Divine inspiration, in behalf of young Christian converts who had been quickened, made alive, and brought in by the precious blood of Jesus. He prayed that they might be sanctified wholly, and filled with all the fulness of God. The sainted Summerfield used to say sometimes, "it seemed to him a *comparatively* small matter to be saved from all sin." He desired to be "filled with all the 'fulness of God,' according to this apostolic utterance. And what was for these Ephesian Christians is for every one. These rich and heavenly gifts are suspended simply upon our faith, not upon works of righteousness, nor upon any mighty things that we can do. How rich and blessed the thought, that we have "boldness and access of confidence by the faith of Him!" It seems as though the apostle was struggling for language to express the idea of the boldness of Christian confidence that a child of God may exercise in Jesus Christ. Boldness of access, not the boldness of presumption—the boldness of faith. May God help us this afternoon to have such "confidence and boldness of access," that we may come even into the holiest of all by the precious blood of Jesus.

LOOKING UNTO JESUS.

Dr. Ball.—I remember many years ago, when in attendance upon a Methodist clergyman as his physician, in his last illness, of hearing him repeatedly saying, "I *dare* to believe that Jesus is my Savior!" I was very forcibly impressed by hearing a Christian man saying *that*—it did me good. We

learn much in Christian life through mistakes, and at last come out of error into truth. I once thought that certain states of the heart, certain affections, certain characteristics were necessary. I sought to inquire, by reading and prayer, whether I was in possession of this higher life. I did not succeed in that way. While I was looking for experience, and examining my heart, to discover whether I was a Christian or not, I was not looking to Christ. Perhaps there are many who make this mistake in seeking for full salvation or for completeness in Christ. All things are in Christ. Our complete salvation, our justification and our sanctification are in Him, and become ours just as we confess Christ. I testify to this fact as a matter of personal experience. I find in Him my completeness, my all-sufficiency.

Rev. I. M. See.—The Lord wants people like himself, who will go forth and save this world, so far as their instrumentality can be used for Him. Often, as I have entered this room, it seemed like heaven itself, as the sweet hymns were being sung. I would rather hear the music at Dr. Palmer's than that of any oratorio or classical music. It is wonderful to think about the sweet things in the Lord, when we shall be with Him in Paradise. There can be forgetfulness of self and consecration of self, so that Jesus may use it all up from beginning to end. O, for a melting into the love of Christ this very day! Sinners must be saved—we must go out after them and bring them in.

SAVED AT SEA.

Brother —. When our sister was reading from the apostle's writing, I thought how truly those words belong to me—"You hath He quickened, who were dead in trespasses and sins." I always love to give my testimony for Christ in a great company, and tell them of the power of Christ revealed to man in His Gospel. "They that go down to the sea in ships, and do business in great waters, these see the works of the Lord and His wonders in the deep." But the greatest wonder is the conversion of a profane sailor to Christ upon those great waters, away from ministers, and from all

that is sacred and good. I was a blasphemer, and like the apostle Paul, was struck down to the deck, as I heard the same voice which said, "Paul, why persecutest thou me?" It was upon the sea, dear friends, that Christ saved me from my sins. I suppose there is no place on God's earth where the grace of our Lord Jesus can be seen so plainly as upon the far distant ocean. Christ can save even unto *the uttermost*. I was brought to Him through a mother's prayer.

NEWLY SAVED.

Brother —. Having heard of the Palmer meetings, I came here to give my testimony. I have lately been brought to a knowledge of this higher life, through the meetings held in Eighteenth Street M. E. Church. There is something more than living in a justified state, something more to be attained. I have consecrated my all to Christ, and I now fully trust in Him. The blood can cleanse from all sin. The way grows brighter all the time—I cannot describe it. It makes a great change in a person. People do not know you, as it were. All whom I come in contact with discover it. I know that Jesus is my Friend, my elder Brother. My hand is in His hand and He leads me, and I expect He will lead me. I rejoice in being a son of God. "As many as are led by the Spirit of God, they are the sons of God."

CHRIST REIGNING FULLY.

Brother —. A little over five years ago I felt a real desire to have Christ reign fully within my heart. I wanted His wonderful fulness. For several days after I left this meeting, I steadily looked to God for the blessing. For a great many years I had been praying without a due knowledge of what it meant, but I had a longing for it. I prayed that God would create in me a clean heart. I prayed for it day after day. Then the blessed Holy Spirit took full possession of my heart. It was a wonderful thing. What years of blessing the past have been to my soul!"

Brother Henry Smith.—I simply want to testify, dear friends, that God saves me *fully*.

Sister Ridgely.—When I gave myself to Jesus, I said, "Take my body, soul, spirit, and all I have and all I am, and use me for Thy glory, not for my ease, honor or pleasure." I do know that Jesus saves me, and that He has power to keep me under every circumstance. I love to point sinners to Him. I do not think that the Lord has ever given me one trial too many. I would not have one that I passed through omitted. How He has taught me to trust Him! I can testify that He saves me to the uttermost. I love to work for Him when I have an opportunity, whether it be in giving away tracts or speaking a word for the Master. Blessed be His name!

Brother Hyde.—I am not only cleansed, but feel the presence of the Holy Ghost within me. My soul is on fire with the love of God.

Brother —. Jesus saves me now. The blood cleanseth me from all sin, and cleanseth me every moment. I am convinced of this fact—that we who believe it, enter into full rest with Jesus. I find when I come up to the point of believing the Word of God, that my soul rejoices—just when I take the promise and step out on it, and rest my faith on Jesus, in doing that which He has promised to do for me. The rapture I enjoy this afternoon is from the fact that Jesus is not only able to save from all sin, and save to the uttermost, but that He does save—and saves *now*.

Brother Tupper.—God says, "Ye are my witnesses." And if we are witnesses for Him, He lets us know it. Peter, James and John spake as they were moved by the Spirit giving them utterance. I mean to stand squarely for Him when He gives me testimony. He blesses my soul when I testify to His goodness. I was thinking of Jesus, how when He touched the blind man's eyes, he saw men as trees walking: that represents the justified state. The next touch, and he receives his sight: that is our sanctification. Bless and praise His holy name, He saves me.

Sister Palmer called for short testimonies, and they were given as follows:

Sis.e: —. I have entered the valley of

blessing so sweet. Jesus revives me with His Spirit of love. I am willing to sing or do anything to bring precious souls to Christ.

Sister —. I bless the Lord this afternoon that I am able to testify to His power to save.

Sister —. I praise the Lord that His blood does cleanse from all sin. I am entirely sanctified to Him. I am resting in Jesus.

Sister —. I want to say that I am resting in the Lord, that I have the evidence within me that I am *fully saved*.

Sister —. I am so glad that the Holy Spirit witnesses with my spirit that I am a child of God.

Brother —. I am trusting fully in Jesus. Glory be to His name for the cleansing power!

Sister —. I am trusting Jesus. He saves me fully. I am all the Lord's, and He is mine.

Brother —. I can testify this afternoon to a full and perfect salvation. It is not justification by faith, but it is complete, and I praise God for it. Brother Hughes knows that I was the first convert at the Hacketts-town revival. I was convinced of sin. I could not withstand the Spirit. And when I was ready to consecrate my all, then I was fully saved. He has kept me ever since, and I am determined to "stand fast in the liberty wherewith Christ hath made me free."

Sister —. Behold, God is my salvation. I trust Him and am not afraid. He keeps me every moment.

Sister —. I believe that this blessing of holiness is the light of heaven.

Sister —. I know I am daily experiencing the light of God in my soul.

Brother —, I am glad to have this opportunity. Jesus saves me—not forty years ago, but *now*, which is far better.

Sister —. I can testify this afternoon that Jesus saves me now.

Brother —. Jesus now cleanses me from all sin.

Sister —. I am walking in the light as God gives me light, and have fellowship with God's dear children, and the blood of Jesus cleanses me from *all sin*.

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"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6th vs.

WHAT WILT THOU?

ABBIE MILLS.

The home has been left behind and the summer journey undertaken. What has been the ruling desire as you have gone forth? Many are saying, "I wanted rest." They have gone, it may be, where God is worshiped, but still the ever prominent idea has been rest, of mind and body. Hence, the paraphernalia for amusement has not been forgotten. They hope to look fairer in flesh when they return to their homes, and to carry with them some specimens of seaside, and mountain rambles, and remembrances of this and that celebrated speaker, or otherwise distinguished ones whom they met in their journeyings. They may think that they will become more widely known, and in this respect their business will be the gainer.

If such like considerations have been uppermost, it may be, the desires of the heart, though not put into petitioning words, will be answered like one of old, when material good formed the basis of the plea, "Ye know not what ye ask?"

But there was another to whom the Savior said, "What will ye that I should do unto you?" And his petition was heard to the health of body and soul. If we concentrate all desire in the prayer, "Lord, that our eyes may be opened!" we shall be seeking first of all, in our goings here or there, to become better acquainted with Jesus. If we have said to business, "Stay thou here while I go yonder," we shall grasp the opportunity, as the one in which to gain that fulness of the Spirit, we have so much needed. To aid in this, we will see that the mind and body are kept under. Not kept in unhealthful imprisonment, but no sensual delight must be indulged to weariness, or so as to dissipate the mind, rendering looking unto Jesus almost impossible. We shall sit by the way-side, apart from homes, friends, busi-

ness, pleasure, and all else, and cry to the passing Savior, until sight be given.

In spiritual blindness we are constantly forming wrong estimates of all affairs connected with life here, or hereafter. Before we can rest, we must have sight. But if we can decide what amusements are the right thing for us, and where we shall seek them we must be cured of blindness. If all the world could give, of ease or pleasure, or wealth, were heaped upon a blind man, how quickly he would exchange them all for sight! If his blindness had been partially removed, and, until the cure was more perfect, there was great danger of returning blindness, his earnestness would be the same.

Above all else, may the multitude of tourists, as they return to their homes, come with the joyous testimony, "Whereas I was blind, now I see." Not with dim and doubting vision, but clearly, now that walking in the light of God has become a verity.

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(From our Stated Correspondent.)

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Yours in Jesus,

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The Santiago school, which opened its department for young ladies in October, 1880, and its department for young men the 1st of March this year, has already more than eighty scholars, with an income that assures its financial success. Every week brings additional scholars, and gives the school a

broader reputation in the community and country.

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Our Social Meeting

GOLDEN TEXT.—“Beloved, let us love one another.”—
1 John, 4: 7.

NOTE:—We shall be glad to have those who would like to give a testimony concerning the great salvation, to send us a few lines on a postal-card. Those who cannot attend the *Tuesday Meeting*, can speak for Jesus in this way.

—Mrs. Lorena Allen: “I love the Lord and want to love Him more and do something for Him. I know that Jesus loves me, for, ‘whom the Lord loveth He chasteneth.’ I received the blessing of perfect love about two years ago. For the last few months I am more convinced than ever that the blood of Jesus cleanseth from all sin. I have full assurance that God accepts me for Christ’s sake—all is on the altar, and the sacrifice accepted.

—Mrs. P. Mansville, Centre Village, N. Y.:

“Jesus, Thy blood and righteousness
My beauty are, my glorious dress!”

“I accepted Him long ago as my ‘wisdom, righteousness, sanctification and redemption’—my all and in all. He is the *key-note* of all my joy, my constant Companion and Friend. I have had a great desire to send in my testimony, that I find in Christ a perfect Savior, saving to the uttermost. In my pilgrimage of over fifty-five years I have much to be thankful for to the triune God. For eight months it has pleased the Lord to keep me almost entirely at home, alone with himself, but He has let me cling closely to Him for support. My tabernacle is dissolving, but a mansion is being fitted up for me.”

—Mrs. Homer Williams, Red Wing, Minn.: “Jesus saves me now. God is my Father, the Holy Spirit my Teacher, and how grand to know the office-work of each! I know by experience He hides me in the secret of His pavilion, and underneath are the everlasting arms.”

—M. A. Janney, West Point, Nebraska: “I wish to glorify my Heavenly Father by offering praise. Glory to His name, I respond to all sister James has said in the

June number. The 91st Psalm was given to me soon after my conversion; and after receiving the blessing of perfect love, all fear of death was removed. I realise daily a perfect rest in Christ. O, this full salvation, how it has kept me in youth, in middle life, and old age! I have been brought down to death and given up by physicians but thrown back to life again. For fifty years Jesus has been mine.”

—Mrs. M. E. Eberly, Mansfield, Ohio: “I have been moved to witness for God through the *GUIDE*, for it was while reading this valuable magazine that I was convicted for the blessing of holiness. For four years my heart was yearning to enjoy this perfect rest—but when I gave all trying over, ‘*simply trusting*,’ I was blest. I find it is safe to trust Christ under all circumstances. I know by blessed experience what it is to have fellowship with the Father, Son, and Holy Spirit. How my heart was encouraged when God gave me the promise, ‘I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.’ To-day my soul is filled with the glory of God. In union with Christ, I find heaven on earth begun.”

Mrs. E. Saucer, Waldorf, Indiana: “On complying with the apostolic exhortation, Rom. 12: 1-2, I was fully, gloriously accepted. And though I have not the joy of the first few weeks, I have the restful assurance that I am all the Lord’s. An intense desire for the salvation of souls, is the principal feature of this new life. Holiness, has charms that it never had before, and the communion of saints has a sweeter significance. O, that my life may glorify Christ!”

—S. B. Dodge, Rantoul, Ill.: “I am an invalid. Rheumatism has rendered me almost helpless—I have not arisen from my chair without help for several months. I have learned to look to the Lord for help. In Him is my trust. Every month as I read of the Tuesday Meeting in the *GUIDE*, my heart is in unison with those who drink deep at the well of salvation.”

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

FROM CANADA.

DEAR DR. PALMER:—My late years have held a blessed recollection of yourself and Mrs. Palmer, having met you at one of our Canadian Camp-meetings. Especially since then I have desired to speak for Jesus through the GUIDE; and while I trust that it will be for His glory, I will feel this joy—even the glowing thought of my kinship with Him, and the communion of my soul in grateful, adoring love, with many precious believers, not a few of whom are personally known and loved.

Above fifty-five years ago I received the seal of adopting love; I have, for half of this time, been in possession of the Canaan of perfect love. I felt as might-inspiring the answer of the two—"We are well able to go up and possess the goodly land." I started out, not on a hasty tour of inspection, but deliberately moved over—not with, but without my effects—and I found it to be "the time of the first ripe grapes."

To drop figure, I bless God for full salvation. I will bless Jesus who sweetly saves my soul—nothing is more strongly real to me than the voice of the speaking blood. Hallelujah to Jesus! for I do walk in the light of God who dwells in light, and my communion with saints here is delightful. But my highest joy is in fellowship with the Father, Son, and Holy Ghost—as the blood of Jesus Christ, God's Son, "cleanseth me from all sin." If I would speak of mercies I know not where to begin, and rather than let any pass unmentioned, I exclaim, "Bless the Lord, O my soul, and forget not all His benefits!" I here joyfully declare that God grants me, as to Enoch of old, the blessed testimony of pleasing Him. The walk of faith is the walk with God; for as without faith it is impossible to please God, so *with*

the same faith it is impossible but to please Him.

Bless His name!—"if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." To the holiness seeker, this reads out our privilege so clearly, that it cannot fail to be faith-inspiring. I believe holiness to be the crowning doctrine of the Bible, and the crowning grace of the renewed soul. And as to confession of faith and experience, I stand just where the needle of Bible-compass points—"Now the very God of peace sanctify you wholly. I pray God your whole spirit, soul and body be preserved blameless unto the coming of the Lord Jesus Christ." Or, if any insist on a more practical basis, I will pause and join company with Zacharias and Elizabeth, who were both righteous before God, "walking in all the commandments and ordinances of the Lord blameless;" and who glorified God in that He "hath raised up a horn of salvation for us in the house of his servant David, to perform the mercy promised to our fathers, and to remember His holy covenant, the oath which He sware to our father Abraham that He would grant unto us, that we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness, before Him all the days of our life."

Such is the Beulah land to me. It has its own prospects and delights, which are peculiarly rich. I am dwelling there, and the distant glory is brightening on my vision. Hallelujah to the Lamb!

I feel desire to say in my good-bye to you, that the GUIDES have been a great blessing to me. Bless His name! I prize them next to the Bible. I feel like becoming a life subscriber. The Tuesday Meeting is a blessing to me through its reports, and I want my name enrolled among the saved—the pure in heart. Glory to God for full salvation!

CHARLES LYMBURNER.

Renton, Ontario.

THE Salvation Army is holding meetings which are numerous attended, in Paris: the earnestness and simplicity manifested seem to impress the people favorably.

Revival Miscellany.

"And I will make them and the place round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing." —Ezek. 34: 26.

It is encouraging to the hosts of Zion to know that the aggressive work of the Church is advancing. We should give glory to God that still the preaching of the Gospel "is the power of God unto salvation, to every one that believeth;" and that revivals, which are the evidences of life, are occurring in many parts of our beloved Zion.

The *Christian at Work*, the organ of the Friends Society, says: "It is desirable to know how many conversions there were during the year's work, for these evince the Lord's blessing upon His Church, and set His seal to our efforts in His cause;" but adds: "The great danger in the Church against which Paul fought so earnestly is legality, the bondage of anti-ceremonialism or ceremonialism and the judaizing tendency must be resisted. We are advised to seek the same endowment of power and be clothed in the same spirit that our ancestors possessed. We are reminded that we are still Quakers, and have the same truths to declare, and have changed only our methods of work. The Church must move, and revivals are signs of life. Pastoral work is very much needed. The care for the lambs, and the after work of revivals, must receive more attention—till the babes grow up and become rooted and grounded in love."

INDIANAPOLIS, IND.—After eleven weeks of revival labor by Rev. Thomas Harrison, the Evangelist, the whole city is moved, and the largest Churches crowded to their utmost capacity. The total number of conversions is reported at 2,200, and that 650 more have risen for prayer. In Roberts Park Church the number of conversions is 1,089, and hundreds at the altar, and hundreds more have been unable to gain admittance to the meetings.

KENTUCKY.—On Paintsville Circuit, L. M. Centers, pastor, since Conference, there have been 64 accessions, many have been con-

verted, backsliders reclaimed, and the Church revived.

ROUND LAKE CAMP-MEETING.

The first National Camp-meeting opened at Round Lake on Tuesday, July 12th, and continued until the 21st. The brethren of the Association who had just returned from their "round the world trip," received a hearty greeting, and they entered with great earnestness into the work of the occasion. Brother Inskip struck a *fire-note* in his opening sermon, selecting as his theme the revelation of God upon Mount Carmel, in the answering fire. The preaching on the following days was in the demonstration of the Spirit. The congregation was largely representative in its character, coming from the North and the South, the East and the West. Prof. Hudson, of Cleveland, Ohio, had organized a Western excursion, and brought to the Encampment a goodly company. He led the singing, and his fine choir made excellent music, the people joining in heartily.

Sabbath was, as usual at these meetings, "a high day." The lovefeast was truly spirited, the people struggling for a chance to give testimony, and many burning witnesses were not able to get in a word, so it was adjourned until Monday morning. Brother Inskip preached in the morning, on Jesus and the resurrection—brother McDonald in the afternoon, on Stephen, who was filled with faith and power—and brother Simmons in the evening, on the consecration of the temple and the answering glory. Following the sermon of the afternoon were singularly impressive exercises. One after another of the brethren poured in the word of burning exhortation, endorsing the *Stephen-like* mode of life. The people wept, shouted, and were evidently stimulated to make good proof of the perseverance of the saints. At night, after the excellent sermon of brother Simmons, an altar service was conducted by brother Inskip with great effectiveness. A large number of seekers of pardon and purity were prostrated before the Lord, and many entered into rest. The good results of this meeting will no doubt be seen in all parts of the country, the sacred fire being scattered all around.

Loved Ones Gone Before.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14: 13

JOHN T. DUNTON

Died near Horn Town, Accomac Co., Va., Feb. 21st, 1881, in his fiftieth year, leaving to mourn their irreparable loss, a widow and four children.

Our brother embraced religion and joined the Methodist Episcopal Church at Horn Town when quite a young man. He filled during his Christian life the offices of steward, class-leader, Sunday-school superintendent, and exhorter, with credit to himself and profit to others.

Few among us devoted more time to prayer than he. He was a close student of the Bible, and a deeply interested reader of the GUIDE, which latter no doubt had much to do with the formation of his Christian character. He was devoted to His Church and family—ever conscientious and faithful in the discharge of his duties as a Christian husband, father and neighbor. Hence, when the time came, he was ready "to depart and be with Christ."

Though suffering intense physical agony, he conversed freely with his pastor, family and friends, relative to his spiritual condition and future prospects, exhorting all to "pray more, lead holy lives, and meet him in heaven,"—which we hope to do by the grace of God.

HIS PASTOR.

HIS PASTOR.

MRS. MARY CUYKENDALL

Died March 19th, 1881, in the 29th year of her age. She was left an orphan when quite young, and was married to Frank Cuykendall at the age of twenty. She was an intelligent Christian woman, and during her lingering illness gave every evidence of peace of mind and purity of heart. She leaves a husband and three children, having buried their little daughter Ethel about a year ago. The following lines were suggested by a visit made the evening previous to her death. When asked, "Is Jesus precious?" she an-

swered, "O, yes! He's always been so good and kind, and He saves to the uttermost." She then requested us to sing, "What a friend we have in Jesus," and joined in the words, "In His arms He'll take and shield." The last words the writer heard her utter were, "Victory! victory! victory!"

O, victory, victory, through the Lamb!
He calms my troubled brow;
"All glory to the great I Am,"
I have the victory now.

My husband dear, weep not for me
Let *all* to God be given,
And teach our little band to see
The path that leads to heaven.

Ethel and I, both, there will wait,
Right near our Father's throne,
And welcome you at the golden gate,
To the beautiful, beautiful home.

L. BARNES.

MRS. SARAH ATKINSON

Departed this life at Rochester, Minn., January 3d, 1881, aged 51 years. She was born in England, of Christian parentage, in 1829, and from her childhood was taken to the Wesleyan Chapel, where, at an early period, her mind was seriously impressed by the Holy Spirit. When twenty-one years of age she was married to John Atkinson, and they emigrated to this country, settling in Illinois, where they remained seven years. Under the labors of Rev. brother Reed, she was converted. Entering into the Church, she lived a life of prayer; and as there was given unto her a large family of children, she sought to bring them up in the nurture and admonition of the Lord. After seven years' sojourn in Illinois, they removed to Minnesota and built a log-house. A brother and his family, and other Methodist families, settling in the vicinity, they held prayer-meetings from house to house, until a local preacher came and opened more public services. Our sister was a constant reader of the GUIDE for eighteen years, which, under God's blessing, was the means of leading her into the enjoyment of perfect love. The close of her life was in great peace, giving her husband good counsel as to the religious care of the family, and bidding her children an affectionate adieu, enjoining them to meet her in the better land.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—

—No censoriousness—No evil speaking—
Love, Love—nothing but LOVE.

• My passions hold a pleasing reign,
When love inspires my breast,—
Love, the divinest of the train,
The sovereign of the rest."

—Spread the Premium Tracts—see cover, 2d page.

—Continue to order Mrs. Palmer's "*Life and Letters*."

—Agents write us, inquiring whether they may take subscriptions for half a year. We answer, yes. If persons wish to take it *on trial for six months*, accommodate them—they will most likely admit it to full membership.

—Canvass thoroughly this month for subscribers.

—The meetings held in the Janes Tabernacle, Ocean Grove, each morning, by Dr. and Mrs. Palmer, are very interesting. The Tuesday Meeting in New York is also continued throughout the summer.

—We have on sale, "*The Boy Preacher*,"—sketch of the life of Rev. Thomas Harrison,—\$1.00.

THE SUN-LIT GRACE.

A certain writer gives us this beautiful incident: "A sailing vessel was driving before the hurricane. A white bird suddenly descended on the mast: the hearts of the crew were cheered,—hope dawned!" And he remarks: "Such consolation may be always mine. One bright, holy, faithful thought is *my* dove upon the mast. However sadly I toss over the waves of this troublesome, weary world, that gentle bird of Paradise revives and strengthens me. It tells me that the storm will soon be over and gone, and the green land with the singing of the birds is come."

Christian hope may well be termed the sun-lit grace. It is like the sweet, heavenly dove, lighting on the mast, her wings tipped with celestial light. She has a very beautiful twin sister, patience. These, indissolubly joined in bands of love, cover our pathway with unearthly radiance. Thus we have this Bible testimony: "For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope." The apostle had great joy in beholding these graces in exercise on the part of the Thessalonians. He says: "Remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ." Patience is defined to be, "endurance without

murmuring or fretfulness,"—Hope, "to desire with expectation, or with belief in the possibility or the prospect of obtaining." Now, in a wholly sanctified soul these graces exist without antagonisms. And the moral quality of endurance without murmuring or fretfulness, joined with a confident expectation of all the good contained in "the exceeding great and precious promises," place the believer indeed in a citadel of strength.

True, in the navigation of the storm-swept sea of life, the perils may be great. The hurricane-blast may sweep over the frail bark. The waves may dash high and threaten her engulfment in the boiling, foaming waters. The heavens may be covered with more than Egyptian blackness, the lurid and momentary glare of the fierce lightnings rendering the scenery truly appalling. But, what of that? Hope has the mastery, surveying the scene undauntedly. It puts sunlight upon the brow, joy in the interior being, and has a song for the darkest night.

Faith is the foundation-principle, as the apostle shows in his writing to the Thessalonians, and thence arise these beautiful kindred graces. One has said, truly: "Faith and hope, though distinct, are vitally united. They come from the same source, are sustained by the same evidence, and are exercised on the same realities. Faith is the perceiving, hope the anticipating faculty. Faith, looking through the glass of God's Word, says, to the spirit, "I see heaven opened, and your Savior enthroned amidst its central splendor." Hope says to it, "You are on your way to that glorious world: you will soon be there; for where He is you must be." Faith cometh by hearing; hope, by experience. Faith hath respect to the truth of the Word; hope, to its fulfilment. Faith lays hold of that end of the promise which is nearest to us, even in the Divine Book: hope, of that end of the promise which is fastened to the mercy-seat within the veil."

Beautiful, sun-lit grace! Let us welcome trials and temptations. They nurture patience, and furnish occasions for hope's bright exercise. Take, then, for a helmet "the hope of salvation"—"that ye may abound in hope,"—"be patient in tribulation, rejoicing in hope,"—"looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ." And as we go on our way, let us with glad hearts take up the doxology, "Blessed be the God and Father of our Lord Jesus Christ, which, according to His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead!"

AT ROUND LAKE.

The associate editor of the GUIDE was privileged to spend a few days at the National Holiness Camp-meeting at Round Lake. They were days of pleasantness and spiritual edification. He received a very kind greeting from the brethren, and enjoyed an opportunity of dispensing the Word of life. Brothers Inskip, McDonald and Wood were all present, with their wives, looking well after their long journeyings, and entered into the meetings with their accustomed spirit. Mrs. Inskip was engaged, as usual, in holding Children's and Young People's meetings, sustained by Prof. Hudson and his Ohio band of singers. Sisters Leonard, Lizzie Boyd and Jennie Smith, conducted profitable Social Meetings. Mrs. McDonald, and others, held Mothers' Meetings, with much profit.

The gathering was representative in character, delegations being there from various parts of the country, including some from the South, Georgia and Virginia, as far North as Canada and Nova Scotia, and West as far as Colorado. The Word of life was heard with gladness. The altar services were at times seasons of power—the people weeping and praising the Lord with joyful lips. We were greatly interested and profited by the ministrations of a young minister from Colorado, brother Uzzell, whom God has made an instrument of great good in that distant land. We were glad, on learning from his lips what a grand field there was out there for the spread of evangelical truth, that one of the last things we did before leaving our office was to order the Colorado Conference to be placed on our Missionary List, so that each minister there will receive the GUIDE for a year from the present month, gratuitously. A contribution of about \$125 was made on the ground to furnish a Holiness Library to circulate there.

Brother Inskip, unsolicited, made very kindly mention of the GUIDE. There is, indeed, room for the circulation of all the Holiness Literature that we can roll from the press. Let us each fill our providential sphere. God be praised for Round Lake, and the saving trophies gathered there!

AUSTRALIA AWAKING.

Just before sending this number to press, we received a letter from Rev. John S. Austin, dated East Maitland, June 15th, in which he says: "Letters from Sydney inform me that the work (commenced during the visit of Revs. J. S. In-

skip and W. B. Osborn) is still going on in the different circuits, and the preachers are much encouraged. Numbers are being stirred up to seek entire sanctification, and sinners are being saved. The very wet weather has prevented the holding of all the special services that were arranged, and those that have been held could not be so largely attended as they otherwise would have been. Still, good is being done, and I believe our brothers' visit to Sydney will give a stimulus to the work that will be felt for many days. I am happy to say, also, that many in this circuit are under conviction for holiness, and some have found the blessing." We greatly rejoice in the beginning, and progress thus far, of this gracious work of grace. We trust that it will deepen and widen until that land afar off shall be entirely covered with Scriptural holiness.

FIRE-POSSIBILITIES.

We trust that true holiness people will test to the uttermost, *the fire-possibilities of the New Testament*, on the various Camp grounds this summer. Mr. Fletcher, in describing entire sanctification, says, "It is a spiritual constellation made up of certain gracious stars," one of which is "*perfect faith*." Well, if sanctified ones are in possession of a *perfect faith*, which is a faith that trusts God's Word *perfectly*, without any admixture of doubt, such a faith ought to work wonders. Stephen was "*full of faith and power*," and he "*did great wonders among the people*." Sanctified people, with such a faith, ought to be *fire-commanders*—they are set to command fire out of heaven upon the people. In sight of the promise, "That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven,"—Matt. 18: 19—even two ought to work wonders on a Camp ground, if agreed according to the New Testament signification. Two resolute souls, having power with God, ought to shake heaven and bring down the fire waves, much oftener than it is done. Let not the little bands of holy ones shrink away into a corner, or shut themselves up in a tent. What if the Presiding Elder and other rulers in Israel are not disposed to favor the great theme. Be not abashed, go to God, plead the promise of Christ: "*I am come to send fire on the earth!*" Make haste, ye faithful ones, be fire-commanders to melt, to subdue, to overpower, to take the Camp grounds for God.

USE IT.

Faith is for use. The possibilities of faith, in view of New Testament promises, are immense. Look at this, among many promises. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." What a promise! It puts the magazines of heaven at our disposal. There is a most comprehensive "*If*" here—a double "*If*"—it includes a vital and intimate union with Jesus, "*If ye abide in me,*"—and if the words of Jesus shall abide in us, abide in our faith, love, obedience, and uncompromising fidelity. This double condition shows what is true believing ground. Unless we stand there, squarely, we cannot ask much, nor do much with faith.

But, standing there, we may ask much, and do wonders with our faith. It is a weapon of omnipotence, divine strength put into a worm, whereby we may thresh mountains—yea, tumble mountains into the sea. This condition being met, the soul in its approaches to God is under the guardianship of the Holy Spirit, who inspires desire, which is the guarantee of its being accordant with the Divine will. He also gives the intercessory power, "with groanings that cannot be uttered." Beloved, let us get where we can believe, believe without hindrance—working wonders in the name of the Lord.

IS IT SO?

In a sermon at the Round Lake Camp-meeting, Rev. brother Bray, of the Providence Conference, referred to new light which he had recently received on the passage, "Ask of me and I will give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession." He said, he had often propounded the question to himself, "Has not Jesus asked this of the Father—and if so, why are not the uttermost parts of the earth given unto Him for a possession?" It had come to him of late that Jesus had not so asked. The Church is the intercessor to whom He looks to prefer this request to the Father, and her vision is not yet of sufficient compass, and she has not yet come to the throne to *ask*, according to the Bible significance of the term, that the uttermost parts of the earth shall be given unto Christ for a possession. O, I thought, if such be so, what a responsibility rests upon the Church since, after eighteen years of spiritual enlightenment, study of Bible predictions, and victorious marches, that she is not yet

ready to prefer such a request at the eternal throne. Well may we pray—Lord, increase our faith!

THE HOLINESS CONVOCATIONS.

We ask attention to the Holiness Camp meetings just at hand, viz.: Douglass, Mass., Aug. 2-12, in charge of Rev. W. McDonald; Women's National Union, at "Mount Tabor," near Denville, N. J., Aug. 6-16; Ohio State Holiness Association, at Youngstown, Ohio, Aug. 2-12; Ocean Grove, Aug. 16-26; Wayland, Mich., Aug. 17, Rev. S. B. Shaw in charge; Union Camp meeting, under the auspices of the Union Evangelistic Association, at Alton Bay, New Hampshire, Aug. 27 to Sept. 5;—the place selected for this meeting is said to be a very delightful one, and we hope as many of our friends as possible will attend;—and the fourth Holiness Camp-meeting at Silver Lake, near Brandon, Vt., Sept. 6-15. The associate editor hopes to attend several of these meetings. He expects to attend the State Meeting at Youngtown, Ohio. Let much prayer be offered for these meetings. Great spiritual expectations are being indulged respecting Ocean Grove for the present season. It is calculated that at Douglass there will be a grand gathering, and a time of power, as last year. The Lord crown them all with fire!

THE MISSIONARY WORK.

We are still being favored with contributions to send the GUIDE to missionaries. The self-denial practiced by some of our dear friends in this matter is undoubtedly well pleasing to the Lord. Within a few days we have put upon our missionary list, the Arizona, Austin, Tex., Black Hills, Colorado, Dakota, Montana, New Mexico, Utah, West Nebraska, and West Texas Conferences. The members of these Conferences will receive the magazine for a year from July. Let the good work proceed.

FOR THE MISSIONARY UNION:

H. E. Kline, Kansas City, Mo.,	-	-	-	-	\$.50
A Friend, Butler, Ill.,	-	-	-	-	1.00
Mrs. A. Parkhurst, Utica, Dakota Ter.,	-	-	-	-	1.00
M. J. Utman, Rockford, Ill.,	-	-	-	-	1.00
J. I. Stanton, Painted Post, N. Y.,	-	-	-	-	1.00
J. P. Westerlund, Oakland, Cal.,	-	-	-	-	1.00

FOR REV. WM. TAYLOR'S MISSIONS.

J. I. Stanton, Painted Post, N. Y.,	-	-	-	-	1.00
R. Burr, Concord, O.,	-	-	-	-	1.00

BENEVOLENT FUND:

Mrs. E. G. Leonard, Thorndike, Mass.,	-	-	-	-	1.00
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WORK FOR THE MONTH.

"Go work to-day in my vineyard."—Matt. 21: 28.

"The vineyard of the Lord
Before His laborers lies,
And lo! we see the vast reward
Which waits us in the skies."

I. CLOSET WORK.

SCRIPTURE CALENDAR—AUGUST.

1. Heb. 6; 11-12. Psa. 31; 24. Psa. 86; 15.
2. Rom. 12; 12. John 16; 33. Psa. 56; 3-4.
3. Exod. 20; 17. Psa. 34; 9. Psa. 16; 5.
4. Luke 3; 8. Phil. 1; 6. Micah. 7; 18.
5. Psa. 46; 11. Zech. 4; 7. Exod. 15; 11.
6. Colos. 3; 15. Psa. 119; 165. Isa. 12; 1.
7. Gal. 5; 16. Jer. 31; 9. Psa. 73; 24.
8. Psa. 7; 34. Lam. 3; 25. Psa. 132; 1.
9. Ezek. 13; 31. Ezek. 36; 26. Psa. 51; 10.
10. Jer. 26; 13. Joel 2; 32. Ezra 9; 6.
11. Matt. 6; 6. Matt. 6; 6. Psa. 5; 2.
12. Matt. 6; 31. Matt. 6; 32. Lam. 3; 24.
13. Je. 22; 3. Psa. 92; 12-14. Psa. 71; 9.
14. Psa. 122; 6. Isa. 66; 12. Psa. 122; 7-8.
15. Heb. 11; 6. Psa. 72; 12. Psa. 30; 2.
16. Heb. 12; 1-2. Zech. 13; 1. Psa. 79; 8.
17. Heb. 2; 1. Hosea 6; 3. Psa. 119; 115.
18. James 4; 8. Titus 2; 14. Psa. 85; 4.
19. 1 Chron. 16; 10. Job 33; 26. Psa. 116; 1-2.
20. Matt. 24; 44. Rom. 1; 7. Psa. 90; 12.
21. Psa. 48; 12-13. Psa. 87; 5. Psa. 14; 7.
22. Luke 18; 1. Matt. 21; 22. Luke 18; 38.
23. Ephes. 6; 17. Rev. 12; 11. Psa. 53; 6.
24. Ezek. 33; 11. Lam. 3; 31-32. Lam. 1; 20.
25. 2 Tim. 2; 1. Heb. 9; 15. Psa. 31; 19.
26. Phil. 4; 5. Prov. 16; 19. Psa. 10; 12.
27. Rom. 6; 13. Matt. 5; 21. Psa. 55; 6.
28. Rev. 14; 7. Mal. 3; 16-17. Hab. 3; 17-18.
29. Titus 3; 14. 2 Pet. 1; 8. Psa. 119; 8.
30. Heb. 13; 12-13. Heb. 11; 24-26. Acts 4; 29.
31. Acts 2; 38. Acts 2; 39. Psa. 130; 3.

TOPICS FOR BIBLE STUDY.

First Week.—WHERE TO LAY UP TREASURE—Matt. 6; 19-21. Trace out Scripture teaching on this topic—the blessedness of the one who is loosened from earthly attachments and is accumulating heavenly treasure.

Second Week.—SINGLENESS OF EYE—Matt. 6; 22-23. What is it—how it is manifested that the body is full of light.

Third Week.—FIDELITY TO JESUS—Matt. 6; 24. He claims the whole heart and a full service—note Bible examples of complete devotion.

Fourth Week.—FREEDOM FROM ANXIOUS THOUGHT—Matt. 6; 25-34. Study these verses and kindred passages—mark the teaching of various Scriptures respecting trust in God, and the absence of earthly care.

SPECIAL REQUESTS FOR PRAYER.

G—: For a son in Colorado, recently snatched from a great peril. For a mother and children in Kansas, that they may be saved. E. P. P., Ill.: For one desiring to get nearer to the Savior, and for the salvation of a companion over fifty years old. G. V., Cal: For an entire

family, two sons and one daughter—for a husband and two sons—for a very wicked husband—for a young man who has lost a limb—for a very dissipated father. Mrs. C—: For her family, husband, three sons, two daughters and one nephew. W—, Ill.: For a sister, that she may be steadfast in holiness—and for a Camp-meeting soon to be held. For a husband (place not known), that he may be saved—prayer has been answered in leading him to give up the use of tobacco.

A CLOSET HYMN.

I'll praise my Maker while I've breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures.

Happy the man whose hopes rely
On Israel's God; He made the sky,
And earth, and seas, with all their train;
His truth forever stands secure;
He saves the oppressed, He feeds the poor,
And none shall find His promise vain.

The Lord pours eye-sight on the blind;
The Lord supports the fainting mind;
He sends the laboring conscience peace;
He helps the stranger in distress,
The widow and the fatherless,
And grants the prisoner sweet release.

I'll praise Him while He lends me breath,
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne'er be past,
While life, and thought, and being last,
Or immortality endures. *Isaac Watts.*

II.—OUT-DOOR WORK.

1. Do you ever in traveling speak to the conductor of the train about his soul? If not, take the next opportunity.

2. Give special attention to the orphan boy, whose deceased parents were Christians, and who is left to the care of unsaved people.

3. Sabbath breakers in your midst should have close attention during the summer months. Distribute tracts and point out to them the evil of their course.

4. If you come in contact with a profane swearer, fail not to reprove him, meekly.

5. Look after boy-smokers—the land is being filled with them, and it will work wide-spread havoc in our country—endeavor to win some from this destructive way.

6. If you have an unsaved relative that you have not seen for years, write a letter to that person and urge immediate surrender to Christ.

The Children's Department.

"Then were there brought unto Him little children."
—Matt. 19: 13.

JESUS SAVES FROM FEAR.

MRS. MARY D. JAMES.

DEAR CHILDREN:—You know what a sad feeling it is to be afraid. Fear is very distressing, and no one can feel happy whose heart is full of fear. You have many times felt it when you have been in danger. When a dreadful storm with thunder and lightning has come, you have trembled from fear. I have known some children who did not enjoy the beautiful summer because of their great dread of thunder storms. A little boy, whose parents I visited, used to begin to cry as soon as he heard the thunder, and screamed until the storm was over.

Now, this is *very bad*, but I am glad to tell you there is a remedy. Jesus can take away all fear.

I know this is true, and I will tell you how I know it. When I was a little child I was afflicted with fear. I used to watch the clouds in summer time, and if they looked very dark I would think there was a dreadful storm coming, and would not be left alone a minute, but followed my mother all over the house, and would cling to her as if she could protect me. But, after awhile, I found a better protector than my dear mother—an Almighty Savior of whom she had often told me—and then I was no longer afraid. I had given my heart to Jesus, and knew He ruled the storms. I used to sing—

"The God that rules on high,
And all the earth surveys;
And rides upon the stormy sky,
And calms the roaring sea—
This awful God is ours,
Our Father and our Love;
He will send down His heavenly powers
To carry us above."

O, what a happy child I was! I felt so safe! I thought if death should come to me in the lightning's flash, it would be a quick way to go to heaven—and I was just as willing to go that way as any other.

How I pity the dear children who suffer from fear. I want them all to come to the kind Savior who wants to cure this dreadful fear by His love, and make all His children happy.

I feel like writing to you now on this subject because it is summer time, and I would have you

enjoy all the beautiful things of the season—the lovely flowers and grass and trees—the birds which sing so sweetly, and all nature, so full of joy and praise. Those who truly love and serve God have so much more happiness than others, because they are saved from fear. May you all be thus saved from fear, is my earnest prayer.

TELLING JESUS.

FLORA B. HYDE.

A dear little girl said to me, "Every night I tell my papa everything that happened in the day, because you know he goes to his work in the morning before I am up, and it's so far he takes his dinner along, so I don't see him till he comes home in the evening. Then, after we have our tea, he holds me on his lap awhile before I go to bed, then we have a nice talk and I tell him everything."

I looked at the little one's smiling face, and asked, "What do you tell him?" She answered, "O, I tell him all I did, and what I played, and about the little troubles I got in, and, well, *just everything*; then he talks with me about it all, and if I have done anything naughty, he prays about it with me; but I always try to be good, because when I must tell him something naughty about myself, he looks so sorry, it makes me cry."

While listening to this dear little prattler, my mind was upon "Our Father," and how He loves to have His children tell Him everything. I resolved to keep in my mind *every little occurrence* during each day, and before I go to sleep, tell my Father in heaven all about it.

And now, dear young friends, I want to ask if *you*, too, will not adopt this plan? Try to keep in mind all you do or say during the day, that you may remember it at night, and tell "Our Father" all about it. He loves to have us tell Him everything—our joys, our sorrows, all our little trials, all we have done or said. *Nothing* is too small a thing to take to the Lord in prayer, asking His forgiveness for what is wrong, and His help to do better in future.

SCRIPTURE ENIGMA—FOR TRY COMPANY.

1. The son of Phineas.
2. A city in central Palestine.
3. A name borne by one of the children of Anak.
4. One of the sons of Ashur.
5. A herb named by our Lord.
6. The builder of Jericho.

The initials and finals give the names of two great prophets.

Our Book Table.

"Give attendance to reading."—1 Tim. 4: 13.

IT IS WORTH CONSIDERING.

Christians, especially advanced Christians, who are gifted with clear discernment, should consider well the signs of the times concerning the *power of the press*. This is undoubtedly a powerful instrumentality for good or evil. Satan and his emissaries understand its potency, and it is being wielded vigorously in the service of sin. Bookstands are seen everywhere filled with satanic literature. Every railroad train is supplied with a "News Agent"—whose chief business is to retail the "*yellow-covered novels*."

And shall we be unmindful of the mightiness of the weapon which a gracious providence has placed in our hands? God forbid! We must awake to the demands of the period. Here and there we see a devout, self-sacrificing soul deeply moved with desire to scatter leaves of truth for the healing of the nations. We wish it were possible to lay before our readers the letters we are constantly receiving. Some come from hard-working girls, earning a scanty livelihood with their needle—and out of their little store they send us something for a few holiness publications to lend or give away. And others come from widows who have but a small earthly dependence, and their hearts, glowing with the love of Jesus, are moved to remit their little amount for a few cheap issues, saying, "*O, if we only had more!*" And still others among the princes and princesses favor us with munificent offerings. But what are these among so many!

THE BOOKS! THE BOOKS!

Once more we call attention to our latest and best new issue—

"LIFE AND LETTERS OF MRS. PHOEBE PALMER."

It is indeed a beautiful volume, and as cheap as beautiful. If there is any other book with as many pages, as richly embellished, sold for the price, \$1.50, we are not aware of it. Orders are coming in, nicely—but we ask for more.

Have you ever read it? That is, have you ever read that sweet, instructive volume,

"THE WAY OF HOLINESS,"

by Mrs. Phoebe Palmer? If not, delay not. Procure it, read it, lend it until worn out. Re-

member, we have reduced the price to accommodate all classes. In cloth, only 50 cents—in paper covers, 25 cents.

A Companion Volume.—We have on our list a delightful companion volume, "FAITH AND ITS EFFECTS,"—this has been made a great blessing. In cloth, 75 cents—paper, 50 cents.

A SPECIAL CALL.—Sister Jennie Smith, who has been so marvelously raised to health and strength, and who has written two works, "The Valley of Baca," and "From Baca to Beulah," is now conducting a Benevolent Home, a place for invalids. All who purchase her books help this benevolent work. The first is \$1.00, the other, \$1.25—or the two for \$2.00.

"MOTHER MONROE; or, The Shining Path," by Mrs. James, should be read and circulated—only 75 cents.

For other works on sale see our catalogue.

For every order of *five dollars* we include a copy of the GUIDE for the year.

THE TRACTS! THE TRACTS!

Leaves for the healing of the nations!

Your satchel or trunk should not be packed to go to any Camp-meeting during the month of August without having therein a package of Rev. Henry Belden's tract, "*Frequent Baptisms of the Holy Ghost*." Send for 100 copies, more or less, to distribute at Camp-meeting.

THE PREMIUM TRACTS,

by Rev. N. Vansant, are valuable. They will do great good. They are neatly printed, on fine paper, and have a tasteful cover—price, 3 cents each, or the series of four tracts for 10 cents. Any one who sends for 50 or 100 series of these tracts will do the cause of Jesus good service—it will be a saving investment. Many send ten cents for these in renewing their subscriptions for the GUIDE. This is well—let the orders come in more rapidly and more largely this month.

The "*Living Christ*" and "*All for Jesus*" are still moving. Let them go! They have life in them—they illuminate and save.

"*The Lord's Box*," by Mrs. Phoebe Palmer—a little pocket tract of four pages, designed to encourage systematic beneficence, is being called for—only 5 cents per dozen.

Remember! For each order amounting to \$5.00, of either books or tracts, of our own or other publishers, we furnish a copy of the GUIDE for one year.

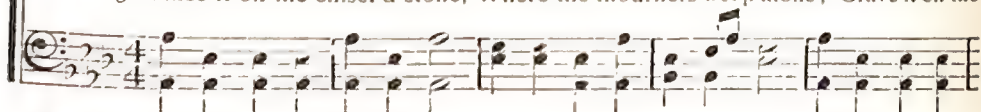
Soldiers of th' Eternal King.

Words by J. H.

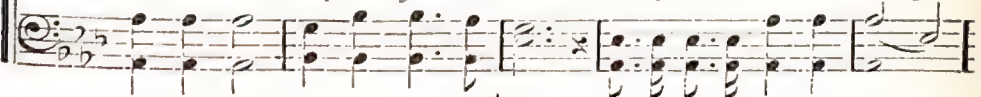
Music by Mrs. Jos. F. Knapp.



1. Soldiers of th' eternal King, Speed the watchword, give it wing, Let it thro' the
2. La-bel it on ev'ry door, Place it high the pulpit o'er, Let it stand for-
3. Place it on the chisel'd stone, Where the mourners weep alone; 'Grave it on the



churches ring, Up! for Je - sus stand. Write it on the temple's spire,
ev - ermore! Up! for Je - sus stand. Blazon it in mansion - halls,
monarch's throne! Up! for Je - sus stand. Let the press, whose wheels of might

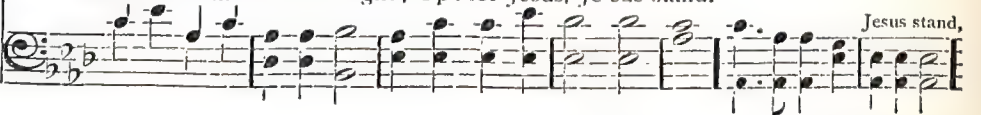


Utter it with tongues of fire, Sire to son and son to sire, Up! for Jesus stand;
Pencil it on prison walls; Do and dare, as duty calls; Up! for Jesus stand.
Roll for reason and for right, Flash it on the nation's sight; Up! for Jesus stand.

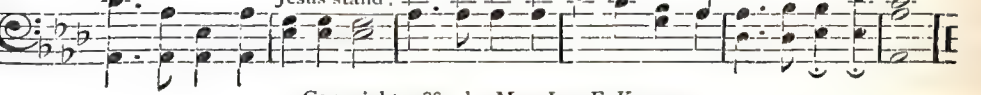


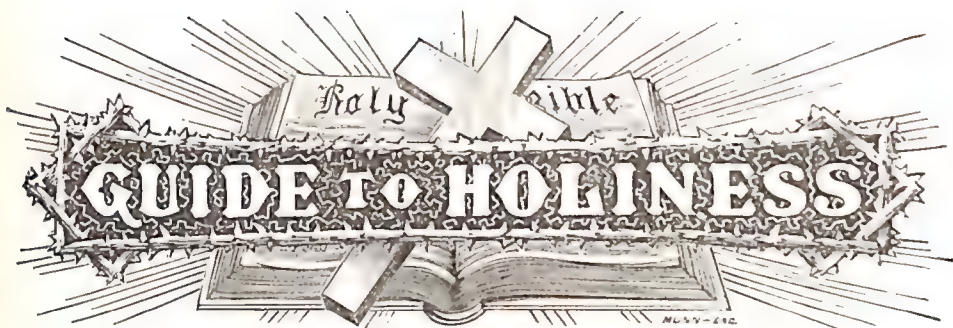
CHORUS.

Sire to son and son to sire, Up! for Jesus, Je - sus stand. Up! for Jesus stand,
Do and dare, as duty calls, Up! for Jesus, Je - sus stand.
Flash it on the nation's sight; Up! for Jesus, Je - sus stand.



Up! for Jesus stand; Speed the watchword, give it wing. And up! for Jesus stand.
Jesus stand;





SEPTEMBER, 1881.

Word for the Month.—“To God only wise be glory Through Jesus Christ for ever.”—Romans, 16 : 27.

HYMN FOR THE MONTH.

To Jehovah, God of might,
Everlasting, infinite,
Dwelling in His boundless heaven,
Be eternal glory given !
His the power, the love, the light,
His the day and His the night,
His the happy blue on high,
Earth's green round of spring and joy.

Darkness with its unseen smile,
Light that cheers our daily toil,
Midnight with its silent love
Brooding o'er us from above,
Rivers with their gentle song,
Sea-waves with their smiling throng,
Forests bending to the breeze,
Calm and tempest, all are His.

Life with all its changes here,
Hopes that rise above this sphere,
Visions of the far and nigh,
Gleams of glad eternity,
Peace that soothes the aching soul,
Health that makes the wounded whole,
Love that fills the heart with bliss,
Song and silence, all are His.

Let us then our honor bring
To this mighty Lord and King,
Let a new and ceaseless song
Break from every heart and tongue.
Praise Him as the God of might,
Praise Him as the Lord of light,
To His name our song we raise,
Father, Son, and Spirit praise.

—*Horatius Bonar.*

—“Every aspiration to God is an inspiration from God, and is sure to be answered by God.”

—“The winds of adversity sweep over our souls and scatter the fairest blossoms of hope; but the blossoms fall that we may bring forth more fruit—patience, faith, and love.”

—“However long the chain of second causes, the first link is in God's hands.”

—“In the Bible, truth and falsehood are first lived out, and then recorded for the world's instruction.”

—“Opportunities are importunities. They are like flowers that fade at night; seize them, therefore, while they last.”

"My brethren, count it all joy when ye fall into divers temptations."—James 1: 2.

"In fierce temptation's darkest hour,
Save me from sin and Satan's power."

—"A Christian who lives here among his enemies should never stir abroad without his guard."

—"If you follow Satan, you will find the tempter will prove a tormentor; if you follow the Spirit, you will find the Counselor will prove a Comforter."—*Mason*.

—"Set double guard upon that point to-night," was an officer's command, when an attack was expected.

WALKS WITH THE COMFORTER.

REV. G. HUGHES.

WALKS UNDER TEMPTATION.



WHAT is temptation? It is enticement to evil—or, it signifies the putting to trial, testing, proving. In these two senses it is used in the Bible.

In the latter sense Abraham was tempted—it is written, "God did tempt Abraham." According to the first signification Jesus was tempted of the devil—evil solicitations were presented to His mind by the great adversary.

When does temptation become sin? When the evil solicitation is entertained in the mind, favorably. A man is tempted, as the apostle James says, "when he is drawn away with his own heart, and enticed." The moment the seductive approach is regarded with the slightest approval, sin begins. It is not necessary that there should be the overt act—in the thought or imagination of the heart there may be disloyalty to God, and positive transgression. Jesus declares that there may be adultery in the glance of the eye. But, so long as the seductive advances find no inner response, no sympathy, and the soul-house re-

mains invulnerable, all is well. How appropriate, therefore, the prayer—

"For each assault prepared,
And ready may I be;
Forever standing on my guard
And looking up to Thee."

We are to expect temptation—holy people must expect it. The holier we become, the more like Jesus, the heavier the assaults of the chieftain of darkness. The reason of this is seen at a glance—the holier we are the better qualified we are to strike effective blows at Satan's empire. Hence, the greater need for the most determined efforts of the adversary to despoil us of our strength. Jesus was the embodiment of true holiness—"He was holy, harmless, undefiled, separate from sinners." The fiercest assaults, therefore, were made upon Him, under circumstances best calculated to warrant success, if success were possible. The assault was terrible—the discomfiture of the foe complete, investing the occasion with unparalleled moral sublimity.

Under temptation the Christian suffers, he is "in heaviness;" the pressure often brings him into agonizing experiences, and to most exhausting conflicts. If endured, however, and he comes out of the fiery ordeal unscathed, it is indeed glorious. Character is thus developed, graces rendered more lustrous, and the vital connections of the soul with Jesus more perfectly established. So far from shrinking, then, from such combats with the giant foe, we should rather count it joy to be brought into fellowship with Christ's sufferings, that His power may rest upon us. It adds to the wealth of our experience to test Christ's ability at every point, so that His grace may be magnified. It is written, "For in that He himself hath suffered, being tempted, He is able to succor them that are tempted." This

is a precious passage. But how are we to know the extent of these divine succors unless we are tempted. Then we come to know, joyously, how Christ can succor and deliver.

Now, it is the province of the Holy Comforter to testify of Christ under the sore temptations which visit us, as able to succor. When, therefore, brought into these spiritual straits, when the battle with the Arch-Deceiver becomes hot, and every timber of our frail bark seems to be strained by the fury of the blast, what shall we do? Shall we sit down in solitude, brooding over the gloomy horrors of the situation? No! Shall we go out and unbosom our woes to some sympathetic Christian brother or sister? That may bring a measure of light and consolation. The fellowship of kindred minds is invaluable, and the remembrances of similar experiences may enable a sympathetic friend to breathe into our ear inspiring words. But, human language, however wise in expression, or, love-tinged, is inadequate to reach these vast and wide-reaching exigencies.

The better way is to enjoy a walk with The Comforter. He is *The Companion* to take to our bosom when temptation is upon us. He has an infinite vocabulary, the vocabulary of heaven, from which to select words, weaving them into sentences of life and tenderness and love, which, inbreathed into a tempted soul, come upon it with the softness and yet with the potentiality of heaven itself.

And, just think of the measureless consolatory stores in the Divine Word upon which The Comforter can draw for the succoring and uplifting of tempted ones. Look at the promises! And, remember, that a divine promise to have divine effect—in order that it may enter into the very marrow of the soul, under the heavy strain of temptation, needs the

Spirit's gentle and yet omnific tones. O, beloved, tempted and tossed traveler Zionward, do you know the charming tones of the Comforter? No music like that!

To read such a promise as this, on the sunny page of Inspiration, for example: "There is no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it,"—is indeed encouraging. But, the voice of The Comforter is needed to emphasize, to invest with spirit and life such a promise as that. When He speaks it to the inmost soul, it is enough to fill us with ecstasy in the midst of a starless night, and the densest gloom of temptation with which we may be enshrouded.

And what mighty use He makes of the example of Jesus, the tempted Jesus, the conquering Jesus in temptation, as He walks with those who are buffeted by the adversary! The scene of the temptation of Jesus is unrolled as a panorama. His physical weakness in the hour of assault, after long fasting—the subtlety of the satanic approach, proposing that He command the stones to be made bread—*bread*, which was the primal need of the hour—then, leading Him to the pinnacle of the temple, demanding a verification of the promise of divine protection—and again conducting Him to the brow of an exceeding high mountain, unfolding a vast sweep of empire, and a resistless sceptre ready to be placed in His right hand. But, how Jesus swept through this subtle network of satanic advances with the majesty of a conqueror! O, how He towers above the malice and plottings and daring combinations of hell, on the mountain-top! It was a mountain-top

salvation—a mountain-top conquest! Beloved, in that mountain-top salvation, and conquest, behold the amplitude of your defenses! In the sweep of that omniscient word from the lips of Jesus, "*Get thee behind me, Satan!*" see the mightiness of your salvation and conquest, in temptation, demonstrated! But, in order that you may behold this in its fulness and magnificence, when the gloom of temptation arises, take a walk with the Comforter. He will testify of Jesus, *potentially*—and the same Christ dwelling within you, by the Eternal Spirit, will put the same omniscient command into your lips.

AS A LITTLE CHILD.

MRS. LIZZIE FENNER BAKER.

"Except ye become as a little child,"—
 The words fell sweet and low,
 And I thought of a tiny mound that lay
 White under the drifted snow;
 Of the baby hands I crossed in sleep—
 Calm sleep, of the Savior's giving—
 And how in the land where they never weep
 My beautiful boy was living.
 And I said, as the pastor closed the book,
 And the Church was hushed in prayer—
 "O, Lord! on Thy servant in mercy look,
 Let a child's heart be my share!
 A heart that clings with unquestioning faith
 To Thy will, whate'er it be—
 And whatever the blessed Master saith,
 May that be enough for me.
 I am tired, dear Lord, oftentimes with toil,
 And I know the fount of tears—
 But keep me free from earth's sin and soil,
 And thro' all the coming years
 May I look beyond the care and cross
 With eyes that are single still;
 And learn like a child, thro' gain and loss,
 To do but Thy holy will. [hands
 Then sometime I know, Thou wilt fold my
 In rest which Thy loved ones share—
 And leading me up to Thy angel band,
 I shall find my baby there."

—"The thickest cloud brings the heaviest showers of blessings."

"That ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints."—Ephes. 1; 18.

"I wait till He shall touch me clean,
 Shall life and power impart,
 Give me the faith that casts out sin,
 And purifies the heart."

—"The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth has done more and will do more to regenerate the world, and bring in everlasting righteousness, than all the other agencies put together."—*Chalmers*.

WHY HOLY?

REV. JOHN W. WAIT.

"Ye shall therefore be holy, for I am holy."—Lev. xi. 45.

BY MANY, the provisions of the atonement available in this life are practically restricted to the forgiveness of sins, or our justification; while many do not even believe in the possibility of remaining continually in that state, but that our life is to consist of a repeated series of sinning, repenting, and obtaining forgiveness.

As to the latter view, St. John tells us that even the babe in Christ does not *commit* sin; for he says, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Again, John tells us, "He that committeth sin is of the devil."

By the above we are to understand, as Wesley teaches, that the justified man cannot wilfully sin and retain his relation to God; and of the believer who *wilfully commits* sin, Wesley tells us, "But one thing can be said of him, and that is, 'he is of the devil.'" In other words, the babe in Christ who wilfully sins commits spiritual suicide.

But the design of the atonement is,

clearly, not simply the forgiveness of sins, but the eradication of all sin and sinfulness; in other words, our entire sanctification.

This is plainly manifest from God's Word; both from its positive commands to be holy, and from its promises that under certain conditions "the blood of Jesus Christ" shall "cleanse from all sin," (1 John i. 7), and we be made "partakers of His holiness," (Heb. xii. 10), and by the "exceeding great and precious promises" we "might be partakers of the divine nature," (2 Peter, i. 4), and that we may "put on the new man, which is renewed in knowledge after the image of Him that created him," (Col. iii. 10). Confused views on the subject of the necessity of holiness, and limiting the provisions of the atonement for its accomplishment in us, are closely allied to failure to realise the "exceeding sinfulness of sin" in God's sight, and its sure consequence.

God says, "I am the Lord, I change not;"—"The soul that sinneth, it shall die;"—"The carnal mind is enmity against God;"—"To be carnally minded is death."

Eternal death as the result of sin, and the necessity of holiness to salvation, both rest upon the same basis—the holiness of God.

1. The necessity for eternal death is found in God's nature.

The necessity of a hell cannot be done away, as one has said, "Until the holy God of this universe be dragged from His throne, and one less holy be enthroned in His stead." Eternal death is not simply a penalty, but a natural consequence and necessity in the moral universe.

When God created the human race in the person of its representative, Adam, He created us in His own moral image, pure and holy; else God would have

been the Author of whatever of evil was to be found in us.

Man, so far as his purity was concerned, at the time of his creation was as fit for communion with God in heaven as upon earth. Yet God gave him a probationary life, as is probable other moral agents of the universe are having, or have had (Jude 6—John viii. 44).

When God said, (Gen. ii. 17), "In the day thou eatest thereof thou shalt surely die," He was not, simply, arbitrarily holding a penalty over Adam, but was declaring what would of necessity take place.

While Adam was sinless he was in harmony with God, and walked in intimate communion with Him. When he fell from his pristine purity and became a sinful being, he was thrown out of harmony with God, God's word was instantly fulfilled, and spiritual death came upon him—a death which was eternal in its nature because man was immortal.

Men do not have to pass the grave, the resurrection and judgment, in order to be introduced to eternal death. Spiritual death is already abiding in them, which has but to be continued to be eternal. The same necessity that separates heaven and hell, holiness and sin, separates God and sinners in the world, and would continue to do so throughout eternity, if there were not a remedy provided whereby men might be restored to holiness, and hence to harmony with God. Hence, an adequate scheme of redemption would restore men to life by removing the cause of death; viz., removing sin and sinfulness, and restoring to purity and holiness.

Such a redemption the Word teaches us God has provided. "Thou shalt call His name Jesus; for He shall save His people from their sins." He "gave

himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people." We are taken from the family of Adam, to which by nature we belong, and become "children of adoption" into God's family, from which we were before excluded by sin; and "now being made free from sin, and become servants to God," we "have our fruit unto holiness, and the end everlasting life."

2. Hence, also, the necessity for holiness is to be found in God's nature.

Those finally reprobate will not be lost because God delights to consign them to eternal death. St. Peter says of the Lord, He is "not willing that any should perish, but that all should come to repentance." "Have I any pleasure at all that the wicked should die? saith the Lord God."—Ezek. viii. 23.

Men will be shut out of the presence of God because there is that in their moral constitution which throws them out of harmony with God. Sin is the disturbing element; and so long as there is the least degree of sin remaining, so long there cannot be perfect harmony between the soul and God; neither in this world nor the next. So Christ's redeeming blood not only atones for our sins, but also cleanseth from all sin.

The necessity for this holiness lies in the fact that God is holy, and His holiness cannot be harmonized with sin. God commands and gives the reason for holiness when he says, "Ye shall therefore be holy, for I am holy." Yet, how many loose and confused views on the subject of holiness!—how many limited views of Christ's atonement!—how many professing salvation without even so much as desiring, seeking, or expecting to be holy! Yet, Christ says, "Blessed are the pure in heart, for they shall see God,"—"Be ye therefore per-

fect, even as your Father which is in heaven is perfect."

Paul urges us to "follow holiness, without which *no man* shall see the Lord." John says, "*Every man that* hath this hope in him, "purifieth himself, even as He is pure." Christ says in His Revelation to St. John, in speaking of the heavenly Jerusalem, "There shall *in no wise* enter into it anything that defileth."

We will be admitted and stand in the purity of heaven for the same reason that the angels and other orders of beings are there—*because there is in us a fitness for heaven*. Sin in us will as surely exclude us from heaven as it would instantly cause the ejection of the angel Gabriel. Yet, men go on neglecting the provision of the atonement to "make them partakers of God's holiness," looking in some way for death, the resurrection, or the judgment to bring them into perfect harmony with God, and fit them for heaven. Still, it remains true that Jesus is the only Savior this world has, and that it is His blood *alone* that cleanseth from all sin, and all the salvation from sin we shall know will be in this life. "If we confess our sins, He is faithful and just to forgive us our sins, and to *cleanse us* from all unrighteousness."

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

— "If we are like Christ, we shall seek, not to absorb, but to reflect, the light which falls upon us from heaven upon others."

— "Holiness is the only means by which holiness can be diffused."—*Jenkyne*.

"Blessed be the Lord: for He hath showed me His marvelous kindness in a strong city."—Psa. 31: 21.

—♦♦♦—
 "My Jesus shall be still my theme,
 While in this world I stay;
 I'll sing my Jesus' lovely name
 When all things else decay."

—"How many gods are there?" was asked of a little boy. "One." "How do you know there is only one?" "Because there is no room for more, for the one God fills heaven and earth."

—"God by His mercy wipes out what we owe Him, and writes that down only which He owes us by promise."—*Spencer*.

—"Two boys were conversing about Elijah's ascent in the chariot of fire. Said one, "Wouldn't you be afraid to ride in such a chariot?" "No!" was the reply—"not if God drove!"

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

AUGUST 12, 1848.—Returned from the Vincentown Camp-meeting this morning, taking a journey of over a hundred miles between the hours of 4 and 11, A. M. Surely, God has been with me in my going out and my coming in.

Memory will long revert, though my pen may not trace the many remarkable instances I have witnessed of the sanctifying influences of the Holy Spirit. There have been some remarkable peculiarities in the manner of the Spirit's operations during this meeting. Most truly has He assured the hearts of the people that it is "not by might, nor by power, but by His own Spirit," that He operates upon the hearts of men; and not only so, but that He also chooses out the instruments through which He will work.

This was on one occasion instanced remarkably. Though we may not always know the wherefore that exists in the Eternal Mind, of His various allotments,

yet this was not difficult to be fathomed by one who, with myself, had had an acquaintance with some strong influences that had been brought to bear on some minds in this region. I will relate it, because it is also calculated to give a wherefore for trials which some of the deeply devoted may be called to endure, not for themselves, but to help forward the cause of truth.

It was in this wise: The Rev. Dr. — was asked, "Doctor, will you tell us how we may enter into a state of holiness?" The Doctor, who was extensively known as an eminent divine, not only for piety, but for talent also, and had himself been a happy witness of perfect love for about two years, endeavored to reply to the inquiry, but evidently failed to satisfy either himself or others. He persevered, and having made several attempts, seemingly no more satisfactory to himself or others, he sat down, saying, "I should love to tell you, brethren, but I cannot."

During the several minutes the Doctor was occupied in this fruitless attempt, the way seemed to be opened with almost indescribable sweetness to my understanding, and my heart, with yearnings well-nigh uncontrollable, longed for utterance. Yet, for reasons easily to be inferred, I did not feel free to speak, when a minister said, "Sister Palmer, will you give us your views on this subject?" I arose, feeling consciously the power of the Spirit resting on me. The Lord owned His own precious truth, and I think the day of eternity will reveal that many precious souls were, through the instrumentality of that effort, enabled to see the hindrances which may obstruct the sincere seeker, as also the way of faith. One lovely young brother entered into the bliss of perfect love, and rejoiced with joy unspeakable and full of glory.

I feel like rearing anew my Ebenezer; yes, in humble adoration my soul exclaims, "Hitherto hath the Lord helped me!"

Wednesday, Aug. 16.—On Saturday afternoon I had a severe trial, which has lacerated my feelings deeply. But I have suffered for Christ's sake, and for His sake alone. As I received the wound, I hastened to my closet and said, "O my precious, bleeding Savior, this arrow first penetrated Thine own heart of love, before it reached my heart, and in all my afflictions Thou art afflicted." I was prompted to spread out the matter before the Lord as did Hezekiah. I felt that He hearkened, and would, in answer to earnest intercessions for wisdom, guide my emotions and my actions. "O my soul, wait thou only upon God, for from Him alone my help cometh."

ENTERING INTO REST.

J. V. WALKER.

THE blessed Comforter prompts me to tell to the world His dealings with me. Twenty-three years ago I made a public profession of religion. I identified myself with the Methodist Episcopal Church, and as I then thought, gave myself to the Lord. For twenty-two years of that time I knew nothing of the Christian life as I now see it in the Holy Scriptures, and in the testimony of those who walk with God daily. I attended prayer and class-meetings as a duty, and not as a sweet privilege.

I often allowed myself to be overcome by anger, and thought it nothing strange, for I could see the same spirit in those whom the Church denominated "veterans of the cross." I never thought, "If any man have not the

spirit of Christ, he is none of His," applied to me, for I considered that impossible with mortals. But I praise, adore, and magnify the God of heaven, that in His infinite love and mercy He has revealed to my understanding a better way.

One year ago, the subject of holiness presented itself to my mind as never before, for I had never thought of it in relation to this life, having been trained in another way of thought.

The illuminations of the blessed Holy Ghost, the testimony in the *GUIDE*, and the sweet words of the "*Beloved Disciple*," led me to examine my own experience, and I was made to cry out in the language of Isaiah, "Woe is me, for I am undone, because I am a man of unclean lips!"

While all-absorbed in this subject, and bemoaning my besetting sin, anger, that caused me so often to stumble and fall, the blessed Comforter came to my relief. From that moment until now, I have had a sweet peace that is past my comprehension. My proneness to anger from that blessed hour was taken away. This wonderful change was so unlooked for, and so beyond any conceptions I had formed of grace, that for months I was led to doubt of its being more than fancy or a delusion of the devil, that might be dispelled as the morning cloud. I promised that if it remained in me, I would testify to the world what the blessed Lord had done for my soul. And, I now ascribe all glory and praise to Him who is able to cleanse from all sin, and daily sprinkle and keep us clean; who is able to save to the uttermost, and save now.

O, that every one who names the name of *Jesus* might realise the blessedness of a holy life! O, that every heart and every mouth might be continually filled with His praise!

"I am come that they might have life, and that they might have it more abundantly."—John 10; 10

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 "Let us walk with Him in white,
 For our bridal day prepare,
 For our partnership in light,
 For our glorious meeting there."

—"We sleep: but the loom of life never stops; and the pattern which was weaving when the sun went down, is weaving when it comes up to-morrow."

—Captain Burke, of Indiana, fatally wounded in the war, said: "I have lived close to my Savior in the army, and tried to keep my accounts square every night."

—"The labors of the obscure and unremembered hours beautify that palace of the soul in which it is to abide."

—♦♦♦—
THE SPIRITUAL LIFE.

REV. D. NASH.

THE one who has once been led into the sanctuary of God, to abide under His shadow, and eat of His pleasant fruits, new and old, laid up in store, has no wish to go out any more. He has found the hidden manna, that living bread, of which whoso eateth shall never die. He has received the "white stone," with the new name written thereon, only to be read by the recipient. He has parted with all that is shadowy, unsubstantial and vain, to enjoy all that is real and lasting and divine. He has left the region of darkness and doubt, misapprehension, fear and dismay, for the place of light, the abode of life, and the seat of love. In ceasing from doing his own will, he has ceased from sin. In yielding up himself to the guidance and direction of the Lord, he is led to perfect holiness in his faith and fear. Submitting to be taught in all things, he is never left without an Instructor. Stooping to sit at the feet of Jesus and take His sweet yoke upon

him, he is well pleased to be little and despised. In all his humiliations he is led to rejoice, since by all these things he is made more conformable to his Lord. He would not, if he might, go in any other way to glory than that which is marked out by the footsteps of his Divine Leader. Suffering, therefore, becomes very satisfactory to him, as it brings him into fellowship with the crucified Savior. Love, when matured, can bear much without being weary, suffer long without complaining, and rejoice in tribulation, affliction, persecution and distress. For the soul in love with Christ, while looking upon Him, cannot but desire to be like Him. O, he would even suffer with Him—be nailed to His cross and die! There is an indescribable sweetness in those sufferings which the soul in love with Christ is called to pass through by Him.

In this way, then, do we find our Lord, who is only seen and known by the humble-hearted. They in very deed have Him with them and in them. "He taketh pleasure in His people, He will beautify the meek with salvation." He raiseth the poor from the dust, to set them as princes beside Him on His throne of glory. To meet with Jesus, we must in spirit visit the stable and look into the manger, or go into the wilderness, or enter the garden of Gethsemane, or mount the hill of Calvary, for He is to be seen amidst poverty, degradation, contempt and persecution, and under the curse. Nature shrinks from this, and wants to be spared. Nature dreads the knife that is sharpened to prune the branches and make bare the tree. Nature starts aside from the cross and cannot bear to be crucified thereon. Courage, courage, brethren and sisters in the Lord! The crown, the prize, the reward is for them only who overcome and, with our Lord,

lead captivity captive. In this warfare, to stand still, is to be conquered; and to lay aside our arms, is to yield ourselves to the enemy. We cannot die fighting, or perish with the sword in hand, for a Christian gives up all before he can be made captive.

Let us, then, at once make an entire surrender of our heart and mind and will, our body, soul and spirit, our understanding and memory, and 'all to Him from whom we have received all. When this is done in true simplicity, there is an end to all that agitation and fear which otherwise lay hold of the heart. For, when any one who is taught of God has indeed given up all into His hand, the high and mighty Lord of heaven stoops to order all in wisdom, and to do all by His power. He is exalted to the throne, that He may fill all things. Nor does He sit there in vain; but, making all things new, He rejoices in His work, saying, "It is done!"—done according to the pattern in His own mind, without any deficiency or redundancy—done to the praise of His loving-kindness and tender mercy. He will then again take pleasure in His own work, and pronounce it "very good." Without any reserve, may we lift up our heart to be filled with His love, our eyes to be filled with His beauty, our ears to be filled with His voice, and our mouth to be filled with His praise all the day long! There is, there can be, no want to them who look to Him for supplies, since in Him all fulness dwells. To dwell entirely upon His bounty pleaseth Him well. Such a soul shall want no good thing. From day to day, He will most richly and abundantly provide whatsoever may be needful. Like a very little child in the arms of its mother, such a soul is carried forward, without any care, in the good and right way. He is borne onward in

the narrow path, which leadeth to life; while thus, artless as a babe, taking the full and vivid impression of His image.

If we find ourselves out of the way, let us look to Him from whom we have wandered, to restore and lead us in the paths of righteousness. A single eye and a childlike heart will carry us along the narrow path; but nature wants a wider road. The only adequate motive is love to Christ. The only happy life is spent with Christ. To walk with God, we must leave Him to choose the way, and order everything respecting our progress. To live a life of faith, it is necessary to give up our own will, and submit to that of God. This is often shown to us, for a trial of our obedience, by many persons, and in many things, most painful to the flesh. Our kind and gracious Father is desirous of our happiness, and longs to communicate of His fulness to us; but, until we are emptied and made pure, this cannot be. Hence, the necessity of sometimes suffering in the flesh in order to cease from sin. There is no other way to glory and honor and immortality, than the way of the cross. In this all the followers of the Lamb have walked, and by it have been brought to the crown. To which, may His hand lead all the readers of the *GUIDE* continually, and we will meet at His right hand, where there are pleasures for evermore.

—"Christ is our title—the Holy Ghost is our capacity. Self has nothing to do with either the one or the other. What a mercy! The blood of Jesus opens the door; the Holy Ghost conducts us through the house. The blood of Jesus opens the casket; the Holy Ghost unfolds the precious contents. The blood of Jesus makes the casket ours; the Holy Ghost enables us to appreciate its rare and costly gems."—*McIntosh*.

"If any man will do His will, he shall know of the doctrine."—John 7; 17.

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 "Thy will by me on earth be done,
 As by the powers above,
 Who always see Thee on Thy throne,
 And glory in Thy love."

—"Do not be satisfied to be a dwarf."

—Cecil says: "Growth in grace manifests itself by a simplicity, that is, a greater naturalness of character. There will be more usefulness and less noise; more tenderness of conscience, and less scrupulosity; there will be more peace, more humility. When the full corn is in the ear, it bends down because it is full."

—♦♦♦—
THE SOUL WINNER.

MRS. MARY D. JAMES.

LIGHT ON THE PATHWAY.

AMONG the little persecuted flock who formed the first society of Methodists in Trenton, N. J., there were many of whom Edmund J. Yard often spoke as faithful and beloved friends, who counseled and encouraged him in his youth, leading him into paths of usefulness, and greatly helping him in the spiritual life.

At the age of eighteen, having been a member of the Church one year, he was appointed leader of a class at Morrisville, Pa., a mile distant from Trenton, across the Delaware River. Soon after, his pastor also gave him charge of a class in his own Church. This office he held during his residence in Trenton, also after his removal to Philadelphia—some years later, and until the close of his life, at the age of nearly eighty-five years.

In the summer of 1811 he attended a Camp-meeting, near Allentown, N. J., which had an important influence on his subsequent life and experience. He went with a company of twenty young men. In those days, at Camp meetings continuous services were conducted

through each day and night, not suspending the exercises in the intervals between the preaching services, as is the present custom, but entering into earnest "altar work" at the close of each public service. Nearly all the laborers in the prayer-meetings would take a brief respite for refreshment, each in his turn; but Edmund seldom allowed himself this indulgence. In the intensity of his zeal, he would labor through the noon meetings, and again in the afternoon altar work until evening forgetting the demands of the body—so absorbed was he in the glorious work of SOUL WINNING. Such earnest and incessant labors at Camp-meetings he continued for many years, until the infirmities of age deprived him of the physical strength needed to support such heavy and protracted toils.

During the Camp meetings alluded to, there came two young men—Rev. Samuel Snead and Mr. Whitehead—having been directed to the Trenton "Young Men's Tent." They were received and made welcome. These visitors proved greatly helpful to the youthful band, for they were filled with the Holy Spirit. Edmund said, "They seemed like angels, sent to minister to them." Shortly after their arrival, Mr. Snead asked the young men if they had received the blessing of entire sanctification, or perfect love? Their reply was, "We do not know what that means." They had never heard it preached, or set forth distinctly as the believer's privilege. He then explained it to them, and told them it was not only their privilege, but it was a *divine requirement*, distinctly set forth in the Word of God. Several of them became exceedingly interested, and commenced at once the earnest pursuit of "THE GREAT BLESSING," as it was called. Among the most earnest seek-

ers was young Edmund. His heart became all engrossed with the glorious object set before him in the Gospel of Christ, and all the powers of his being were on full stretch for its possession. The unceasing cry of his soul was that the prayer of the apostle Paul—"The very God of peace sanctify you wholly, and I pray God that your whole spirit, and soul, and body, be preserved blameless unto the coming of the Lord Jesus Christ,"—might be answered in his experience. He could not doubt that this great work might be accomplished, because the apostle had added to his prayer—"Faithful is He that calleth you, who also will do it,"—1 Thess. 5 ; 23. It became the theme of his conversation and the burden of all his prayers, as the grand prize to which all the aspirations of his soul and all the energies of his being were directed. He went home, however, without the full realization of his desire ; but continued to seek with unwavering earnestness for the full accomplishment of the divine work in his heart. On his return to Trenton, he hastened to some of his special friends—Rev. Gideon Mosely, a local preacher from England, and his wife, and Mrs. Grace Dorey—to tell them about the *new doctrine*, and to inquire what they knew about it : for, surely, he thought, they must have experienced it. Greatly to his surprise, they said that they never had experimentally known it, though they understood and believed the doctrine of full salvation, as taught by Mr. Wesley, and the inspired Word. They were much interested and moved by Edmund's earnest expressions of desire to be made pure in heart, and acknowledged the great importance of entire consecration to God, and the full baptism of the Holy Ghost, so that Jesus might be represented in His followers by a life

entirely conformed to His will. Mr. Mosely spoke of it as essential to the full success of the Gospel ministry, that the Church should be "holy and unblameable," and proposed at once having a meeting for this specific object. An invitation was given to all who believed in the doctrine of a full salvation in Christ, and all who would seek for it, to meet for that purpose at his house, on Mill Hill—now Broad Street, Trenton. Half a dozen young men, and a few of the old members of the Church, attended, and God owned the first meeting by the revelation of His presence in their midst. It was a time of great power and wondrous blessing to the little company assembled, and they were encouraged to continue the meetings.

"HARK! SOUL OF MINE."

KATE SUMNER BURR.

Hark ! soul of mine, the Voice Divine speaks ever,
"If scarce the righteous reach the realms of bliss,

Where shall appear th' ungodly and the sinner?"

Almost to enter heaven were quite to miss !

Then, soul of mine, O watch and pray and labor ;

Be filled with comfort, for they die no more

Who in the Lord believe ; whose lives are hidden

In that cleft Rock, firm as th' eternal shore.

Hark ! soul of mine, the Voice Divine speaks ever,

Naught that defileth can an entrance win

Through pearly gates into the shining city,

By love illumined, without a shade of sin ;

Then, soul of mine, O watch and pray and labor,

Trust still in Jesus, mighty to redeem ;

Whose blood makes pure, e'en as himself is holy,

Rest at the cross beneath that cleansing stream.

Hark ! soul of mine, the Voice Divine speaks ever,

"I will receive you to a place prepared,

That where I am there ye may also enter ;

My peace by all my people may be shared."

O, soul of mine, what wondrous weight of glory,

What ocean-fulness waits thee just before !

"Unto myself"—He speaks—my soul's Belov'd,

My Way of life, of heaven the open Door.

TAKE HEED.

MRS. M. N. VAN BENSCHOTEN.

"The Master does not ask such busy service
As gives no time for *waiting at His feet*."

TARRY a moment, fellow-laborer, as with flying feet you run to and fro in the Master's service. His work brings such rich, sweet reward, we wonder not that tireless feet and brain and hand lay themselves under ceaseless tribute. But have you ever been surprised, as with eager heart you poured forth the message of His love, to find it falling with diminished power upon the willing ear? As you have besought the dying soul to flee to Christ, have you felt an absence of the divine and unctuous "grip," to fasten the appeal upon the conscience? After some costly expenditure of brain or nerve, have you been grieved at the empty and lonely stillness of your heart? The pleasure of success is not sufficient without the consciousness that the Father "rejoiceth over you."

If, at such times, we sweetly and humbly turn away and inquire of the Lord, we shall oftentimes find an explanation in the fact that the busy, *over-busy* service had granted no time, or too little time, for the "waiting at His feet."

It is *there* that His power is put upon us. It is there that the anointing which abideth comes upon the consecrated soul. We are so utterly nothing of ourselves that it is only as we stay very close to Christ, that we can be of any *real* service to Him. The soul must be in constant, recognized and conscious union with her Lord, and dwell in unbroken communion with Him, if as princes we would have power with God and with men.

We are too apt to forget that love is greater than service, and that it is what *we are*, more than what *we do*, that tells for Christ. The love for the *work* must

never exceed our love for His *will*.

The Heavenly Bridegroom is divinely jealous of that service that keeps us too long from resting in His bosom, or which returns us so weary in heart and languid in body, that we have no kisses for His feet, no strength to soar on wings. There is much of service these days, too little of sacrifice—too little of that service which is divinely unctuous. May God reveal to all humble, loving workers, where lieth "the hidings of His power."

SILENT LIFE.

KATE M. FARLOW.

(Institute for Deaf and Dumb, Council Bluffs, Iowa.)

O'er my head white clouds are glowing,
Round me breezes cool are blowing;
Upon the wing song-birds I see,
But cannot hear their minstrelsy.

Silent to me is the rushing river,
Where the sunbeams brightly quiver;
Silence broods in the chilly air,
And all around me, everywhere.

I've wondered at the fate which dooms me
To sail this noiseless, though restless sea,
And longed, but O, with longings vain,
To hear earth's sweet, sweet sounds again.

But after all, perhaps 'tis best
That silence be my constant guest;
In this still life of solitude
I hear no clamorous voices rude.

True happiness indeed I find
Communing with a greater mind,
While nature's beauties which I see
Prove God still is kind to me.

Tho' never here in this changeless clime
May I list to the tuneful notes of time,
Yet some glad day I hope to hear
God's music sounding sweet and clear.

Sounding the sweeter because so new,—
No matter then that earth's joys were few;
O Savior! help me to follow Thy footsteps
here,
That my voice may praise Thee "over
there."

WAY-SIDE LESSONS—No. 3.

REV. B. M. ADAMS.

LATE in March, the smoke of burning weeds, one hazy day, called my attention; and on looking over the fence, I saw a bonfire of great size. Weeds and vines and garden rubbish of various kinds, all burning together. There could be no good ploughing, or spading, until this mass of refuse was out of the way. Some of it had been good: there were stalks that had borne the luscious sweet corn, and vines that had held grapes, besides some that had only been bad; but all alike had to be got out of the way, before any good gardening could be done. "Whose end is to be burned," is said of the evil, and it might be said of the good that has ceased to be useful. There is many an experience that ought to have been worn out long ago, many a sermon that ought to be burned—many a position that was once good, and now bad because become dry, uninteresting, and perhaps an idol. Most Christians would be the better for raking over, and a bonfire every spring, if not oftener—if for nothing else, to get rid of their rubbish. I would begin with the ministers, large and small, who are living on their past, preaching their old sermons, and trusting in their old experiences; and go on to the illustrious army of the "has beens," and for that matter the whole Church—turn in the fire and burn out the useless; then the Lord's garden would have a better chance for plants and fruits of righteousness. It is time "wood, hay and stubble" works felt the match.

—Some little boys were playing soldier, the captain proceeded to inspect, and count them. He had seven, heavily armed with wooden guns, swords, pistols, and one drum. There was a brave

array of red, and gilt paper, roosters' feathers, and one red sash worn by the captain. A little brother of the commander, in a paper cap, topped out with a piece of red ribbon, stepped out and said in a hurt tone of voice, he was not counted, for one of the boys had said so. "Well, you wasn't," said the officer, "for you are a cypher;" at which the little fellow began to cry, saying he wasn't "any such thing, but a real soldier." The brother tried to console him, telling him he would be bigger bye and bye, and perhaps be a captain himself. He was interrupted by his sister (who had been watching the parade—and quite proud of her recent promotion at school) saying, "Cheer up, Charley! stand at the left of the captain, and you'll count ten." So the little cypher carried arms, and marched into position, while the company and I cheered. One boy declared "they had seventeen now, if Charley was a cypher." I said as I walked away, "O, if the Lord's soldiers only understood that kind of arithmetic, and knew how to get the cyphers where they would count as the Lord would have them, we would have cheers along the line that would call angels down to join." "Because He is at my right hand, I shall not be moved," said the psalmist. The trouble with our humility is, we get on the wrong side of the captain, where we do not count—and we succeed in the grasshopper line as the ten spies did, in their own sight and that of others—Num. xiii. 33. Cyphers we may be, but if we march into the right position, our value rises in the ratio of our humility.

—“God makes the earth bloom with roses, that we may not be discontented with our sojourn here; He makes it bear thorns, that we may learn to look for something better beyond.”

The Precious Word.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law."—Psa. 119: 18.

SOW THE SEED.

MRS. MARY D. JAMES.

"In the morning sow thy seed, and in the evening withhold not thy hand," &c.—Eccles. 11: 6.

"Blessed are they that sow beside all waters."—Isaiah, 32: 20.

Sow beside all waters, sow
Precious seed in every soil,
God will send the sun and showers,
God will bless the sower's toil.

Cho.—Sow the precious Gospel seed,—
Sow them here and sow them there,—
Sow them, sow them with all speed!
Broadcast—sow them everywhere.

Every seed a germ contains,—
Every seed a vital power;
Sow good seeds;—O, spare no pains!
Sow them every passing hour!

Harvest rich of golden grain
Crowns the faithful sower's toil;
They shall "labor not in vain,"—
Sowing seed in every soil.

When the reaping time shall come,
When the sheaves are gathered in,
O, the blessed Harvest Home!
O, the honors they shall win!

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

SEEKING CHRIST IN SORROW.

SEPT. 4.—"Behold, thy Father and I have sought thee sorrowing."—Luke, ii. 48.

It is difficult to see how they could have done any other; and yet their sorrow was quite unnecessary. In their imperfect knowledge of the Savior, and the Divine plan of His life, they could not but feel much grief that they had lost sight of Him. It only needed the fuller intelligence to which He referred in His question, "Wist ye not that I must be about my Father's business?" for them to have dismissed all sorrow, and in perfect confidence have assumed that they would soon find Him; and that wherever

He was found, He would be in some path of duty.

The sorrows of the seekers of Christ are frequently the offspring of ignorance. Did they but know more of Jesus, they would be quite sure of finding Him. But when His absence becomes a painful reality, however that absence may be accounted for, how natural it is for us to start up in fear, and set out in search of the lost One, amid the deepest anxiety and sorrow. Shall I find Him? Shall I ever see His face? Shall I ever have the comfort of His presence? are questions that throb through our hearts. But there are questions that need to be more earnestly asked than these. Are we really seeking Christ, or are we merely seeking comfort? Do we want the Savior, or do we want a mere selfish gratification in ease from present agitation? It is possible selfishly to seek Christ, and as selfishly lose Him again, if self can find more enjoyment elsewhere. But if we are really seeking Christ for His own sake, we may dismiss our sorrow. He is not far from any one of us. He will be found by those who thus diligently seek Him. He will reveal himself to such as He does not unto any others. We may seek Him with desire, and hope, and supplication, for He will be found of us, and we shall rejoice with exceeding joy.

EVER AT HIS FEET.

SEPT. 11.—"Blessed is that servant, whom his Lord when He cometh shall find so doing."—Matt. xxiv. 46.

It is not spasmodic service that the Lord asks for, but constant, regular faithfulness. It is comparatively easy for any one occasionally to get up a fever of excitement, and rush along in a spasm of energy that soon exhausts itself. Rocket-like, such service ends only in darkness and disappointment. You might think when it rose in brightness, that a new luminary had arisen in the Church; you soon find, in the burnt-out remains of passionate service, how mistaken were all your expectations. The good Lord has very frequently expressed His appreciation of the quality of constancy in those who serve Him, but never more emphatically than here. He appreciates fully, and will

reward handsomely, fidelity. It matters little what post we occupy so long as we are unfaithful. The good Lord does not so much notice our rank as our labor; it is not our name but our work; not the post occupied but the devotion manifested. What if the post is the most obscure in the whole service? Let us do our duty just there. The Master may at any moment call. It will be a sad day, if, taking advantage of His absence, He shall find that we have abused our trust, or forsaken our post. But if He shall find that we have been

"More careful, than to serve Him much,
To please Him perfectly,"

blessed indeed will that servant be. The reward which the righteous Lord shall give him will be more than ample compensation for devoted service. Eternity will not exhaust the blessing that the Master will give to His faithful servants.

MORAL ENERGY, A DIVINE GIFT.

SEPT. 18.—"Thou therefore my son, be strong in the grace that is in Christ Jesus."—2 Tim. ii. 1.

The great motive power of the Christian religion is the "grace that is in Christ Jesus." The reason of the failure of other systems of religion to uplift humanity, is that they have no moral force to bestow on their adherents. It is grace that imparts inward strength to frail humanity. Much beside is machinery, and this is the steam or driving force without which the machinery is useless. Paul enjoins Timothy to obtain this force, this inward energy of soul; and by calling it "grace," he teaches that it is not like the unconscious process of nature—the power of wind, or water, or fire, or gravity—which human skill can command or direct, but a power of a different order, and bestowed on other conditions. For it flows from the loving kindness of God—it is the spiritual force which He bestows, and it brings those who receive it into personal relations of kindness with Him.

Our own observation, and experience of human weakness and infirmity and weakness, accords, only too well, with the uniform teaching of Scripture that to do what we ought, and be what we would, we need to have our failing energies reinforced by

the mighty power of God. If, as a sickly child clings to a parent when danger is near, we seek Him and keep near to His side, in His kindness He will pour of His omnipotence into our feebleness, and we shall be strong in His grace. The power He shall pour into us is "the grace of God," and by it out of weakness we shall be made strong.

CHRIST THE SOURCE OF MORAL ENERGY.

SEPT. 25.—"Thou therefore, my son, be strong in the grace that is in Christ Jesus."—2 Tim. ii. 1.

The spiritual power which is absolutely necessary to the spiritual life has its source and fount in Christ. He who was the lowly man of sorrows, who suffered and died on the cross, is the Lord Most High, enthroned in heaven, alive for evermore, and "Head over all things in the Church.

Our religion has been fitly called the faith of Christ, because it recognizes in Him the God who redeemed us from sin by the sacrifice of himself, and who has gone up on high and is enthroned with His Father forever. That is the faith of Christ, and it cannot be said that it is a weak or sentimental religion. It is based on the most sublime facts, for which it offers substantial evidence, and the power of those facts to arrest, attract, rivet, and renew the hearts of weak and sinful men, and awaken in them an enthusiasm of trust, and gratitude, and devotion,—the history of our religion for eighteen hundred years must declare, for no mere language can, Jesus, so lifted up, has drawn millions to place their dependence on Him.

That ever-living Being—so lofty, yet so lowly; so high above us, yet so near—even within us; so divinely pure, yet so compassionate; unchanged by years; the Victor for us over sin and death; to Him belongs a might which is conquering the world. Depose Him from this supreme position, reduce Him to the level of a gifted human teacher, and His power is gone, and His majestic words, and promises, and assertions become exaggerated boasts. But all the moral energy which poor human nature needs, is his who recognizes the divine Christ as the source of it all, and receives, "out of His fulness," gifts of His grace.

The Tuesday Meeting.

"And ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

The Ocean Grove meeting held each morning during the summer by Dr. and Mrs. Palmer, is really a branch of the Tuesday Meeting in New York, many of the friends accustomed to attend in the city being there. Our correspondent, Mrs. Mary D. James, enables us to give this month—

PEARLS FROM OCEAN GROVE.

LIKE JESUS.

A brother in speaking of the Christian life—bearing the characteristics of the life of Jesus, gave the language of a little girl in reply to the question, "What is it to be a Christian?" She said: "It is to do as Jesus would do, and behave as Jesus would behave if He were a little girl and lived at our house."

A young Christian who heard of this definition of a Christian, remarked: "That could never be. No mortal could do what Jesus would do in the various circumstances of life, because Jesus was divine in His nature and perfect in all He said and did. We are frail, sinful beings, full of imperfections and infirmities." She said: "It seems to me like this. A master artist paints a picture,—it is called a superior work of art. A pupil undertakes to copy it, and his picture is readily recognized as a copy of the artist's fine production. In its essential features it bears a strong resemblance to the original; but when compared with it, how inferior! Numberless defects will be found in the work of the novice, and the two paintings are very different in their real merit and worth."

This is a just comparison. Many, very many imperfections must always be found in the best imitations of Him who is "Chief

among ten thousand and altogether lovely,"—the adorable Jesus, who "knew no sin." But it is true that we may, through the omnipotent mercy of God, be so nearly conformed to His likeness as to be recognized by all who behold us as bearing the image of the heavenly—though "compassed about with infirmities."

O, glorious truth—wonderfully glorious! that we should bear any resemblance to the infinite Holy One!—even the faintest outlines of the Divine! It seems too great and too blessed to be true. And yet, is not this set forth as our privilege in the Gospel? "Let this mind be in you which was also in Christ Jesus." And again, "Christ also suffered for us, leaving us an example that ye should walk in His steps."

After all, was not the definition of the little girl a correct one? "To do as Jesus would do and behave as He would behave if He were in our circumstances," must be the true Christian character according to the divine requirement and the possibilities of grace.

GOOD ANCHORAGE GROUND.

"Now I have found the ground wherein sure my soul's anchor may remain," said an aged saint whose glowing words and bright countenance often thrill the hearts of those who listen to her blessed testimonies. "I have many afflictions," she added, "many infirmities, but Jesus makes His love so to abound in me, and so richly feeds my soul from day to day, that I hardly realise I have anything hard to bear. I am exceeding joyful in spirit. As age and infirmities are increasing, my supplies of grace are also increasing. My path is growing brighter and brighter all the time!"

THE "SHALLS" IN THE BIBLE.

"It is wonderful how often the word 'SHALL' occurs in the Bible," said Mrs. Bottome. "I have been reading with great delight the 55th chapter of Isaiah, and was wonderfully struck with the word '*shall*' repeated so many times in that one chapter. We are told what we *shall* do, and what God promises as the reward that *shall* be given to those who obey, &c., the reasons and the conditions of these *shalls*. God

commands—'Hearken diligently unto me!' The phrase, 'Hearken diligently,' means more than merely to hear,—it means to listen—to give earnest attention to the word spoken—to turn from other sounds, or shut them out, as a deaf person holds the hand behind the ear to shut out sounds behind—and to catch every word that is spoken. So eager, so earnest should we be to 'hear what God the Lord will speak unto us.'"

A RICH BANQUET.

A Christian lady spoke of the "feasts of fat things" we enjoy here. "I was thinking," she said, "of the words, 'Thou hast prepared a table before me,'—and what a table is here spread! At a royal banquet it is expected that only the great ones and those of the royal family are to be present, and they partake freely as distinguished guests. I thought, how wonderful that at the feasts given by the King of kings there is no respect of persons—poor people, and those who are of little account in the world, are all welcome—for He has 'made us kings and priests unto God.' Lo, we are of the Royal family, and have a right to all the privileges of our Father's house."

"And my God shall supply all your need according to His riches in glory by Christ Jesus."

THE WIDOWS SHOULD TRUST.

A widowed mother, having heavy responsibilities upon her in the charge of three sons, feeling greatly the need of counsel from some judicious friend, said one day, "O, if I only had President Finney to advise me what to do!" The Holy Spirit said to her, "Could President Finney do any more for you than Jesus Christ enabled him to do? You can go directly to Him—the Infinite source of wisdom and power, and get all you desire." Feeling great solicitude, and asking God to "supply all her need," she retired for the night, and dreamed that she was in a room, and suddenly great folding doors opened before her into another apartment where there were many boxes—piled one upon another, and each one labeled. One was marked, "Wisdom;" another, "Patience;" another, "Strength;" another,

"Meekness," &c.,—all the graces for which she had been asking. Then she saw, overshadowing these gracious provisions, a luminous cloud, representing the Divine presence—and a voice spoke to her, saying, "These are all for you. Take just what you need for your use."

She then saw how ample was the supply for all her necessities, and it was only for her to reach out the hand of faith and take it. She availed herself of the blessed privilege and found the promise verified to her, "My God shall supply all your need according to His riches in glory by Christ Jesus."

Years had passed; her sons had grown to manhood, and in their training she had clearly seen the hand of God. She had been divinely directed in their education; they had been influenced to give their hearts to Christ, and now were favored with good positions; and she believed her prayers would be answered in their future usefulness in the world, and their final salvation. It is safe to trust God. "He shall cover thee with His feathers, and under His wings shalt thou trust."

A Christian lady said she had recently passed through a great trial. It was something that was of an exceedingly aggravating nature. Just previous to this trouble she had been favored with a week of peculiar rest and comfort—of warm and genial fellowship with kindred minds; and now this annoyance had come. It was like as if a hose had been opened upon her with a shower of cold water—chilling her very heart. She felt the assault to be so uncalled for, so unreasonable, and so cruel! Then the words were spoken to her troubled heart—"He shall cover thee with His feathers, and under His wings shalt thou trust." She thought of the feathery tribe, how impervious they are to the heaviest showers—the water running off as fast as it comes; and said in her heart, "If I can be covered with His feathers, and His wings shelter me, I need not suffer from such annoyances as I have had to-day. God says He will thus cover me and shield me from the storms, and now 'I will trust in the covert of His wings.'"

From that time she was enabled, when trials came, to realise perfect rest—entire

freedom from irritation and vexation. The very same kind of assaults had been repeated, again and again, as the one alluded to, but she had been enabled "in patience to possess her soul." She really had not found them hard to bear, but had in every case been triumphant.

"FEAR NOT."

A German minister, in speaking of the security of God's people and the precious promises of the Bible, said: "How often the words, 'Fear not,' occur in the sacred volume! I have counted up into the seventies, and I thought that was enough. I need not look for any more."

How assurances of the Divine presence, and help and comfort to those who love God, abound! Why should any of His children doubt or fear for one moment?

THE COVENANT.

Dr. Palmer spoke of the covenant which God proposed to make with His people, and that if they were willing to sign the articles of agreement the matter could be settled at once, and they could immediately come into possession of the rich inheritance purchased for them by the Redeemer. He said: "This is the covenant I will make with them in those days saith the Lord; I will put my laws into their hearts and write them in their minds." He put the question—"Now, are you willing to sign this article of agreement? Will you give yourselves over to Jesus?"

A sister said she was so glad she had signed the agreement, and given herself over to God more than thirty years ago, and she could testify to His praise that He had fulfilled His part of the contract in every particular.

A brother said: "I have signed the agreement, but there is a difficulty in my mind. I should not feel myself complimented very much if a *worthless* piece of land should be deeded to me. I feel myself to be so *utterly unworthy*, and have nothing of any value to give to God, either in myself or in my possessions. But I was looking on a bulletin board the other day and read this statement: "This whole tract of land along this coast eleven years ago was a worthless, barren

waste, and now Asbury Park alone is worth a million of dollars!" I thought, if through the ingenuity and energy of man such a work could be accomplished, could not the All-wise and Almighty One take a poor, worthless thing as I am, and make something out of me for His use and for His glory?" The conclusion was that God could do this, and the brother's faith seemed to take hold of the promise—"Then will I sprinkle clean water upon you and ye shall be clean. A new heart will I give you, and a new spirit will I put within you; and I will put my Spirit within you, and cause you to keep my statutes," &c.

CARING FOR THE FLOCK.

"They shall grow up as calves of the stall." An old farmer who had been accustomed to raising calves, said when he wanted to raise one he always took care of it himself. He fed it, he cleaned its coat and took the greatest care possible to have it flourish and grow to maturity. The result was in every case successful. His calves were the fattest and finest of all in his neighborhood, because he took all the care of them himself.

Some of his neighbors were also raising calves, but they allowed the poor animals to forage for themselves, and they were scrawny, mean things—their coats rough and unsightly, and they looked forlorn.

Now, if God takes care of us, we shall "grow up as calves of the stall" that are well fed—and watched and cared for continually, we shall be "fat and flourishing." But if we undertake to provide for ourselves, and to forage in the poor, dried up pasturage of this world, we shall be like the lean calves that were left to themselves, and never amount to anything.

STRENGTH IN WEAKNESS.

Rev. brother Brads said: "I have not lost my will, but the Lord has straightened it out so that it runs parallel with His will. I am walking in the light, for I carry the lamp with me all the time."

Mrs. Hughes said this precious passage in the 12th chapter of Hebrews had been in her mind—"Out of weakness were made strong."

Our Letter Drawer.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6th vs.

THE BAPTISM OF FIRE.

REV. E. DAVIES.

"John *truly* baptized with water," that is, the water was truly, really applied to their bodies in some mode or other. So, truly, shall the disciples of Jesus be baptized with the Holy Ghost *and with fire*. The Holy Ghost shall come upon you like fire. He shall be to you "*the Spirit of fire*,"—Isaiah, 21: 4. He shall be like "*the refiner's fire*,"—Mal. 3: 2. All John's disciples that were baptized with water *knew* when this ordinance was performed. They *felt* the application of the water. So, all the disciples of Jesus know when they are baptized with fire. They *feel* the application of His purifying fire.

The water baptism was typical of the cleansing of the body. The fiery baptism is the real purifying of the soul. But this fire is not only purifying, but it is exceedingly impulsive. Just as fire propels our mighty steamers against wind and tide, so this mighty baptism of fire will impel its possessor onward to glory, against all the opposition of earth and hell.

Some professors of religion are like sailing ships—they are "driven of the wind and tossed;" and if you want to know where to find them, you have only to inquire which way the wind of opposition has been blowing for the past twenty-four hours. They lack the force of the heavenly fire.

The following paragraph fully expresses my thoughts on this all-important subject:

"There is a great want in our Church to-day, which may be expressed in four letters—*fire* in the pulpit and fire in the pew, fire in the heart, fire in the head, fire in the tongue, fire in the choir, fire everywhere. We want more of "Jesus and the resurrection," and less of science "falsely so called." We want sermons *hot* and *heavy*. We want singing that will *flame* all through the con-

gregation, and hearts that will *burn* as they sing and hear. We want less form and more fire, less head and more heart, less "letter" and more life, less propriety and more power, less rhetoric and more religion, less profession and more praying, less talking and more toiling, less doubting and more doing, less promising and more performing, less hollowness and more holiness, less glitter and more grace, less sound and more solidity, less show and more sense. In a word, we want a *baptism of the Holy Ghost and of fire*.

FROM A BAPTIST STUDENT.

I write, feeling that a few words from the North-west will be cheering. The GUIDE TO HOLINESS was received to-day, full of love to lost sinners as usual. O, how one can feed upon it! God speed its mission! During winter I am attending Prairie College, founded by Dr. Crawford and the Baptist people of Ontario, and working in the summer. I am seeking preparation to go out as a reaper in the great harvest field. I ask your prayers that I may be drawn nearer to God and have the whole armor on.

Prairie College is destined to do an excellent work for God in the near future. Of the eleven students that attended last winter, four are preaching in different parts of the province, and we hope to be all in the service in 1882. Thousands in this new land are hungering for the Gospel. Though we differ as to doctrine, we can clasp hands together as workers for Jesus. We desire to have the love of Christ so communicated to our hearts that we shall be constrained to seek lost sinners. A few young friends with myself propose to start a Sabbath-school in this neighborhood. I will do all I can for the spread of the GUIDE, but the people are poor. You may look for field-notes occasionally from the Canadian North-west. I was wondering for several months how I came to receive the GUIDE, but learned from my father, Mervin Cody, Embro, that he had ordered it. I call it my monthly treat and I wish it every success.

Rapid City, Can. JAMES B. CODY.

Our Social Meeting

GOLDEN TEXT.—“Beloved, let us love one another.”—
1 John, 4: 7.

NOTE:—We shall be glad to have those who would like to give a testimony concerning the great salvation, to send us a few lines on a postal-card. Those who cannot attend the *Tuesday Meeting*, can speak for Jesus in this way.

—R. D. Shore, Wapello, Iowa: “About twenty-five years ago I sought and obtained full salvation through the blood of the Lamb. Dear sister Palmer’s writings have been a wonderful blessing to my soul. I need grace for every moment of my life.”

—Eva E. Rhinehart, Good Hope, Ill.: “I have been a follower of the Lamb ever since I was eight years old; at times, however, like Peter, following Him “afar off.” But, for the past four years my walk has been close with God. I bless His holy name to-day for His power to save to the uttermost. He saves and gives me grace to bear with all. While reading the *GUIDE*, I was determined to seek for all the fulness in Christ, and He heard my feeble prayer and filled me with His holy love.”

—Mrs. L. Reid, Widow’s Home, Hartford, Conn.: “I am glad that Providence opens a door in the dear *GUIDE* for *even me* to tell of His wonderful love. God made me His in youth, and has been dealing with me ever since, nearly half a century, in great trials, that now I see were sent to subdue my will. I now aim, in small and great, to say, ‘Not my will, but Thine be done.’ Jesus has become my all in all. I live alone, shut in from Christian friends because of sickness, but I have the presence of Father, Son, and Holy Spirit, so that my little home is a precious place to be in. Thanks be to God, who always causeth us to triumph in Christ Jesus.”

—Mrs. Mary N. Van Benschoten, Lockport, N. Y.: “One thing is sure, Dr. Palmer, my windows are open towards Jerusalem, and wondrous visions are mine, such gracious *in-comings* of light and joy, that I can say, with a shout, ‘*All is well, hallelujah!*’”

—Lewis N. Nelson, Charleston, S. C.: “I was converted to God June 8th, 1881, in a Methodist prayer-meeting; but He led me on, and in January, 1881, I got over into the land of Beulah. I am trying, by His grace assisting me, to live a life of simple trust in Jesus. Bless the Lord!”

—M. H. Shack, Erie, Pa.: “I rejoice in the love of my Savior, His blood cleanses me from all sin—He has washed and made me clean in His own blood. My soul is filled with His love. Jesus lives in me.”

—Thusen E. Leibendorfer, Wurtemberg, Pa.: “I am so glad you have invited those who cannot attend the Tuesday Meeting to have a share in this way. O, how often, when reading the reports, I have said, “I wish I could be there.” Blessed be the Lord, He has revealed himself to me as a full Savior, able to save to the uttermost. I am sweetly resting in Jesus.”

“Labor is rest and pain is sweet,
If Thou my God art here.”

—Esther Miller, Bethlehem, Pa.: “It is twenty-nine years ago since the Lord spoke peace to my soul. He gave me a bright evidence that I was born of God. But I soon found that there was something wanting, and in later years the Lord revealed himself to me in all His fulness. Since then He has been truly my Counselor and Friend. He was my Comforter when I was left a widow, and sustained me when I was left childless. Trials have strengthened my faith and have had a sanctifying influence upon me. I am drawn heavenward and expect to see my family there.”

“*A friend of Jesus*” thus testifies: “I can rejoice in the power of the blood that cleanses from sin, that love that casts out fear, that passeth knowledge, and that peace which the world cannot give or take away. I can rest in His love, and say, Thy ways are pleasantness and all Thy paths peace. I have found the beautiful highway, and His song is sweet to my lips. He has freed my heart from sin, and the service of *the law* is over. Christ is all in all, my “wisdom, righteousness, sanctification and redemption.” In becoming a fool I became wise. ‘Tis true the devil reigns *outside*—but God reigns *within*.”

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

LETTER FROM BURMAH.

REV. J. M. THOBURN, D.D.

The city of Rangoon, the capital of British Burmah, is situated near the mouth of the Rangoon River, about eight hundred miles south-east from Calcutta, and is reached from the latter place by steamer in three days. I am enjoying at present a visit here, having come down to hold a quarterly meeting, and assist in a series of revival services. The work absorbs my time fully, and taxes my strength to a moderate degree, but it does not prevent me from reaping all the advantages of change of air and scenery, and is really equivalent to a three weeks' furlough during the heated term. I have found for some years past that a most enjoyable vacation can be taken without abstaining from work. Indeed, for fifteen or more years past I have only once spent more than a week or two at a time, except at sea, in recreation apart from work, and yet I have often recuperated both health and spirits by going off for a change. With ordinary care, a Methodist preacher ought to renew his strength amid new and varied scenes while preaching five or six times a week, at the very least. In my own case, I have often gained strength steadily and satisfactorily while preaching a dozen times a week. Preaching is not very hard work if done like any other work—daily and naturally.

—The "Salvation Army," according to its general, Mr. Booth, holds 1,300 open-air meetings weekly, and occupies 227 stations. He says the annual contributions of the people who have been rescued from the dregs of society amount to \$250,000. Everywhere the roughs flock to their meetings, and they have the testimony of policemen and magis-

trates to prove that a great and good work is being accomplished. At Reading there has been no police case for eight days, which the Mayor attributed to the work of the "Salvation Army."

EPISCOPAL.

Twenty-four thousand members of the Church of England have signed a protest against the toleration, within the Church of England, of any doctrines or practices which favor the restoration of the Romish mass, or any colorable imitation thereof, any re-introduction of the confessional, or any assumption of sacerdotal pretensions on the part of the clergy, in the ministrations of the Word and sacraments. The Archbishop of Canterbury, in acknowledging the receipt of this protest, calls it "an important paper," and promises to give it his serious consideration.

TEMPERANCE IN ENGLAND.—The Church of England Temperance Society is rapidly gaining the position of a national institution. Twelve clerical and nine lay secretaries are constantly employed in forming and visiting parochial associations. At the recent anniversary, 167 Churches in London alone joined in the Simultaneous Sermons, being an increase of twenty-four Churches over the number of last year. The sum collected for the promotion of its work amounts already for the year to over \$60,000. Mr. S. S. Caine, a Nonconformist and member of Parliament for Scarborough, gave this splendid testimony to the vigorous exertions of the Society; "The Church of England has done more to postpone the day of disestablishment by its temperance work than by any other to which it ever put its hand. It has made the Church the Church of the people, in a sense which it has never been before, and by means of its Temperance Society is doing a magnificent work."

—There seems to be a perpetual Pentecost among the Telugas of India. There have been 2,757 baptisms during the past year, and in the space of six weeks, Rev. J. E. Clough (Baptist) visited fifty-two villages, baptizing 1,003 persons.

Revival Miscellany.

"And I will make them and the place round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing." —Ezek. 34: 26.

THE CAMP-MEETINGS.

MOUNT TABOR, DENVILLE, N. J.—Rev. E. Davies writes: "The Women's National Holiness Camp-meeting at Mt. Tabor, N. J., was a glorious success. The Spirit of holiness, in its beauty, pervaded the whole. No censoriousness was allowed. The pure Gospel was preached from time to time, and stumbling blocks were removed. Many were baptized with the Holy Ghost. There was nothing like fanaticism or erroneous teachings. The preaching was of the first order, and Mrs. M. J. Clarke's sermon on Monday night is seldom excelled in my hearing for point and power and clearness. Lizzie Boyd, of West Virginia, and Mrs. Dr. Kellar, of Boston, did excellent service. Lois and Cassie Smith, of Pawtucket, R. I., were often called for in their public labors. They were a great blessing. Mrs. George Hughes read a portion of the Sermon on the Mount, and was so baptized that the glory shone in her countenance. Her heart seemed like a glowing furnace. Altogether, this was a very excellent meeting and will accomplish great results. A number were converted, quite a number fully sanctified, and Christian workers newly anointed."

EMBURY PARK, OHIO.—The reports of this meeting are very cheering. The first service was eminently spiritual. The meetings for testimony and prayer, held each morning, and the women's prayer-meeting at six in the evening, were occasions of special interest and power. On the evening of the second Saturday the Lord's Supper was administered, large numbers participating. After this service one of the most wonderful occasions of God's power was manifested that had been witnessed. As to the results of the meeting, on the whole, it is said, persons who had come on the ground burdened with a sense of guilt and uncleanness, left the meeting praising God for His

power to forgive sins. Many believers entered into the experience of perfect love, and realised the wonders of divine grace.

THE FAITH CONVENTION at Old Orchard, led by Dr. Cullis, is reported to have been, as heretofore, an occasion of much interest and spiritual profit. Eminent workers of various denominations were present, declaring the truth as it is in Jesus, in the demonstration of the Spirit. These convocations of God's saints irrespective of Church connections are undoubtedly precious in their influence. Old Orchard, in this respect, has become an established institution.

OCEAN GROVE.—The Camp-meeting at Ocean Grove opened August 16th, with an All-Day Prayer Service, continuing ten hours, a new leader having charge each hour. The first hour's service was in the Tabernacle, but the people gathered so largely that the next hour's service had to be conducted in the auditorium. In the evening the Lord's Supper was administered, a large number of ministers and people participating. It was a day of peculiar interest, and there were marked tokens of the divine presence. Bishop Foster preached the opening sermon on Wednesday morning, a very large congregation being present. The Word of the Lord, up to this writing, has been attended with power. The social meetings are well sustained. A new feature is a large Tent Meeting, in charge of what are termed "*Christian Yoke-fellows*," where good, earnest work is done for the Master. The Sabbath was a day of spiritual power. The Lovefeast was of a thrilling character, the eagerness to testify for Jesus being wonderful. Drs. G. Lansing Taylor, Leech, and S. L. Bowman, preached able Gospel sermons. The meeting of Mrs. Lizzie Smith, held daily in the Tabernacle, is on the straight line of holiness, and is crowned with glorious success. The Twilight Meeting at 6:30, conducted by Rev. B. M. Adams, is very interesting and profitable. It is hoped that the final results of the meeting will be cheering. Rev. J. S. Inskip conducted a service on Saturday afternoon, which was a time of special divine visitation—a large number of ministers and people bowing together, looking for the baptism of the Spirit.

SECOND NATIONAL MEETING.—The Second National Meeting, at Warsaw, Ind., is reported to have been highly successful. Rev. J. S. Inskip was in charge, aided by Rev. W. L. Gray, of Philadelphia, Dr. Watson, of Kentucky, Dr. Jones, of Kansas, members of the National Association, and others. We cannot now give particulars, but we learn that quite a number of believers were sanctified, and many sinners converted.

DOUGLAS MEETING.—This meeting was in charge of Rev. W. McDonald, representing the New England Association. It commenced August 2d, and continued ten days. Devoted ministers and other Christian workers were on the ground, earnestly engaged for the Master, and their efforts were crowned with abundant success. This meeting has become a place of rich divine visitation from year to year. It is because of the definiteness of aim, the close adherence to the Bible standard, and the earnest work done. Our good friend and brother, Geo. M. Morse, and all associated with him, are thoroughly enlisted on this line.

MID-SUMMER REVIVAL IN CHESHIRE CHURCH.—The present great revival work in Cheshire, Conn., commenced on Sunday evening, June 26th, when a sermon was preached by the pastor descriptive of the "*Seawanhaka* disaster," and the triumph of divine grace, as revealed to himself and wife during that terrible ordeal. In the altar service at the close, four persons of prominence came forward for prayer. The work steadily advanced, and up to August 6th nearly one hundred conversions have resulted, the majority consisting of intelligent and promising young people from sixteen to thirty-five years of age. In some instances convictions are of the most pungent character, stalwart men having spent whole nights in prayer, and flung themselves in agony upon the ground in day-time, crying aloud for mercy before making any outward movement in the Church. The whole community is profoundly stirred, and the work seems only just commenced, with the thermometer in the nineties, and many of the people under the necessity of rising at four or five o'clock in the morning. The Church is crowded,

and conversions are of nightly occurrence, and it has been found almost impossible to dismiss the people. The conversions are bright, tangible, thorough. Many have been rescued from the grasp of strong drink; and these men have come out squarely with the entire membership of the Church upon the platform of total abstinence. This is, indeed, a genuine Holy Ghost revival of the old Methodist type. Seventy-five accessions have already been made to the Church. "What hath God wrought!" The society contemplates the project of enlargement and renovation of their present edifice or the erection of a new Church.

OHIO.—Rev. Dr. W. H. Sutherland writes from Batavia, Ohio, August 5th: "I am closing most pleasantly my third year on this delightful charge. Our congregations and Sabbath-schools are growing in numbers and interest. Our collections for Church benevolences will all be taken. There will be no blanks. During my pastorate here 131 probationers have been added to the Church, more than 200 have been converted, and over 100 have professed the blessing of perfect love. This has been one of the most pleasant appointments of my ministerial life. The people are intelligent, social, and liberal; and any minister who has 'a mind to work,' may find here an inviting field. Let me give you a specimen of last Sabbath's labors: I preached two sermons, delivered one lecture, offered seven prayers, read out nine hymns, and raised and sung the tunes of six of them, read two Scripture lessons, led one prayer-meeting, visited one sick parishoner, received into full membership two companies of probationers, baptized six adults, traveled eight miles, and returned home in the evening unfatigued."

INDIA.—"Beloved in the Lord: I have much to say, but cannot now. Our God is marching on. I had a blessed time at the ten-days' meeting at Bungaloo, 925 miles south of Bombay by railroad, and 3,000 feet nearer heaven—geographically. Souls were converted and fully sanctified, and my own soul much enlarged. Nothing can save India from spurious religion, but heavenly, holy fire. We are receiving it—more is coming." S. P. JACOBS.—*The Good Way.*

Loved Ones Gone Before.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14: 13

A TRIBUTE.

Mrs. M. L. Sanderson died in Brooklyn, N. Y., June 13th, 1881.

A holy life insures a holy death ;

And they who knew thee when the blood was warm

Within thy veins, ere yet had shrunk thy form

Unto a shadow, know that every breath

Thou drewest, found thee full of faith and love ;

And when on that last morning, in the skies
Day broke, we know thou didst but close thy eyes

On earth, to open them in peace above.

O, sacred mem'ries of a saintly life !

How every word still lingers in the mind,

How every smile still sheds a softened light.

Through all the coming years of care and strife,
God grant that thy dear ones may ever find

That peace and love that made thy last end bright.

L. O. KUHN.

SAMUEL CURRENT

Entered his heavenly home, Feb. 18, 1881, aged nearly 60 years. His home was near Red Key, Indiana, where he had lived 27 years. He was converted and joined the Methodist Episcopal Church when 16, and ever afterward lived a faithful member, enjoying all the means of grace the Church affords. He was married to Eliza J. Hobson in 1843. They at once erected a family altar, from which they daily offered morning and evening sacrifices unto the Lord. His wife lives to mourn, but not without hope of a happy re-union. He was a constant reader of the *GUIDE* for the last ten years, also the *Advocate of Christian Holiness*, and the *Western Christian Advocate*, each from the time they were first published. For a number of years he had lived in the enjoyment of perfect love, and his motto was, "Holiness to the Lord!"—"The blood of Jesus Christ His Son cleanseth me from all sin!"

He was a great sufferer for ten years, but

patiently endured it all, saying, "Thy will be done." But, for about a year he felt intense longing to go home, "having a desire to depart and be with Christ." During the last few weeks of his life, his weakness and pain were very great, but seemed to be entirely forgotten whenever the Word of God was read to him, or hymns of praise to the blessed Savior were sung. So long as his voice remained, he had the family and friends assembled several times daily, and he would lift up his voice in thanksgiving to God, and supplication that his loved ones might have grace to sustain them in their trial. His only solicitation was, that each of his children might perform all their Christian duties.

MRS. MARY DENTON,

Of Red Key, Indiana, another constant reader of the *GUIDE*, quietly entered into rest, Feb. 5, 1881. She was a Christian from her youth, and had the sustaining presence of the Savior through a long life, and at the age of 71 peacefully fell asleep in Jesus.

A. E. C.

JAMES M. WEAVER

Died in Milton, Oregon, March 9, 1881, in his 62nd year. He was converted to God in his 18th year, and immediately connected himself with the Methodist Episcopal Church, continuing a faithful member until called to his reward. He served the Church as class-leader and steward for a number of years. On May 7th, 1846, he was married to Miss Elizabeth Cole, his now bereaved companion. He went to California in 1852, returned in 1859, crossed the Plains in 1864, spent two years in Boice Valley, and came to Oregon in 1866.

For a year previous to his death he was a great sufferer, but the Lord was with him to comfort and sustain. He constantly affirmed his readiness to depart when it should be the Lord's will, and his last words were, "I am ready to go!"

Two daughters, one 17, and the other 24 years of age, preceded him to the better land. A wife and three sons mourn the loss of an affectionate husband and father. Brother Weaver was a constant reader of the *GUIDE*, prizing it greatly.

E. W.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—

—No censoriousness—No evil speaking—

Love, Love—nothing but LOVE.

"My passions hold a pleasing reign,

When love inspires my breast,—

Love, the divinest of the train,

The sovereign of the rest."

—Read each page of the cover.

—New subscribers are coming in encouragingly.

—Mrs. Palmer's "*Life and Letters*" should be possessed by every subscriber to the GUIDE.

—Observe the notice of *Five Dollar Libraries* on our Book page.

—Every subscriber to the GUIDE should have one set, at least, of Rev. N. Vansant's Premium Tracts. Scatter them. To counteract the *Zinzendorfian heresy*, circulate the one on the "Difference between Regeneration and Entire Holiness." It is excellent, so also the whole series.

ON THE WING.

DEAR GUIDE:—The associate editor of the GUIDE having for a time deserted his chair in the sanctum, it is proper that he should give some account of himself. We left New York on Saturday, July 30th, en route for Ocean City, N. J., a new seaside resort, arriving there at 7 P. M., receiving a kindly greeting from the President of the Association, Rev. W. B. Wood, D.D., and other friends. We were quartered at the "*Wesley House*," a very welcome resting place, bearing an honored and familiar name, which made us feel very much at home. On Sabbath the weather was unfavorable, interfering with the attendance upon the services. We were privileged to dispense the Word of Life in the morning, in the new and handsome auditorium which has recently been dedicated. In the afternoon a Sabbath school service was conducted, and in the evening, Rev. brother Cook, a German Reformed minister, preached an excellent sermon. Several professed conversion during the day, and some, we trust, were drawn to the highway of holiness. The improvements at Ocean City have been very rapid. The great question is, whether the spiritual progress shall keep pace therewith? God grant that it may!

On Monday night we took train from New York for Ohio, to attend the Camp-meeting at Youngstown, under the auspices of the State Holiness Association. We reached the ground

on Wednesday morning, and found them earnestly engaged in the blessed work. The meeting was held on the County Fair grounds, a magnificent forest, excellent water, and every natural advantage that could be desired. The meeting was in charge of Rev. Sheridan Baker, D.D., supported by a band of energetic workers. Rev. Dr. Lowrey and wife, Rev. H. J. Bowman, editor of the *Living Epistle*, Rev. Dr. William Jones, of Kansas, and other devoted ambassadors of Christ, did excellent service for the Master. The Lord attended the Word from day to day with His Spirit's power. The altar-work after the preaching was well sustained, and the number of the saved steadily multiplied. Several ministers were brought into the light of full salvation.

On Sabbath there was a large concourse of people. It fell to our lot to preach in the morning; Dr. Jones delivered an able sermon in the afternoon, and brother Bowman, our esteemed contemporary of the *Living Epistle*, gave us a precious Gospel message in the evening. In the tabernacle and on the outskirts meetings of interest were held. About ten different Christian denominations were represented on the ground, and the most delightful unity prevailed. The language of many a heart was, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" We doubt not the results of this meeting will be seen in many places. There was not so much of a break upon the ranks of the ungodly as we would like to have seen, but we trust the seed sown may spring up and bring forth fruit. We shall pleasantly remember our visit to Youngstown.

UNION CAMP-MEETING.

The Union Camp-meeting, under the auspices of the "Union Evangelistic Society," has been announced to be held at ALTON BAY, N. H., commencing August 27th, and continuing until September 5th. By the time this number of the GUIDE reaches our readers the meeting will be in progress. We shall hope to meet many of the friends of Christian holiness there. Rev. Dr. Levy, pastor of the Berean Baptist Church, President of the Society, will attend—also, Rev. A. B. Earle, the evangelist, Rev. John Parker, Brooklyn, and other workers. The place is said to be beautiful, and we solicit prayer that God may render this gathering of Christians of various names truly Pentecostal. The "Boston and Maine," and other Eastern railroads, issue excursion tickets.

THE WET FLEECE.

The summer is past, vacations are ended, and our friends are once more amid the quietude of home-scenes. What sort of a summer record have we made? Many of us have been among stirring scenes, and under gracious influences in the "Forest-Temples." Holy song, ardent prayer, unctuous Gospel ministrations, have prescribed around us a circle of wonderful privileges. How stands the account? What have we received? What of light and life and power? Are we holier, happier, stronger, on account of these advantages? Have we come home with a *wet fleece*? Like Gideon of old, called to contend with the outlying forces of Midian, have the dews of heaven come down upon our fleece, and are we inspired by these life-tokens for the oncoming contest? We trust that none have returned with a *dry fleece*—dry, while all around have been watered. If the fleece be indeed wet, full of dew, it will soon be made manifest as we come in contact with the stern realities around us.

1. *In the Home-Circle.*—Home is the place for the exercise of Christian power. A *wet fleece* is soon discoverable there. Children will not have to ask whether father and mother have been in communion with heaven. Their loving and gentle spirit—their unctuous words—their commanding energy—will declare it. These tokens are unmistakable.

2. *In the Church-Circle.*—The Church feels sensibly the additions to the vitality of her members. If they come from the seaside, or mountains, with a *wet fleece*, every department of Church life is enriched thereby. The radiant countenance, the circumspect conduct, the devout frame, the energetic tread, the increased activity—all these are proofs of supernatural communications to the soul—proofs of a *wet fleece* wringing out its dewy contents in Zion's garden. How the class-meeting is relished—how the sweet hour of prayer is anticipated—how the ministrations of Christ's ambassadors fall luxuriously upon the ear and heart! Ah, yes; a *wet fleece* is felt all around!

3. *In World-Circles.*—"I pray not that thou wouldest take them out of the world, but that thou wouldest keep them from the evil!" was the outbreathing of Christ's heart into the ear of heaven. It is the glory of Christianity to keep from the evil—to keep us unspotted from the world—in the world and yet not of the world. A *wet fleece* is a safeguard against worldly allurements and contaminations. When messengers from the pleasure realm, or the marts of trade,

or the gorgeous summits of vain ambition, or the golden domain, come with their enticements—how easy then to sing—

"Vain, delusive world adieu,
With all of creature good;
Only Jesus I pursue,
Who bought me with His blood."

Your companions in the factory, your clerks in the store, your mercantile associations—all these will know whether you come home with a *wet fleece*. No loud-sounding trumpet is needed to herald its approach—no protracted investigation is required—no searching or complicated process to determine its presence. The dew of heaven is more fragrant than the rose, sweeter also to the taste than honey or the honey-comb. Few and well chosen words in buying and selling—a kindly address to subordinates—well-timed testimony for Jesus—a nicely-poised conscience in every secular transaction—the holding of all earthly possessions in subordination to our Father's will—the prayer-breath and the intelligent recognition of Jehovah's presence in all life-scenes—these tell of the rich, fragrant, vital presence of a *wet fleece*. O, beloved, are we thus freighted, freighted with the dew of heaven? If so, let us diffuse the influence far and wide—let the light and joy and life of these divine communications overspread the land.

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MRS. BISHOP HAMLINE.

This venerable and beloved disciple of the Lord Jesus has passed from earthly toil to her heavenly reward. She died at her residence in Evanston, Ill., on Friday, July 29th. Funeral services were conducted in the First Methodist Episcopal Church, July 31st, in the presence of a very large congregation. According to her request, her present and former pastors—Revs. Dr. W. C. Dandy, J. Baume, R. M. Hatfield, M. Raymond, and A. W. Patten, officiated. Her pew and the pulpit and altar were draped in mourning, appropriately, according to the customs of society, but the tokens of joy and gladness of this saintly translation from earth to heaven might have seemed more appropriate. So, also, there were tributes of elegant flowers in tasteful forms, faint emblems of the beauty and fragrance of a long life of eminent devotion to Christ and His cause.

Her pastor gave an account of the triumphant utterances which fell from her lips during the closing hours of her eventful life, indicating a serene trust in the efficacy of Christ's atonement, and a blessed hope of immortality.

Mrs. Hamline has for years had a holiness meeting in her house weekly, which has made a bright record of usefulness. It has been her joy to lead precious souls to "the central point of bliss." One of her last acts was to write a series of precious articles for the Children's Department of the GUIDE. Although the infirmities of four-score years were upon her, she delightedly used her pen to instruct and bless the children and youth.

Life's pilgrimage is ended! The march through the wilderness has been long and toilsome. But each step of the way has been cheered by the divine presence. The conflicts of the earthly scene have been exchanged for the rest and beatitudes of the heavenly. A bright crown rests on her triumphal brow. We shall expect to make further reference to this beautiful, saintly life, hereafter. The papers of Mrs. Hamline are in the hands of Rev. Dr. Hibbard, the biographer of the Bishop, who will, undoubtedly, prepare a suitable memoir.

REV. BISHOP HAVEN.

Our Church is again stricken in the loss of one of her chief ministers, Bishop Haven. His residence was on the Pacific, and he was devoting himself very earnestly to the work. It is not a little singular that two of the same name, exalted to this high official position, should, after so brief a term, be called home. The bishop just translated, like his honored predecessor, was a man of culture, and an excellent presiding officer. Surely, there is a monitory voice in these dispensations. Death is no respecter of persons. The high and the low must obey his mandate. Vacancies are thus made in the Church militant which are at the time keenly felt. But, "while the Lord buries His workmen, He carries on his work,"—to His great name be the glory.

LIFE'S GREAT OBJECT.

It is related of Lady Huntingdon, that, one evening she was on her way to a brilliant assembly, when suddenly there darted into her soul these words, "Man's chief end is to glorify God and to enjoy Him forever," which she had committed to memory years before in learning the Westminster Shorter Catechism. From that hour her whole life revolved around a new centre. The guilty, trembling sinner, hitherto occupied with her poor self, gazed on the face of Him who died for her; and, as she gazed, her conscience found peace, and her heart a satisfying

rest. Her whole life became one "*living sacrifice*." This truth, if it were to penetrate the minds of Christians, would lead to many consecrated lives, and to noble activities. There would be an end to those frivolities which degrade human existence, and Christ's altar would have laid upon it becoming oblations.

IN BRIEF.

—Prof. R. E. Hudson, of Alliance, Ohio, is publishing an excellent new book of music, "Gems of Gospel Song,"—it is worthy to be circulated.

—A collection of \$100 for Rev. William Taylor's mission was taken at Douglas Camp-meeting. Friends sometimes send a contribution for that object through us. We shall be happy to have them come often. The object is worthy.

—If it will accommodate in any case, our agents may take subscriptions for the GUIDE for *six months*, by way of introducing it. Work earnestly.

—The anniversary of the Women's Foreign Missionary Society, at Ocean Grove, was a grand occasion. Bishop Andrews preached an excellent sermon. Included in the collection of about \$1,000 was a special contribution of \$500 to constitute Mrs. President Garfield a Life Patron.

—It was clearly demonstrated at Ocean Grove this summer, as on other Camp grounds, that the most effective way to secure the conversion of sinners is by getting believers sanctified. The unsaved are moved when the Church is earnestly seeking for holiness.

—Holiness people should stand aloof from worldly expedients which are adopted to raise money for Church purposes, such as fairs and festivals. Have no controversy, but refrain from participation, at the same time giving to the full measure of ability to all laudable objects.

THE MISSIONARY UNION.

Continual additions are being made to our roll of missionaries in various parts of the world who are receiving the GUIDE gratuitously. It would be interesting if those who have contributed to this Fund could look at it. Let the good work steadily increase. Large or small sums for this purpose gratefully received.

ACKNOWLEDGMENTS:

R. Baker, No. Branch, Iowa,	-	-	-	-	\$3.00
Mrs. C. Loucks, Rockport, Ill.,	-	-	-	-	.75
Mrs. L. Hooper, No. Boston, Mass.,	-	-	-	-	1.00
Ann Sheppard, Port Byron, Ill.,	-	-	-	-	1.00
Fannie Betts, Lumberton, N. J.,	-	-	-	-	1.00
Mary B. Walbur, Swansea, Mass.,	-	-	-	-	1.00

WORK FOR THE MONTH.

"Go work to-day in my vineyard."—Matt. 21: 28.

I. CLOSET WORK.

SCRIPTURE CALENDAR—SEPTEMBER.

1. Eccles. 12: 1. Prov. 8: 17. Psal. 8: 2.
2. 1 Chron. 16: 8. Amos. 5: 6. Psal. 16: 11.
3. 1 Tim. 2: 8. Jer. 29: 12-13. Psal. 86: 5.
4. Jer. 7: 23. Prov. 2: 7. Psal. 57: 2.
5. Mark 11: 24. John 16: 24. Psal. 86: 15.
6. Ephes. 4: 28. Acts 20: 35. Psal. 25: 7.
7. 2 Pet. 1: 10. 2 Pet. 1: 11. Psal. 65: 4.
8. Psal. 97: 12. Psal. 103: 17. Psal. 118: 14.
9. Heb. 3: 1. Matt. 11: 6. Psal. 104: 34.
10. Zech. 1: 4. Hosea. 13: 9. Luke 15: 21.
11. Mark 8: 34. Mark 8: 35. Psal. 140: 6.
12. 1 Thess. 5: 14. Exod. 34: 6-7. Psal. 119: 12.
13. 2 Pet. 3: 18. Hosea. 14: 7. Psal. 119: 40.
14. Acts 8: 22. 2 Pet. 3: 9. Jonah 2: 4.
15. Levit. 10: 3. Psal. 72: 6. Phil. 1: 9.
16. Acts 11: 23. Rev. 3: 5. Psal. 94: 18.
17. Zech. 8: 16. Deut. 32: 4. Psal. 119: 128.
18. Prov. 4: 23. Psal. 34: 15. Psal. 94: 22.
19. Jer. 31: 6. Jer. 31: 12. Psal. 51: 18-19.
20. Luke 12: 40. John 15: 14. Psal. 123: 2-3.
21. Luke 12: 32. John 14: 2. Psal. 84: 9.
22. Ezek. 20: 19. Psal. 19: 11. Psal. 138: 2.
23. John 6: 53. John 6: 35. John 6: 34.
24. Heb. 10: 23. Zeph. 3: 17. Psal. 119: 88.
25. Luke 12: 5. Jer. 32: 40. Psal. 85: 7.
26. John 1: 36. Rev. 7: 14-15. Matt. 8: 2.
27. Isa. 35: 4. Psal. 128: 1. Psal. 30: 11.
28. Heb. 13: 9. Psal. 32: 8. Psal. 3: 3.
29. 1 Cor. 16: 13. John 8: 31-32. Psal. 25: 1.
30. Psal. 2: 12. Psal. 2: 12. Micah. 7: 7.

TOPICS FOR BIBLE STUDY.

First Week.—LOVE, in thought—"Love thinketh no evil,"—1 Cor. 13: 5. Observe the difference between thinking of evil, and, thinking evil—trace out Bible teaching on the purifying of thought, &c., prayers therefor, &c.

Second Week.—LOVE, in kindness—"Love is kind,"—13: 4. What is said of kindness, and especially loving-kindness—note Bible injunctions and examples.

Third Week.—LOVE, in long-suffering—"Love suffereth long,"—1 Cor. 13: 4. How long?—observe Bible teaching, in precept and example—especially the example of Jesus.

Fourth Week.—LOVE, opposed to envy—"Love envieth not,"—1 Cor. 13: 4. See what counsel is given about envy—how love appears in contrast, and eradicates this carnal feature.

SPECIAL REQUESTS FOR PRAYER.

C——, Ohio: For a young man, the only son of a widow, that he may be reclaimed and sanctified—for a father who is cold in religion—for a sister in feeble health—for a brother whose name is on the class-book, that he may be saved. Place not given: For a young woman almost lost—for another who has been brought up under false doctrines—for a young man in trouble—for a sister partly paralysed—for the restoration of the writer to health, also for another sister. M——, Indiana: C. B. Ware, who styles him-

self "one of brother Taylor's boys," sends a request for workers and means for the opening of a Faith Mission at Shoropore by the beginning of 1882—750,000 souls without a missionary. S—— B——, N. Y.: For the restoration of a sister's health. C——: For a sister, that she may have a brighter evidence of full salvation, so as to be ready when the messenger calls. P—— H——: For a young Christian who has been insane for the past ten days. Place not given: For a doctor sixty years of age who has not been converted—for a sister who has been using an opiate for a nervous affection for six years, who finds the habit so strong that she cannot give it up—pray that Christ may deliver. Also for an old sister who has lost her first love—for her daughter, who is greatly afflicted—and for her son, that he may be brought to see his awful condition. (This sister says they are like sheep without a shepherd, hardly ever hearing a sermon.) F——, Iowa: That God may especially help a husband and wife in a time of peculiar need—and for the restoration of the wife, who is greatly prostrated physically. F—— City, Iowa: For a brother and sister wholly consecrated, that they may receive showers of blessing, and that they may have temporal aid—and that the sister who is an invalid, may be restored to health.

A CLOSET HYMN.

Christ, of all my hopes the ground,
Christ, the spring of all my joy,
Still in Thee may I be found,
Still for Thee my powers employ.

Fountain of o'erflowing grace,
Freely from Thy fulness give;
Till I close my earthly race,
May I prove it "Christ to live!"

II.—OUT-DOOR WORK.

1. If you know any friendless children, look after them.

2. If the person sitting next to you in Church is a stranger, make inquiry as to his or her spiritual condition.

3. If traveling, have a word with the one sitting in the same seat with you on personal religion.

4. Visit your pastor soon after returning from the summer resort, and ask what special work he has for you.

5. The first time you assemble for family worship at home, after returning from the summer resort, give a word to each member of the family.

6. Lend a good book or magazine to some one this month.

The Children's Department.

"Then were there brought unto Him little children."—
—Matt. 19: 13.

EARLY CROWNED.

REV. W. POST.

Minnie Maud, twin daughter, aged 5 years, 6 months, 22 days, Jan. 24, A. D., 1881, of Elijah and Mary Augusta Saxton, died of typhoid malarial fever, in Cambria, N. Y., after an illness of three weeks.

Dear Minnie, we loved thee much more than we knew,
Thy meekness was charming, thy tender heart true;
Obedient, affectionate,—so winsome, so kind!
Thy loveliness made us to every fault blind.
Pa loved thee! Ma loved thee! tongue never can tell
How much we loved Minnie Maud!—was it too well?
Our loved one now Jesus hath borne far away,
Turning upward our thoughts to the "realm of day."
Her casket lies yonder, her spirit's found "rest"
With all the redeemed, and with Jesus who "blest,"
Who tenderly said, "Let them come unto me,
For of heaven are such,"—how else could it be?
Farewell, darling Minnie Maud, until high in the skies
We meet thee forever in blest Paradise.

A TERRIBLE STORM.

MRS. MARY D. JAMES.

DEAR CHILDREN:—I did not write quite all I desired to say in my last letter. You know the subject was fear, and I told you of a cure for that trouble, which makes so many people unhappy.

Now I want to tell you how Jesus made me wonderfully happy once in an awful thunder storm. It was a great many years ago, when I was about 11 years old. I looked out of the window one Sabbath evening, and saw great black clouds rising in the western sky, and lightning was flashing every minute and thunder rumbling. I thought there was going to be a terrific storm, and very soon it burst upon us with such fury that people were greatly alarmed. It was after 11 o'clock when the cry of "Fire! fire!" in the streets added to the terror of the hour. The lightning had struck several houses and barns, and the flames in every direction caused the clouds to look red, and the whole heavens seemed on fire.

I had been praying, and felt that I was safe because I loved Jesus and He loved me, and as I stood looking up at the clouds I thought this must be the time when Jesus will come to judge

the world, and I'm so glad I'm all ready! I expected every minute to see Him come through the parting clouds, and rejoiced to think of meeting Him so soon.

I went into the parlor, and there were all our family assembled, and those who lived next door. Every one was pale with fear; the vivid lightning and the crashing thunder were so dreadful. Every one said they never had seen a storm so awful. A gay young lady was with us, who had not cared for God or made any preparation for heaven. She was trembling and crying, exclaiming, "Oh, I have been so wicked! and now I shall be lost forever! I am not ready to meet God! Oh, Mary, pray for me! Do pray that my sins may be forgiven, and that I may be saved!"

I felt very sad for the poor young lady, but thought it was strange she should ask such a little child as I was to pray for her. We all knelt down and I prayed, and every one in the room seemed to be praying. O, what a solemn house that was! I can never forget it. I have seen many thunder storms since, but never one so tremendous.


Children, wouldn't you be very much frightened at such a storm as I have described? I am sure you would if you were not Christians. How much happier you would be if you knew you were safe in the dear Savior's arms! Won't you ask Him now to forgive your sins and make you His own dear children? and then you will not fear when danger comes.

THE TRY COMPANY.

Three sisters, of Walla Walla, Washington Territory, "Decima," "Nellie," and "Oceania," ten, twelve and thirteen years, desire to be members of our Try Company, and they are duly welcomed and recorded.

FROM CANADA.—Mrs. J. Williams, of Goderich, Ont., Canada, writes:

"I have a class of little children whom I meet after the Sabbath-school. I am satisfied they understandingly love the Savior. After a year's trial and training they have been taken into the Church. I am much interested in them, and think it may be one way to interest and keep them to have them join your Try Company. They all wish to do so. Will you be kind enough to receive them? Their names are: Ann Blake, Ida McKeoun, Hattie Miller, Lottie Mann, Aggie Humber, Frank Humber, Mary Edwards, Charlie Yates, Edith Symons, Lillie McGregor, Henry Humber."

NEW QUESTIONS.—1. What five things are we commanded in the Bible to hold fast? 2. Quote a chapter from Isaiah in which division of the fourfold office of Christ is enumerated?  Send answers by Sept. 15.

Our Book Table.

"Give attendance to reading."—1 Tim. 4: 13.

TIMELY WORDS.

In attending the Camp-meetings this summer, we have heard timely words spoken on the necessity of circulating Holiness Literature. The best minds are being deeply impressed with the importance of this subject. Of course, we said *Amen* to those utterances. And, now that the summer is over, and our friends have returned to home-scenes, we trust they will give earnest heed to the things which they have heard, and by no means "let them slip." No evangelist should spend a week or more in a place where God rewards the work of his or her hands with living converts, or souls entirely sanctified, and leave the ground without arranging for a supply of Holiness Literature, to nourish and build up the souls thus saved, after departing from them. Brethren, sisters, called to be *evangelists*, note this suggestion!

HOLINESS LIBRARIES.

We recall the attention of the friends of holiness to this matter. Let there be effort made this fall wherever there is a stated HOLINESS MEETING held to put a Holiness Library in circulation. We have sent out in previous numbers lists of works embraced in \$25 and \$50 Libraries. Some have started on their mission of love, but there ought to be a great many more. Who will undertake the work? In order to meet the limited means of *small bands*, in a Church, who love the blessed cause, we now offer a

FIVE DOLLAR LIBRARY!

containing a dozen volumes and three copies of the GUIDE for one year. Send for a list of the books. There are many individuals who might, by a contribution of *five dollars*, start one of these Libraries on its course of usefulness. *Try one!* Let us send out *two hundred such Libraries during this month!* We put them down at the lowest price that they can be afforded.

QUESTIONS FOR EVERY ONE.

1. Would you not be doing a good thing to procure, read, and then lend that excellent work, "*The Baptism of the Holy Ghost*," by Dr. Mahan? Let us advise you to do so. Price, \$1.00.
2. Can you afford to be without that interesting and edifying work in your Library, "*Life and Letters of Mrs. Phoebe Palmer*?" See notice on third page of the cover.

3. Would you help a bewildered and perplexed mind by imparting clear and positive instruction? Then send for a copy of the "*Way of Holiness*," which is reduced to 50 cents—or, "*Faith and its Effects*," 75 cents—by Mrs. Phoebe Palmer.

4. Do you carry with you constantly a pocket Testament? Every lover of Jesus should do so. And, also, a copy of "*Helps to Every-Day Holiness*," by Rev. A. C. Rose, only 35 cents. We would also commend "*Threefold Cord*," a sweet little companion from which we take our Scripture Calendar, monthly,—this only costs 15 cents.

5. Would you like to help in a very good work? Then order Jennie Smith's works, "*The Valley of Baca*," \$1.00, and "*From Baca to Beulah*," \$1.25—the two for \$2.00,—and in doing so you will help to sustain her "*FAITH HOME*," which is doing a good work.

6. *Is it not glorious?* That is, the mission work of Rev. Wm. Taylor. He is constantly sending out new recruits. Help him by purchasing his six excellent works, furnished for five dollars—and a copy of the GUIDE for a year.

7. Would it not be well to have that delightful volume of Mrs. Mary D. James in every Sunday-school Library? We mean, "*Mother Monroe*, or the Shining Path." Only 75 cents.

GEMS OF TRUTH.

We are glad that our friends are largely availing themselves of the opportunity we are affording them to secure the "PREMIUM TRACTS," four in number, by Rev. N. Vansant. We think a million of them should be at once set afloat. They will give light, convince, and draw toward the great theme. In these times, when persistent efforts are being made to poison the Church with the *Zinzendorfan heresy*, viz., that persons are wholly sanctified when converted—teaching which Mr. Wesley so strongly condemned, and which is repudiated by all evangelical Churches—the tract of brother Vansant on "*The Difference between Regeneration and Entire Holiness*" is a good tract for the times. They are in neat covers—the series of four for ten cents.

Remember, the sermons of Dr. Chapman, Dr. Dunn, and Dr. Adam Clark—3 cents each, 10 cents per dozen—a good way to have a *holiness preacher* in the community where there may not be definite teaching in the pulpit. This is a cheap way to get a sermon on the subject.

"The Living Christ," "All for Jesus," and "Frequent Baptisms of the Holy Ghost," by Rev. Henry Belden, are precious and still going.

BOOK NOTICES.

LESSONS IN HOLINESS—by Rev. Thomas K. Doty, editor of the *Christian Harvester*.

This is a neat volume of 224 pages, having three parts—I. The Plan of Holiness. II. The Way of Holiness. III. The Work of Holiness. It is written in pleasant style, is clear in its doctrinal statements, and excellent in many of its suggestions—showing that holiness is a life, and demands constant and intense activities. We might, perhaps, criticise some things, but it has so many excellences that we deem it safe for popular use. It is published by the author, in Cleveland, Ohio.

Song of the Saved.

"And there shall be no more death, neither sorrow nor crying."—REV. 21:4.

Mrs. M. P. A. C.

IRA D. SANKEY.

1. "Saved at last" on heavenly mountains, Heard the "Come and en - ter in;"
 2. Free at last from all temp - ta - tion, No more need of watch-ful care;

Saved by life's per - en - nial foun - tains, Saved from earthly taint and sin.
 Joy - ful in complete sal - va - tion, Given the vic - tor's crown to wear.

REFRAIN.

"Home sweet home," our home for - ev - er; Wea - ry pil - grim - a - ges past;

Slow.

Welcomed home to wan - der nev - er, Saved by Je - sus—"Saved at last."

3 Saved to greet on hills of glory
 Loved ones we have missed so long;
 Saved to tell the sinner's story,
 Saved to sing redemption's song. *Ref.*

4 Welcomed at the pearly portal,
 Welcomed by the angel band;
 Welcomed to the life immortal,
 In the blessed kingdom-land. *Ref.*

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OCTOBER, 1881.

Word for the Month.—“In the fear of the Lord is strong confidence: and His children shall have a place of refuge.”—Prov. 14: 26.

'HYMN FOR THE MONTH.

Whate'er our thoughts or purpose be,
They cannot reach their destined end,
Unless, O God, they go with Thee,
And with *Thy* thoughts and purpose blend.

Keep time with God, and then the power,
Which in His mighty arm doth lie,
Shall crown the designated hour
With wisdom, strength, and victory.

Be not too fast, be not too slow;
Be not too early, not too late;
Go, where His orders bid thee go;
Wait, when His orders bid thee wait.

Keep time with God, await His call;
And step by step march boldly on;
And thus thou shalt not faint nor fall,
And thus shalt wear the victor's crown.

—Thomas C. Upham.

SERMON:

RELATION BETWEEN HOLINESS AND JOY IN THE HOLY GHOST.

BY REV. EDMUND GRINDROD.

TEXT.—“For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.”—Romans, xiv. 17.

WHAT is joy in the Holy Ghost? “Joy is a delightful emotion of the heart, occasioned by the possession, or anticipation, of some valuable object.” Joy in the Holy Ghost is “a delightful affection, of which He is the author, in the heart of

a child of God.” There are two kinds of this gracious affection:—

1. That habitual delight which the true Christian feels in his daily walk with God. This is forcibly expressed in the form of a command by St. Paul, “Rejoice evermore, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus concerning you.” (1 Thess. v. 16-18.) This joy is produced, in the first instance, by the Holy Spirit's testimony of the fact of the believer's adoption into the family of God; and it is perpetuated by the continued indwelling of the same Spirit, giving him the abiding assur-

ance of God's paternal love, ministering strong consolations in times of trouble, and inspiring lively hopes and pleasing foretastes of heavenly blessedness. To promote all these ends, the Spirit is promised to dwell in His people's hearts throughout all generations.

2. The ecstatic and rapturous joy, with which the true believer is occasionally favored. This is described by the Apostle in these words: "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1 Pet. i. 8.) The divine delight here represented as the fruit of faith in an unseen Savior, is of so elevated and sublime a character, that no language can describe it; and it resembles, in a high degree, the joys of disembodied and glorified saints. All who follow the Lord fully are honored, at least on special occasions, with those spiritual communications which produce this ecstatic pleasure. In moments of secret converse with God; in devout attendance upon public ordinances; sometimes, when they are actively engaged in the duties of their worldly avocations; and even in circumstances of peculiar external trial; the Spirit, whose sovereign influences are like the wind which bloweth where it listeth, comes upon them, reviving their drooping hearts, and granting them such manifestations of the paternal love of God, and such delightful anticipations of future glory, as fill them with holy reverence and silent rapture. These are the Christian's most favored hours; they ought to be diligently improved, gratefully recorded on the tablet of his memory, and frequently recollected in the progress of life. They are those propitious gales of the Spirit which carry us rapidly forward in our passage to the heavenly Canaan.

II. What is universal righteousness? "That divine conformity to God's moral image, to which all true believers are restored," is the scriptural answer to this question. This is taught us by St. Paul: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." (Eph. iv. 22-24.) Supreme love to God is the first property of His image in man; it is the original and eternal law of His moral government over rational beings, and is essential to all righteousness. Love is the spring and fountain of all holy affections, thoughts, and acts. Its distinguishing effects are, frequent, devout, and admiring contemplations of His natural and moral perfections, as they are displayed in creation, providence, and grace; a sacred delight in communion with Him, through the medium of His own ordinances; earnest and habitual endeavors to please Him; unresisting submission to His fatherly chastisements; and a hearty acquiescence in all His wise and righteous dispensations.

Universal philanthropy is the second order of God's moral image in the regenerate. "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. v. 43-48.)

The perfection which our Lord here enjoins upon us is imitation of God, in the exercise of compassion and benevolence to all men, Jew and Gentile, Turk and Infidel, friend and foe. This essential branch of Christian righteousness must be evidenced by an active zeal to promote the present and eternal welfare of the human race; a readiness to forgive injuries, received from mistaken friends or real enemies; much Christian courtesy and urbanity towards men in general, and compassion to them that are in trouble or affliction.

Inviolable truth in all our words, combined with undeviating rectitude of conduct, is the last attribute of God's moral image. This is a certain effect of the impression of that image upon us, and it is a bright representation of it to the world. "If any man offend not in word, the same is a perfect man. (Jas. iii. 2.) No part of righteousness is more strongly insisted upon in the apostolic records, than a strict adherence to the truth in our words, and uprightness in our intercourse with men. When St. Paul has defined the image of God, as consisting in "righteousness and true holiness," he deduces this practical inference from it: "Wherefore putting away lying, speak every man truth with his neighbor." (Eph. iv. 25.)

III. What is the relation subsisting between the two essential parts of Christianity now defined?

1. It is a relation of cause and effect. Divine joy, in the economy of grace, is a subordinate cause by which righteousness is promoted; and, by a gracious reaction, holiness is productive of joy. The joys of the Spirit have a sanctifying influence upon all the affections of the soul, and they operate as powerful motives to obedience. They are delightful and effectual means of subduing our earthly passions, dissolving our

undue attachments to creaturely good; fortifying our minds in trouble; fitting us for the discharge of every arduous duty; and causing us, with unwearied diligence, to aspire after the fruition of eternal blessedness. So far from exalting, they are the means of abasing us in our own estimation. The higher we ascend the mount of communion with God, the lower shall we descend in the "vale of humble love." The nearer we approach the effulgence of divine holiness, the more vivid will be our perceptions of the littleness of our spiritual attainments. The bright beams of the Sun of righteousness, which dissipate our sorrows and gladden our hearts, throw increased light upon our infirmities and imperfections, and cause us to think soberly of ourselves. "The Scripture nowhere says, that the absence of God best perfects His work in the heart. Rather a strong consciousness of His presence, and a clear communion with the Father and the Son, will do more in an hour, than His absence in an age." (*Wesley.*)

2. The parts of religion of which I am treating stand to each other in the relation of duty and privilege. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever." (Isaiah, xxxii. 17.) Righteousness is man's duty; and happiness is the recompense which God has graciously annexed to its observance.

This relation is perceptible in the exercise of that philanthropy which is the second commandment. Every passion in the human heart which is at variance with our neighbor engenders misery; and every virtue that grows out of that divine principle in the renewed soul, is a source of pleasure. Anger burns like a fire in the bosom; envy gnaws like a worm; ambition dis-

tracts, and avarice frets the soul ; while meekness, forgiveness, kindness, and charity, tranquilize the heart, and fill it with sublime delight. When, from evangelical motives, we perform acts of benevolence to our fellow men, we experience the truth of that saying, "It is more blessed to give than to receive ;" we are instrumental in diminishing those "various forms of human woe, which excite our softest sympathies ;" we become increasingly endeared to our brethren in Christ, whose example we imitate, and whose honor we advance.

I anticipate two objections :—

1. "The holiest men have, in this life, seasons of deep trouble ; and therefore their spiritual joy cannot be habitual." I admit the fact, but reject the inference. The most devoted Christian may be brought into great trouble, from external and natural causes ; and he may have deep sorrow of heart before God on account of his own unfaithfulness ; but this does not interrupt that joy in the Holy Ghost which results from an abiding sense of adoption, and the unclouded prospect of heaven. This is evident from that Scripture, so frequently adduced to support the objection, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." (1 Pet. i. 6.) These words prove the point for which I contend, that sorrow, occasioned by outward trials, or severe inward conflicts of temptation, does not interrupt, much less make void, the Christian's rejoicing. The persons here described had "a lively hope," and "rejoiced greatly," even in the season of their heaviness. The human mind is capable of being acted upon by the opposite emotions of joy and grief in the same instant. We have many eminent examples in the

biography of good men, of the coincident existence of these contrary passions. It is recorded in the life of the celebrated Marquis de Renty, that when his wife, whom he tenderly loved, was exceedingly ill, and supposed to be near death, a friend took the liberty to inquire how he felt on the occasion. He replied, "I cannot but say, that this trial affects me in the most tender part. I am most exquisitely sensible of my loss. I feel more than it is possible to express. And yet I am so satisfied that the will of God is done, and not that of a vile sinner, that, were it not for fear of giving offence to others, I could dance and sing." When the venerable father of the Rev. John Wesley was suffering under a most distressing affliction, and was questioned concerning his state, he answered, "God does indeed chasten me with pain ; yea, all my bones with strong pain. But I thank Him for all ; I bless Him for all ; I love Him for all."

2. That though external trial or inward temptation may not interrupt the Christian's joy, God may, as a Sovereign, withdraw it from His children, in certain cases, and for inscrutable reasons. To this, I reply, (1.) There is no Scripture to support such an opinion. The text does not prove it : "Who is among you that feareth the Lord and obeyeth the voice of His servant, that walketh in darkness, and hath no light ? let him trust in the name of the Lord, and stay upon his God." (Isaiah l. 10.) The darkness here spoken of cannot be a spiritual darkness ; for if, in this sense, a man has no light, he cannot trust in the Lord ; and it is also said, "He that followeth Christ," (which is the same as obeying the voice of His servant,) "shall not walk in darkness," (that is, in spiritual darkness,) "but shall have the light of life." It is providential dark-

ness, or outward trial, of which the Prophet speaks; and therefore the passage is not in point.

Both parts of the proposition advanced may be inferred—

1. From the character of that divine Person who is the Author of these united graces. His immaculate purity must determine Him to withhold His joys from them that are unholy; and His unbounded goodness must equally dispose Him to impart them to those who are conformed to His image. The third Person in the Trinity is designated the Holy Ghost, because He is the believer's Sanctifier, and because of the infinite purity of His nature. Perfect holiness is essential to Him, and constitutes His supreme glory. All holiness in man descends from Him, as all light in the material world emanates from the sun. Sin is infinitely abhorrent to His mind; it is as opposite to Him as midnight darkness is to the meridian day; and as well might we expect a communion between the most conflicting elements, as to find the hallowed joys of the Spirit in a heart defiled by sin, and under the dominion of evil-passions; these produce a turbulent and impure atmosphere, which is utterly uncongenial to the nature of the Spirit's graces; and they provoke Him to depart from His desecrated temple. On the other hand, the goodness of the Spirit is equal to His purity; and it is as repugnant to Him to withhold His consolations from them that are holy and obedient, as it is to bestow them upon those who are rebellious and polluted. It is equally the office of the divine Paraclete to comfort His people, as it is to convince the world of sin, of righteousness, and of judgment.

2. From the grand design of God in the institution of Christianity; which is to make men holy that they may be

happy. All the operations of the Holy Ghost in our hearts are directed to this end; "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. ii. 10.) God has founded His Church, and appointed its various officers, with a direct reference to this end: "And He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers; for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. iv. 11-13.) Nor is the design of God to make men happy less obviously unfolded in the system of Christianity. The history of our redemption is emphatically denominated "glad tidings of great joy." The titles under which Jehovah has revealed himself in the Gospel are such as are adapted to inspire the believing soul with sublime joy: "Your heavenly Father;" "God of love;" "God of hope;" "God of peace;" "God of consolation." The great promise of the Gospel is the presence of a divine Comforter to be with His people to the end of the world. The object of the labors, solicitudes, and prayers of the Apostles was, that "the God of peace himself might give" His followers "peace always, by all means." The nature of genuine Christianity in the soul is "righteousness, peace, and joy in the Holy Ghost." In short, it is not more manifest, from the volume of nature, that the sun was placed in the heavens to give light to the planets which revolve around him, than it is obvious, from the book of revelation, that God has redeemed man that He may constitute him a holy and a happy being in time and to all eternity.

"The wisdom that is from above is first pure."—James 3; 17.

"O wash me now in Thy all precious blood ;
Give my soul purity !"

—Purity of heart is that quick and sensitive delicacy to which even the very conception of sin is offensive."—*Chalmers*.

—"Purity of heart is a nature rather than a virtue ; and, when most perfect is least conscious of itself."—*Hare*.

THE PURE IN HEART.

REV. JESSE S. GILBERT.

IT WAS a peculiarity of Christ's teachings, that they struck down beneath all outward form and show, reaching to the very sub-soil of the heart and conscience.

The heart is the fountain ; if that be pure, the whole current of thought and feeling will be pure. Hence, the blessing pronounced upon the "pure in heart,"—"Blessed are the pure in heart, for they shall see God." Purity of heart may consist with many errors of judgment and knowledge, and *hence* of practice.

That God looks upon the heart, and judges us by the motive power by which we act, is a great comfort to God's people. The pure in heart shall see God. We cannot see God with mortal eye, for He has not a material body ; but spiritually we can see God, can feel His presence, and in some feeble measure comprehend His character and glory. The pure in heart realise the abiding presence of God. They feel surrounded by His presence and glory, as the bird is surrounded by atmosphere or the fish by water. They see God in nature. The expanding flower, the singing bird, the fleecy cloud, the sun shining in his strength, the starry heavens, all alike, speak to the pure in heart of God's goodness and power.

They see God in His Word. From the sacred pages of this Book they hear the voice of God in its holy teachings, they trace the mind and will of God, and from its inspired utterances they learn to enter into the thoughts and plans of God. The pure in heart see God in the events of every-day life, in the unfoldings of history, and in the joys and sorrows of their own experience. They walk with God. Their lives are hid with Christ in God.

They abide under the shadow of the Almighty. They shall at last see God in heaven. They shall look with eye undimmed upon the full-orbed glory of the heavenly world. They shall walk with God in white, for they are worthy. O, blessed company of the pure in heart ! It were better to walk in fellowship with them than with kings and princes.

The pure in heart are not confined to any age, race or creed. During the thick darkness of the middle ages there were some upon whom light shone, and they "walked with God." There have been saints in every age, and in every Church. God has never been without His witnesses. The pure in heart are often almost unknown to the world, and even to the Church. They can rest satisfied in God.

All who will may enjoy this rich blessing. God's grace is as free as the sunshine. The pure in heart increase and grow in purity and power. There is no limit to our growth and development in that direction. We can never measure up to the infinite fulness of God. Like a certain line in the higher mathematics, we shall always tend toward, yet never reach the final point of rest.

—"It is ours to witness for Jesus, but our testimony cannot go beyond our experience."

"I will set him on high, because he hath known my name."—Psa. 91: 14.

—♦♦♦—
 "When to Thee I have appealed,
 Sweet Spirit, comfort me!"

—"He will be sure to give every soul what Christ has left them in His will and testament."

WALKS WITH THE COMFORTER.

REV. G. HUGHES.

MOUNTAIN WALKS.

GOD'S children are privileged to have walks with the Holy Comforter on the mountains. Not always are they called to tread in the lowly vales, but on the contrary, at times they are conducted to lofty mountain summits, where hours of exultancy and inspiring contemplations are allotted unto them.

Bible history gives us examples. In the Old Testament we have, for example, the communion of Moses with the great Lawgiver on Mount Sinai, and Elijah upon Mount Carmel brought into marvelous fellowship with the Infinite. In the New Testament the disciples were introduced to the sublime beatitudes on the Mount, and were entranced with the view of Christ's glory on the Mount of Transfiguration.

And now, when our Father deems it necessary that we should have a divine uplift, and receive a peculiar inspiration for life's conflicts, under the leadership of our blessed Guide, the Holy Spirit, our steps are directed to the sunny altitudes, amid gorgeous outlying scenery, where we can hold converse with the unseen and the eternal.

Paul had such an experience. The record is brief but significant. He was caught up to the third heaven, where he heard words that it was not lawful for man to utter. What those words were we may not know; they were divine utterances intended for the apostolic

ear. How far they tended to shape his character and destiny, eternity alone will reveal.

Such a mountain walk with the Comforter is desirable and often enjoyed, 1. For the confirmation of faith. There are times when there is a tendency to despondency. Holiness puts us in close sympathy with Christ's great plans concerning the race. It awakens intense interest in prophetic unfoldings—the oncoming splendors of the ages as portrayed by holy men of old are wondrously captivating. Take such a declaration as this, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2: 44.

But the march of events seems to be slow. We long for the consummation. Our eyes are weary in looking for the predicted glory. We are wont to cry, How long, O Lord, how long! We daily pray, O, so ardently! "Thy kingdom come." But sin's strongholds are defiant—infidelity is boastful—idolatry still wields a mighty sceptre—the hoary despotisms still hold their position.

A mountain walk with the Comforter is confirmatory of faith. On those bright summits He can expand the vision, showing the pledges of divine fidelity, and opening contemplations of the ultimate fulfilment of the declarations of inspired prophets. We come down the mountain-slopes after such sublime intercourse as with the tread of a giant, and are ready to sing—

"Unshaken as eternal hills,
 Immovable she stands,
 A mountain that shall fill the earth,
 A house not made with hands!"

Prophecy has to our view almost merged

into history, and the resounding hallelujahs are stirring the soul profoundly.

2. For spiritual invigoration. Those who are physically enervated seek the mountains. The pure air is vitalizing. Water from crystal springs gushing from the sides of the green-clad eminences is welcome and refreshing. But a thousand times more so a mountain visit under the conduct of the Comforter. Perhaps we may have had an exhausting conflict with "Apollyon," as described by Bunyan in his allegory. The drain upon our vital energies has been severe, delicate nerves have quivered under the fury of the assault, our whole nature has a sense of exhaustion. True, we were victorious, we parried every blow, we drove the chieftain back, and sung the victor's song, "Thanks be unto God which giveth us the victory!" But, as the weary traveler after a long and tedious journey needs refreshment, or the warrior after the bloody conflict must have the reviving cordial, so the saint of God, after a hand-to-hand fight with Satan, requires soul-invigoration. And the blessed and Holy Comforter knows how to administer it. Without effort to climb the rugged ascents, or in any way to tax our enfeebled energies, we rise to the mountain heights, where breezes fresh from heaven fan our brow, and there is an impartation of new life and energy. In the high converse of those gorgeous summits we can sing—

"When Satan appears to stop up our path,
And fills us with fear, we triumph by faith;
He cannot take from us, tho' oft he has tried,
The heart-cheering promise, The Lord will
provide!"

3. To inspirit our hope. Hope is a beautiful grace. Paul, in his 13th chapter 1st Corinthians, puts it in the centre between faith and love—"Now abideth faith, hope, love—these three." The

Holy Spirit is the nourisher of this divine grace—He gives it vigor and lustre.

Perhaps we may have been in deep sorrow. A heavy bereavement has fallen upon us. We have gone to the grave-side and buried a loved one out of our sight. Frail nature quails under the stroke. Gloom settles all around us. But we sorrow not as those who have no hope. The Comforter of the Dispensation is near. In the time of sorrow He leads us again to the mountains. Away up above the clouds and mists and dreariness of the lowlands, we rise to blissful, divine converse. There His sweet whispers cheer us—He brings our Savior's hallowed words to remembrance: "Let not your heart be troubled,"—"My peace I leave with you,"—"These words have I spoken unto you that your joy might be full,"—"Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Ah, those are inspiring words when inbreathed into the sorrow-stricken soul by the soft and heavenly tones of the Divine Comforter! We are inspirited—hope spreads her pinions anew—we mount up on wings as eagles—we are borne from the terrestrial to the celestial, close to the gate of the Eternal City—once more we come down from our mountain walk with the Comforter "strong in the Lord of hosts and in His mighty power."

—♦♦♦—
—"The thickest cloud brings the heaviest shower of blessings."

—"It is the nature of holiness to draw and conquer, but the conquering force is love. And we have a right to expect it will prove too strong to be overcome by what of sin remains in the regenerate soul. But uncharitable judging, and vainglorious exclusiveness, are sure to repel and provoke antagonism."—A. L.

"Hold fast that which is good."—
1 Thess. 5; 21.

"I know, I know I shall be more than victor,
Through Him who won the fight for me."

—"O, how sweet a cross it is to see a cross
betwixt Christ and us."—*Rutherford.*

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

AUGUST 20th, 1848.—Spent a day or two (Thursday and Friday) of last week at a Camp-meeting near Fishkill Landing. We enjoyed an interesting season. A deep and general interest prevailed among professors in regard to entire sanctification. Some received the blessing. Sister V——, wife of the minister stationed at Fishkill, through faith in Christ as a present Savior, entered upon the joys of full salvation, while we were conversing and praying together.

Bishop Hedding was at the meeting, preached, and also gave in his testimony at the Lovefeast. Sweetness and power attended the exercises. The presiding elder also seemed to be truly filled with faith, and the Holy Ghost. Other interesting reminiscences crowd upon my mind which I should love to note, but opportunity fails me.

This morning I went to B——, and called on Rev. Mr. —, who had made an announcement which seemed calculated to wound the cause of holiness, with which my name stood connected. On asking him in relation to the matter, remarks were made which were humiliating, and calculated to test strongly whether I were in verity in possession of the graces of the Spirit. Though my heart was inexpressibly pained, yet I could not but feel that the disciple was honored in being permitted to be even as his Master.

It is God's own precious truth which

has been brought into disrepute. The term "*Holiness*" condemned! How wonderful! The God of the Bible has himself designated the name by which the way shall be called, in which the ransomed one shall walk. "A way shall be there, and it shall be *called the way of HOLINESS*, and the redeemed of the Lord shall *walk* there." Who am I, that I should be counted worthy to suffer shame in *such* a cause! Truly, I may now rejoice and be exceeding glad. I have a nature peculiarly sensitive, and though grace may triumph, which I feel is now the case, yet I have been in heaviness. Yes, my temptations are manifold, but though cast down, I am not destroyed. "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

Tuesday—RYE.—Yesterday evening I came to this place. The camp ground is pleasant and the meeting has commenced encouragingly. God, my Father in heaven, condescends to give precious assurances of His tender care. A marked providence relative to a place to board, during my stay on the ground, claims a record.

Different places which had been suggested did not meet my wishes, for my lacerated spirit seemed to covet a retired boarding place. I asked to be directed to such, if consistent with the will of God, when precisely such as I had proposed as desirable was, under unlooked for circumstances, presented.

As I was walking across the ground, previous to public service from the stand, I fell into conversation with a brother C——, of Sing Sing. He was ardently longing for the entire sanctification of his nature, and seemed near grasping the blessing, when another brother stepped up and became interested; and before I was aware, I was directing my conversation to

him. While I was thus directing his mind to Christ, who as his present Savior was now presenting his offering to the Father, the Holy Spirit took of the things of God, and revealed them to him, and he most clearly and powerfully apprehended the way into the holiest. It is only about three months since he received justifying grace.

Saturday.—Returned from the Rye Camp-meeting this morning. During this meeting I witnessed gracious displays of the power of God. There were several conversions; yet, the characteristic of the meeting was not that of overwhelming influences on sinners, but the quickening of the Church, as though God would have her put on her beautiful garments that she may be fitted for aggressive movements. We had meetings almost constantly in our tent, when public services from the stand were not going on. Over a score of witnesses of holiness, I think, were brought out in our tent, among others the Rev. Mr. S——, pastor of the Willett St. Church. The Bethel tent was favored with remarkable displays of sanctifying grace. Glory to God in the highest!

Friday, Sept. 5th.—On coming in this evening, I found letters from Baltimore—one from sister Shipman, expressing earnest desire that I may attend a Camp-meeting now being held near Baltimore, as several had much desired that I should do so. Another from Sarah M. P——, asking my presence at the celebration of her nuptials on Tuesday morning next.

The whole matter strikes me as though it were in the order of God. During the summer I have had an urging of spirit to attend a Camp-meeting in that vicinity, but I wanted a very plain path. The condition of my health makes it necessary that I should rusticate as much as possible during the

summer months, and my recent excursions have been much blest to the advantage of my physical system and my spiritual interests.

I have recently attended a Camp-meeting at Pleasantville, N. Y. We had a pleasant season. A good number were converted. The work of sanctification also progressed with power. The meetings in our tent were blest with much of the presence and power of God. Many entered into the bliss of perfect love during these hallowing interviews. We took our own provisions, which caused me rather more care than usual on such occasions. I ascertained that the ministers were not well provided for at the last meeting, as the principal families take board. I therefore took assistants and provided for several each day. A sister P—— from New England, being on a visit to New York, went with us. The Lord made her instrumental of good to others. Rev. Mr. Nast, German missionary, took tea with us.

ALL HAIL, SWEET REST!

REV. A. R. BRADBURY, A. M.

All hail, sweet rest conferred by Christ,
Through His atoning sacrifice;
Rest to the weary child of God,
Long ere he enters His abode.

O rest, sweet rest, which Christ bestows
On those who once were deadly foes,
On those redeemed by Jesus' blood,
Whiter than snow, cleansed by the Lord.

All hail, sweet rest! saints thee embrace,
Filled with delight to view Christ's face;
Peaceful they lean on Jesus' breast,
And glory in His sweetest rest.

Amid the conflicts they endure,
Sweet rest confirms their hopes most sure;
With sweet composure they rely
On Israel's God, the Lord most high.

Then rest in God, ye saints—firm trust,
That you are numbered with the just;
Your hopes grow stronger in this rest,
As you its power and virtue test.

"Thou hast dealt well with thy servant, O Lord."—Psa. 119: 65.

—♦♦♦—
 "And little do I know beside
 Of thoughts so high, so deep and wide ;
 This is my best theology,—
 I know the Savior died for me."

—"Treasure up your experiences."—*Philip Henry.*

—"A hundred thousand tongues may discourse to you about the sweetness of honey ; but you can never have such a knowledge of it as by taste."

—♦♦♦—
 AN EXPERIENCE.

MISS L. CLARK.

WHILE reading the many Christian experiences with which the GUIDE abounds, I have felt an increasing desire to add my own, remembering that divine promise, "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven." About four years ago I united with the Methodist Episcopal Church, of which I am now a member. For some time previous I had been living indifferently, and my unfaithfulness had rendered my life an unfruitful one. But, having given my name to the Church, I tried to avail myself of its privileges, and entered heartily into its work, determined to be a Christian not only in name but in heart and life. My way, however, became somewhat obstructed. Amid other difficulties, I found that I had not the power to labor. My mouth seemed closed, my heart cold and dead, and my spiritual energies paralyzed. Indeed, I felt that I had need of a better Christian experience. To obtain this I went to the Lord in prayer, but my faith wavered. I went to my Bible, but I could not appropriate the promises I found there. I became restless, O, how restless! Such an intense longing after something I could not reach took possession

of me, that I had no peace day or night. In this state of mind I struggled on for some time, seeking rest and peace, but finding none. Finally, I went to my pastor, telling him my difficulties, and asking him to help me. With Christian zeal he entered upon the work, and through his efforts I was led to see that I had not fully committed my ways to the Lord. The duty of public prayer had been impressed upon my mind—a duty I was willing to do when God should assure me I could do it successfully. Here I had faltered, notwithstanding the promise which I had read over and over again, "My grace is sufficient for thee." But now I began to see that I must *obey* God, and trust Him for the needed grace. I decided to go to the prayer-meeting and *try* to do my duty. I think I went in that same determined spirit in which the Queen of Persia went uncalled for before the King, saying, "If I perish, I perish!"

In making this decision, however, my pride, my self-will, my *all* was surrendered, and the work was done. I went to the meeting, O, how easily! I was almost borne along by the breeze; and arriving there, I opened my mouth in prayer and the Lord filled it—yes, *the Lord filled it!* From that hour the chains began to fall off, the burden was rolled away, and I was made happy. But, not until the next day did I fully realise the change which had been so thoroughly wrought in my heart. I arose feeling that I was a new creature, "old things had passed away, and all things had become new." As I went about my work, there came pouring into my heart floods of joy so sweet, so satisfying, that my whole being was filled, and I was led to exclaim, "Lord, it is enough—I am satisfied!"

I said, "all things had become new."

This, I felt, was indeed true in reference to my Bible. It was assuredly a new book to me. Every promise glowed with a fresh and intense meaning, and what before seemed only as words which I could not apply, had now become living truths spoken to my own heart. But language cannot express nor pen describe the blessedness of this transition from darkness to light—from the bondage of sin to spiritual liberty. Only those who have experienced it can fully comprehend it. My soul, which had been so long held in captivity by the power of the adversary, was now unfettered and free. I said, if the children of Israel had reason to rejoice at their deliverance by Moses, or Joshua, I had still greater reason for rejoicing, for a Greater than these had delivered me.

My soul was exceeding glad, but while exulting over its victory there arose in my mind this doubtful inquiry, Will it last? Immediately I presented the question to the Lord, and the answer came, "He that hath power to deliver thee, hath power to keep thee." Nearly three years have passed away, and I can testify to having been kept by the power of the Deliverer. It is true, I have sometimes felt my timid nature shrinking from some of the more public duties, but in these moments of weakness the Spirit has ever whispered to me, "This is the way, walk ye in it." And having obeyed the voice of the Spirit, I have been kept at peace with God and with my own soul. And now, as I write, I feel springing up from the depths of my heart an anthem of praise for His boundless love in having thus kept me until this present hour; and as my heart feels it, and as my tongue would utter it, so shall my pen transcribe it—Blessed be the name of the Lord!

"But ye have an unction from the Holy One."—1 John 2: 20.

◆◆◆
"Come as the fire, and purge our hearts,
Like sacrificial flame:

Let our whole soul an offering be
To our Redeemer's name!"

—"Satan's two chief aims are—to *prevent* our duties, or to *pervert* them."

—"If the Lord command, O, to have no truce with consequences!"—*J. H. Evans.*

—Rev. J. H. Stewart writes in his diary: "I begin to see that religion consists, not so much in joyful feelings, as in the constant exercise of devotedness to God, and in laying ourselves out for the good of others."

◆◆◆ THE SOUL WINNER.

MRS. MARY D. JAMES.

TRIAL AND TRIUMPH.

BUT soon opposition arose. The faithful band who had set themselves apart for God were regarded by many in the Church as fanatics. In speaking of them, some would call them "the holy ones," by way of derision, and say, "We don't belong to the 'Sanctified Band,' and so we are not wanted at their meetings." But the devoted ones kept on their way, treating with great kindness those who opposed them; and the Lord prospered them greatly, and the meetings increased in divine power, as well as in numbers. Some who had stood aloof and found fault, were overcome by the spirit of meekness and love which was shown them in return, and won over to the little flock that met weekly to help each other in "the way of holiness." In many cases were fulfilled the inspired words, "If a man's ways please the Lord, He maketh even his enemies to be at peace with him."

At each succeeding meeting, as Edmund continued seeking, in agonizing prayer, the full baptism of the Spirit, it seemed to him to be coming upon him;

yet, strange to say, meeting after meeting would close without the fulfilment of his longing desire! Was it not that he sought it more by wrestling and struggling in prayer than by faith? By *works*, which never can succeed, instead of simply taking Jesus at His word, and accepting the proffered gift? All this time he was so sincere, so devout, and so earnest; willing to make any sacrifice, fasting, praying; *doing, doing* all the time, but *not believing*.

NEW POWER.

In the following spring Edmund visited Philadelphia, Pa., where the Conference was then in session. Having an exalted idea of the spirituality of ministers, he thought that was the place, of all others, to look for the Divine presence; and there, among those men of God, he would surely receive the sanctifying power. He was invited to the house of a dear friend, where several ministers, and other Christian people, were being entertained, and he well might expect that there his hungry soul would be richly fed. But he was sadly disappointed. No spiritual benefit was there received, nor did he find any special aid or advantage from attending the religious services of the Conference. But there was in reserve for him a hallowed feast, for which he was not looking—in the house of one of Christ's humble followers. A devoted Christian lady, Mrs. Dickenson, kindly invited the young stranger-brother to take tea at her house with the Rev. Joseph Lybrand—then a local preacher, only eighteen years of age, eminently devoted and spiritual; several other precious saints, a choice company, were also there, who were all filled with the Holy Spirit.

After tea the table was set aside, and the group of kindred spirits immediately

entered into a prayer-meeting. Joseph Lybrand offered the opening prayer. Such a prayer Edmund had never listened to—a prayer so full of holy unction and divine power! The blessing, rich and full, came down upon the waiting company! The room was full of the glory of God, and every heart with celestial love! The devout soul which for months had been panting after God, “as the heart panteth after the water brooks,” now received a fullness of love and peace never known before; yet, he had not the bright witness that the work of cleansing was fully wrought; and while he exulted in the consciousness that he was fully consecrated to God and accepted of Him, yet he believed there was a still deeper work to be effected, and still he continued looking and praying for

“The clear, indubitable seal,
That ascertains the kingdom mine.”

The saintly Lybrand, full of the sweetness of “perfect love,” explained to him the simple way of faith, and greatly strengthened and helped him. His heart, already in the “mould of love,” received the Divine impress, and he rejoiced in God with exceeding joy—yet, went home expecting a brighter evidence and fuller baptism of power. From that hour his heart was bound to Joseph Lybrand, and they were bosom friends. Their communion was frequent, and delightful to both.

The ministerial career of Lybrand fully equaled its bright promise so early given, and was marked by wonderful success throughout his entire life.

—“One thing that stands in the way of the success of many a chosen worker, is *the want of a clear consciousness of being himself safe upon the Rock.*”

The Precious Word.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law."—Psa. 119: 18.

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

CONSTRAINING CHRIST.

OCT. 2.—"And they constrained Him, saying, Abide with us."—Luke xxiv. 29.

Companionship with Jesus, though of the briefest description, will suffice to show that He is a most desirable friend. The disciples on the Emmaus journey did not long walk by His side, and yet though their eyes were holden they did not recognize Him, yet they so much felt the value of His company that they urged Him to abide longer with them. He had displayed great powers of instruction, and was able to give them much comfort in their anxiety.

Moreover, it was night. Their kindly feeling for Him doubtless prompted the proffered hospitality; and then, His instruction had so warmed their hearts toward Him, that for Him to stay was felt to be the greatest boon they could desire.

Probably, it is as night draws on us that the true value of Christ appears. We are so much affected by the garish day that a thousand objects attract, but when the shadows fall we are far more completely shut up to our Lord. In the night of sorrow, of temptation, of affliction, how needful the presence of Christ appears! And if we are destitute of His comforting presence, it may be that we have not sufficiently valued that presence to constrain Him to stay with us. We have suffered Him to go on His way, even though our hearts were sad. By the entreaty of fervent prayer we have need to constrain Him to abide with us. The night will come on, if not already here, but we use our constraining power, that we be not alone in the darkness.

THE LATTER RAIN.

OCT. 9.—"He shall come unto us as the rain, as the latter and the former rain."—Hosea. vi. 3.

The crops will fail in what agriculturists

call quality, if the latter rain be withheld. The former rain gives growth, the sun hardens, and then the latter rain plumps out the wheat and insures a fine sample when the harvest is brought in. And saints need the latter as well as the former rain, in order to perfect their graces. Indeed, successive divine visitations are needed in the life of every saint. There may be the firmest confidence in Christ, and the most scrupulous faithfulness, and yet a divine quality may be lacking that only some blessed outpouring from on high can supply. And saints frequently experience such divine outpourings that do as much to perfect their graces as the latter rain does to give quality to the corn.

What is it? Why, no mystery. It is Christ coming in all His fulness into the soul. "*He shall come down like the rain.*"

GOING ON.

OCT. 16.—"Let us go on unto perfection."—Heb. vi. 1.

The Christian life has sometimes been thought to be a dull monotony, with no break, and no progress. But this is a sad misunderstanding. It is a life of most exquisite variety. There need not be a dull hour, as there need not be an unoccupied one. Instead of passing over a country which is like a vast marsh, we climb mountains of bold and romantic beauty, and pass through valleys of great loveliness. It is true, some Christians, like some other people, choose to dwell in a marsh, where the miasma rises, and faith is feeble; but there are other believers who are only content when they climb the mountain of perfect love, and are made vigorous by the healthy atmosphere of undisturbed communion with God. It is these men who are hardy and brave, and on whom reliance can be placed in times of danger and trial. They are the men to do exploits for God.

The greatest happiness, as well as the greatest strength, is enjoyed in the higher altitudes of the divine life. If we would be strong, we must go on. If we would rejoice, we must go on. We shall be charmed into rapture at new scenes of God's everlasting faithfulness as we go on. We shall

be prepared for any emergency, and equal to any call of duty, if we go on unto perfection.

PREVAILING PRAYER.

OCT. 23.—“Continuing instant in prayer.”—Rom. xii. 12.

It is needful that we be often reminded of the duty of prayer; and commonly the thought crosses our minds, “It is the Christian’s vital breath.” But it is well that we be reminded that the prayer that prevails, the prayer that refuses to be satisfied with less than what the good Father has promised, is the prayer that asks right on, and will take no refusal. It pleads, it implores, it wrestles, it will not be silenced. It copies the example of the Syrophenician woman, and takes encouragement even from refusal. It takes no note of trouble, and cares not for weariness of the flesh; it must and will have its desire.

Ah! but the old cry comes to many, “Could ye not watch with me one hour?” We are tired with a little watching. We cannot wait upon God. Our knees are not suffered to grow horny by reason of long continuance in prayer, like many of the early saints. We soon get faint of heart, and feeble of will. Only let us be prepared to spend time in earnest supplication, and let us add to such supplication a faith that takes God at His word, and nothing shall be impossible.

TRUSTING IN GOD.

OCT. 30.—“My soul trusteth in Thee.”—Psalm lvii. 1.

Perhaps when we get to heaven we shall find that the most salutary of all our experiences have been those which have cut away our earthly supports. When David fled from the face of Saul, who had become an implacable foe, he was shut up to the Lord. In the deepest anxiety he cried, “Be merciful unto me, for my soul trusteth in Thee.”

It is most pleasant to be able to see the way that we take, but it would not always be the best. Many of the brightest of the Christian graces would then find but little exercise, therefore it is most useful to be shut up to God. Sometimes there is nothing else for us—our pleasant paths are all

hedged up, our accustomed retreats are all cut off, and what can we do but go to God? Bless His holy name that in such times, as in all times, He does permit us to trust Him fully.

It is well for us daily to take our souls to task as to the supreme object of trust. Earthly props are so ready to our hand, and have such deceptive appearances of stability, that we should remind ourselves—these things will all pass away, means of grace will fail, God alone is abiding—and in life, and in death, our one cry should be, “My soul trusteth in Thee.” We may be most thankful for any discipline which most deeply imprints on our hearts that most needed lesson.

MY FAITH.

MRS. LIZZIE FENNER BAKER.

The very work that I loved the best
Is torn from my hands away,
And nothing is left for me to do
But silently trust and pray—
But my hand is fast in the clasp of God,
And ever, by day and night,
I meet the smile of my Savior’s face
As I walk in His cloudless light.

I have known His peace in the days of old,
But never, thro’ all the years, [love,
Hath He borne me thus, on His heart of
So far from earth’s hopes and fears.
I question not what life may bring
Of weal or woe to me—
For I think alone of Christ my King,
And by faith alone I see.

The visions of sight and sense are past,
I dwell on a “border land,” [hours,
Where come and go, thro’ the blessed
The saints of the sinless band. [Thee,
Dear Lord, I have wept and watched with
In the depth of the garden gloom, [hall,
I have followed Thee on to the judgment
To the cross and the lonely tomb.

For a “little while,” I grieved and prayed,
And, like Mary, saw Thee not—
But the same deep joy is mine to-day
As fell to Mary’s lot—
A brightness which never can pass away,
From Thy smile upon me thrown;
And life is one radiant Easter Day,
Where Thou walkest with Thine own.

"I rejoice at Thy word as one that findeth great spoil."

"And those who read this book in tears,
Their tears shall cease to flow."

CHRISTIAN AND HIS SAVIOR.

MRS. L. A. BAILEY.

JESUS.—Let not your heart be troubled; ye believe in God, believe also in me.—John 14: 1.

CHRISTIAN.—Behold, God is my salvation; I will trust and not be afraid; for the Lord Jehovah is my strength and my song, He also is become my salvation.—Isa. 12: 2.

JESUS.—In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.—John 14: 2.

CHRISTIAN.—For this God is our God forever and ever; He will be our Guide even unto death.—Psa. 48: 14.

JESUS.—I will come again and receive you unto myself; that where I am, there ye may be also.—John 14: 3.

CHRISTIAN.—As for me, I will behold Thy face in righteousness; I shall be satisfied when I awake, with Thy likeness.—Psa. 17: 15.

JESUS.—If ye shall ask anything in my name, I will do it.—John 14: 14.

CHRISTIAN.—How excellent is Thy loving kindness, O God! therefore the children of men put their trust under the shadow of Thy wings.—Psa. 36: 7.

JESUS.—Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.—John 14: 13.

CHRISTIAN.—Thou hast put gladness in my heart more than in the time that their corn and their wine increased.—Psa. 4: 7.

JESUS.—If ye love me, keep my commandments.—John 14: 15.

CHRISTIAN.—Thy testimonies are very sure; holiness becometh Thine house, O Lord, forever.—Psa. 93: 5.

JESUS.—I will not leave you comfortless: I will come to you.—John 14: 18.

CHRISTIAN.—Whom have I in heaven but Thee, and there is none upon the earth I desire besides Thee.—Psa. 73: 25.

JESUS.—If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him.—John 14: 23.

CHRISTIAN.—Thy testimonies are wonderful, therefore doth my soul keep them.—Psa. 119: 129. How precious also are Thy thoughts unto me, O God! how great is the sum of them!—Psa. 139: 17.

JESUS.—My peace I give unto you; let not your heart be troubled, neither let it be afraid.—John 14: 27.

CHRISTIAN.—Thou hast also given me the shield of Thy salvation, and Thy right hand hath holden me up, and Thy gentleness hath made me great.—Psa. 18: 35.

JESUS.—As the Father hath loved me, so have I loved you.—John 15: 9.

CHRISTIAN.—In the day when I cried Thou answeredst me and strengthenedst me with strength in my soul.—Psa. 138: 8.

JESUS.—Abide in me; as the branch cannot bear fruit of itself except it abide in the vine; no more can ye except ye abide in me.—John 15: 4.

CHRISTIAN.—Thou shalt guide me with Thy counsel, and afterward receive me to glory.—Psa. 73: 24.

JESUS.—And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.—John 16: 22.

CHRISTIAN.—I will sing of mercy and judgment; unto Thee, O Lord, will I sing!—Psa. 101: 1.

JESUS.—These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world.—John 16: 33.

CHRISTIAN.—Thou hast ascended on high, Thou hast led captivity captive; Thou hast received gifts for men; yea, for the rebellious also, that God might dwell among them.—Psa. 68: 18. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto Thee!—Psa. 71: 19.

JESUS.—Be thou faithful unto death, and I will give thee a crown of life.—Rev. 2: 10.
Amen and Amen!

The Tuesday Meeting.

"And ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

PEARLS FROM OCEAN GROVE.

MRS. MARY D. JAMES.

Mrs. Palmer read Rom. 6; 11—"Reckon ye also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord." She said, many years ago she was tempted to consider it presumption to reckon herself dead unto sin, &c., and expressing this to Father Merritt, he replied, "Never say it is presumption to believe the Word of God! It is presumption to doubt His Word."

Rev. Dr. Hanlon expressed his joy in the belief and realization of the glorious truth, that we may be dead indeed unto sin; and he was struck by this fact, that it is by being alive unto God that we may become dead indeed unto sin.

Mr. Moody, it was said, saw in the face of one of his hearers a shade of sadness. Speaking to her of her sad countenance, she replied, "O, I do want all that God will give me!" He said, "Do you believe in the finished work of Christ?" She replied, "Certainly I do."

He said the work of redemption was finished on the cross; but Christ's work is not finished in us: it is going on, and will continue to go on until the day of eternal redemption. "He worketh in us" continuously "both to will and to do of His own good pleasure," and will "fulfil all the good pleasure of His will and the work of faith with power:" and "the blood of Jesus Christ cleanseth" as momentarily applied.

A sister said: "I have been unable to understand what holiness means, and was seeking for all that it was my privilege to enjoy, when a voice spoke to my heart—'It is

'JESUS ONLY!'

"I replied, 'Yes—

'Thou, O Christ, art all I want,
More than all in Thee I find!'"

"Then He manifested himself to me as my all-sufficient Savior, and I found in Him all my soul was longing for: He has met every want of my being."

A lawyer from Washington, D. C., spoke of being in such a relation to God as to be entirely at His disposal, and He uses Him daily in his business capacity—at his office, mid the perplexing cares and engagements of his law business, opening a hundred letters a day, &c. One day an infidel called upon him, and he was an object sad to look upon, from the blasting and degrading influence of rum. It was with difficulty that he recognized in him an old friend—a college class-mate. He began to speak to him of the Friend of sinners, but his words were treated with contempt. The infidel said, "Robert Ingersoll convinced me that this is all a farce. There is no God." But the Christian lawyer, looking to God for arguments, was enabled to speak words that penetrated that wicked heart of unbelief—the skeptic was awakened and converted, and afterwards visited Ingersoll and told him he knew for himself that the religion of Christ was genuine, and labored to convince him of its truth. The blatant infidel listened attentively to the statements of the new convert, and said he had never been so impressed with anything he had heard in regard to the Gospel of Christ.

Thus God is using a lawyer in bringing souls to Jesus, because he is entirely devoted to the interests of His cause, and filled with the Holy Spirit.

Dr. Palmer spoke of

OUR FATHER'S WILL.

"In the provisions of His will the heirs are certainly all interested. Every one ought to be eager to claim their portion of the inheritance, and if any one fail to do so, it is his own fault that he is poor and destitute of spiritual good. How sad that so many are in that condition! Now, this matter of

Father's will is really slighted, and not regarded as a reality; but nevertheless, it is

A GLORIOUS REALITY,

and every one of us may be rich if we will avail ourselves of the provisions of the will as set forth in the blessed Bible."

Dr. Ward said he was reminded by these remarks about our Father's will, of an incident which is related in Professor Mahan's book on the "Baptism of the Spirit."

During the religious persecution in Scotland by the marauders, when Christians were forbidden to hold meetings for worship, under the penalty of arrest and imprisonment, one day a young Christian was on her way to a gathering of Christ's followers, and saw a company of marauders coming toward her. She knew there was no escape for her. She must meet them, and they would ask where she was going, and she must tell them the truth. Then the result would be punishment. But she said, "I will be true to God;" and lifting her heart to Him, asked for words to say to the persecutors. They hailed her, and asked, "Where are you going?" She replied, "There is a family meeting to-day. Our Elder Brother has died, and His will is to be read to the heirs. I am going there to hear it read." The leader said, "Well, my good maiden, go, and I hope you will get a good portion of the estate."

The German woman, whose shining face always attests the truth of her words, said: "I am so happy! I praise te Lord for this *wonderful salvation!* O, 'tis wonderful, wonderful! Te first vas ven God dit forgive me my sins. Ten I vas very happy; but I dit valk furter and furter in te good vay. Ten te precious blood of Jesus vashed away all my sins, and make my heart all pure and clean. Glory to God! Ten I go rejoicing all te time. I say, 'Ty will be done!' I trust all in Him! I love Him so much! and He fill my heart mit joy, and make me so glat!"

Remarks were made by Mrs. Palmer on the words—

"A PECULIAR PEOPLE."

Of God's people it is said, they are "A peculiar people, that ye might show forth His praise who hath called you out of darkness

into His marvelous light. Dr. Palmer said: "The word 'peculiar' is a very significant term. It means, separate from the world—unlike the world—set apart for God. Jesus said, 'Ye are a city set on a hill that cannot be hid;' and He surely would not set us on a hill to make a failure before the world—to show that our lives are a contradiction to His own statements as to what He is able to do in us and by us. He has set us on a hill that we may show forth all His praise, and glorify Him by presenting the power of His great salvation."

A German said: "Tere is vone point in te religion of Jesus tat cannot be controverted. I met vonce an infidel, and he vas railing against te Bible and te Christianity. I opened my Bible, and said to him, 'Tere is vone argument you cannot set aside, and tat is te Jews are in all lands, as te Bible said tey should be scattered over te whole vorld. 'Tis an uncontrovertible proof tat te Bible is true, and te religion of our Lord Jesus Christ is te true religion.'"

SOWING GOSPEL SEED.

A lady, in speaking of the duty of Christians to sow the good seed beside all waters, said, an excellent Christian woman who visited Ireland many years ago, was led to speak to her maid on the subject of her danger as a sinner, and said to her, "Thou art in the gall of bitterness and in the bonds of iniquity." The maid was apparently unmoved; but a young man heard the words, and thought, "If that is the condition of that young woman, what must be my condition?" Conviction seized him, and he sought and found Jesus. Then he spoke to a companion of his, and he became awakened and converted. Together they started forth to warn sinners, and the Holy Spirit attended their efforts with wonderful power in the salvation of souls. That was the beginning of the great revival in Ireland, which extended far and wide, and brought so many thousands under the influence of saving grace.

A lady missionary from Texas spoke of the difficulties in their work in that country, but God had been their refuge and strength. Not more real and tangible were the pillar of cloud by day and the pillar of fire by night

to God's ancient people Israel, than was the Divine presence to them in their work.

"PERFECT LOVE CASTETH OUT FEAR."

Mrs. Gould, of Philadelphia, said, before she was wholly sanctified she was always anticipating evil. Whenever things were going well, she was afraid something might happen—her husband might be run over by the cars, or something dreadful might occur. But ever since she had been all the Lord's she could say, "I will not be afraid of evil tidings; my heart is fixed trusting in the Lord." "O, what perfect peace and rest," she added, "I find as the result of entire consecration to God! Perfect trust brings perfect peace, and this I have all the time. No matter how things go, well or ill, my peace flows on just like a river. Sometimes there is a little ripple on the surface, as when a stone is thrown into the water, but the deep flow of peace underneath is undisturbed—

"My life flows on in endless song,
Above earth's lamentation,"

and this has been my experience for ten years—ever since I was sanctified at this blessed Ocean Grove! It was here that I entered into this sweet rest of full salvation and found in Christ my all. Glory, glory to the Lamb!"

A sister said she used to be extremely nervous, and she thought she could not be as good a Christian as some people who were not afflicted as she was, but she had found that by giving herself over into the hands of the Almighty Physician, and believing in His power to save to the uttermost, she had been cured. And she now believed the best remedy for nervousness is full redemption through the blood of the Lamb.

OBTAINING VICTORY.

Mrs. Palmer said she once met with a lady who was in a very bad state of mind, and in the language of the 7th chapter of Romans was bewailing her proneness to evil, and the necessity of carrying about with her the "body of death," and she said to her, "Why, you have been reading the 7th chapter of Romans, but you have not read the

8th chapter, and they are not to be separated. Read the 8th, and you will see the great deliverance provided for you." The desponding woman opened the Bible immediately, and read the 8th chapter, exclaiming, "Why, I never saw this before! I have read it so many times, but never saw my privilege before to be free in Christ Jesus. Why, how plain it is! How strange I should not have seen it!—how blind I was, spiritually blind! And this glorious liberty of the children of God is for me, *for me!*" And she claimed it, and was free indeed.

A deaf young lady, Phœbe Annin, gave in writing the following testimony:

"In my own experience of a silent life to outward things, Jesus has given me His blessed Holy Spirit, and my needs have all been met in Him. The name of Jesus is so full of comfort, and the blessed highway of holiness is open even to me! I am walking therein to-day, with Jesus as my companion. His precious blood covers me all over—glory to His precious name!"

Dr. Palmer said: "So many are saying, I can't live this life of holiness, my nature is so depraved, my hindrances are so many, the power of temptation is so great, &c. But God says, I will put my Spirit within you and cause you to live this life which you say you cannot live. Of course, you cannot live it of yourself, but God will cause you to do it by putting His Spirit within you."

Mrs. Palmer spoke of Prof. Upham's experience. He said he had given himself to God a hundred times before, but now he had done it with this addition—the belief that He gives himself to me! "The very moment I said those words, 'Jesus gives himself to me,' I felt in my heart His power to save me unto the uttermost." He said, "O, it is true that faith has power! Twenty-five years I have been a minister and a child of God, and never before realized this power." That was because he never before had taken hold of Christ as his complete Savior. The faith that says, He gives himself to me and saves me fully, is the faith which brings salvation.

"Sure if on Thee I dare rely,
The faith shall bring the power."

Our Letter Drawer.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6th vs.

NEARING HOME.

(Extract of letter from Sister R. E. Logan.)

I have long had a desire to write something of the Lord's dealings with me for the GUIDE, but through affliction have not been able. My physician says, I cannot last longer than the falling of the leaves, if that long, and I know that what I do must be done quickly. It is over five months since I was confined to my bed, and my suffering has been beyond expression. To the praise of God I want to record, that I am conscious every moment of God the Father, and God the Son, and God the Holy Ghost dwelling in my heart. Not a cloud, not a doubt—all is glorious beyond! I want to tell you how and when I first learned this new and living way.

I was converted when I was twelve years of age, in the Methodist Church. My father was an Elder of the Presbyterian Church, and all my friends were Presbyterians, but I was permitted to join the Methodist Episcopal Church. In my twentieth year I married L. T. Logan, a Methodist local preacher. In his garret I found some GUIDES TO HOLINESS. They were printed in 1853 and 1854. After some time a young preacher was stopping with us, for our house has been a preachers' home ever since the first meal. Thank God I ever had the honor of waiting on God's servants!

This young preacher was reading a book. The moment I saw the cover, I said, "O, thank God! where did you get that? I have been praying for this so long!" He told me, and it was the first year that Dr. and Mrs. Palmer edited it. I subscribed for it, and then sent for "Scripture Views of Heaven," "Way of Holiness," and "Faith and its Effects." While reading these glorious books I was led into the highway of holiness, and although I have had years and years of the most intense suffering, some-

times nine months in bed, I have been kept in perfect patience. All who visited me said my experience was wonderful.

Scores and hundreds I have led to the altar and seen happily saved, and many I have seen fully sanctified to God. Some have gone home to glory, and their last testimony was, "I am washed in the blood of the Lamb," or, "A sudden death will be sudden glory." With some it was sudden glory, for the rocks in the mines fell upon them, and thus they went home to glory.

Although taking these GUIDES for so many years, I do not think I have a dozen in my house. I send them all over the country. My books are almost worn out, and two of them are lost to me. If I were able, I would have another set to lend. We have lost our all in the crisis, and had to start life anew with six children, none able to help, but all to provide for—and me a helpless invalid, obliged to keep help all the time, and heavy doctor's bills to pay. But, thank God, I can sing, "Praise God from whom all blessings flow," from morning till night and night till morning, as I have sleepless nights. But glory to God on high that I ever saw the GUIDE TO HOLINESS," and those dear books! O, how they have lit up my way upon my bed of suffering! It is just *the* Bible illuminator and explainer.

I want my children and my children's children to take it from one generation to another. Glory to God for this precious GUIDE! While in the furnace I held still, and told the Lord to keep me there till all the dross was gone; and while on the anvil, I told him to hammer away till I was so pliable that He could mould me into whatever form He pleased; and while He was using the chisel, O, how still I kept, and let Him alone, knowing that He would not give me one stroke too many or hard, only so His own image I might bear. Glory to God, He knows He can see His own image in me!

O, with what interest for years have I read all your experiences, and longed to give in my testimony for Jesus with you, and ask you to pray for me, as all my physicians have given me up! I am in God's hand, and know He can wound and He can heal, He can kill and He can make alive, and none

can deliver out of His hand. Ask the special prayers of the Tuesday Meeting for me, if it is God's will to save me for His own glory, to save me—and if not, that I may have a peaceful and a triumphant entrance into glory. I will meet you every Tuesday at the hour of meeting till I get home to glory, and then I will look down upon you, and tell Jesus how much you have done for me to lead me to Him. Glory, glory; my soul is full of glory!

A FLORIDA WITNESS.

REV. WILLIS M. RUSSELL.

Twenty years ago I passed through the ordinary exercises of those who obtain the blessing of sanctification. The pollutions remaining in my heart were clearly discovered to me, followed by a sense of their utter sinfulness and a determination to seek their removal, preferring death itself rather than the continuance of the life that I had lived up to that time. I had been a member of the Church for twenty-one years, and did not doubt I had been pardoned and supported by divine grace down to that period. I entered the struggle as for life, invoking every power of my being, and seeking the prayers of the brethren in behalf of the one thing sought—that of sanctification. I called it by no other name, and sought it only as sanctification. Holiness, purity, a clean heart, perfect love, perfection—these were all applicable to the grace I hungered for, but neither satisfied my longings as well as sanctification. For months I struggled in the deepest agony for the mastery over the evils in my heart. I felt that they were washed away by the all-cleansing blood of the Lamb. Finally, after months of persistent prayer, self-examination, and the use of all the appointed means of grace, I became conscious that the last enemy had been slain, and that all was on the altar! Vanquished was self, and the world, and all had become lost in God. The sensible feeling of relief, of acceptance, of rest from my own labor, of union and communion with a loving Father and triumphant Savior that pervaded my being was unutterable.

Nevertheless, there was something further to be done, and I found it to be a cross from which I was disposed to shrink. I must confess what God had done for my soul to the Church—must be true to my obligation and acknowledge my indebtedness, and have my name, little and mean as it was, placed on the roll among the sanctified. But, I might be mistaken afterward—suggested the tempter—and tell an untruth; and the more I heeded this suggestion, the less I felt of the Spirit's influence; and, contrariwise, the more I resisted it, the better satisfied I became that I was not deceived; and, after days of perplexity, my mind alternating between hope and fear, I was at last convinced that I not only did not risk anything by an open confession, but that everything was to be gained by it; that I was unquestionably sanctified, and that the Father's glory in the Son was involved in its confession. Thus assured, and planting my feet firmly upon the Rock of ages, I resolved to confess before the Church, the ensuing Sabbath, what Christ had done for me; and from that precious moment all doubt was gone, and a settled, solid peace, and a conscious assurance of purity, in the Beloved, possessed my heart.

Twenty years have passed since then, dearly beloved, and many have been the conflicts of my protracted journey, and varied my experiences; yet, the anointing of the Holy Ghost, and the sealing I received on the occasion mentioned, continue with me to this day, and I believe will continue to the end of my pilgrimage. My testimony is, that entire consecration of our all to God, indiscriminately, and open confession on all suitable occasions, of what God has done and continues to do for us, are essentials to a life of uninterrupted holiness, and success as workers together with God. Moreover, that this transformation into the image of Christ is spiritual, not changing the outer man, or destroying our constitutional peculiarities, or exempting us from the temptations of the devil, or the common heritage of our race as mortals—affliction, disease and death. But all these are brought into subjection to the law of Christ, and we are more than conquerors over them all.

Our Social Meeting

GOLDEN TEXT.—“Beloved, let us love one another.”—
1 John, 4: 7.

NOTE:—We shall be glad to have those who would like to give a testimony concerning the great salvation, to send us a few lines on a postal-card. Those who cannot attend the *Tuesday Meeting*, can speak for Jesus in this way.

—Mrs. Louise M. R. Stead, Port Elizabeth, South Africa :

“Saved, O saved, and I want to declare it,
What Jesus has done for one so defiled ;
The blood of Christ cleanseth, I know it, I feel it,
The Father approves and owns me His child.

Years have rolled on since first for my cleansing
In the fountain for sin and uncleanness I laved,
But the song I then sung bursts forth in new
gladness,

I am saved, hallelujah ! I am joyously saved.

Changes have come, but no changes can alter
The faith that upholds and strengthens and
cheers ;

While Jesus has said, “Lo, I am with you,”
It hushes my grief and quiets my fears.

Jesus, dear Savior, how great Thy salvation !
And how Thou dost long that Thy children
should share

The glorious privilege Thy dear blood has bought
them,

And then go forth thy power to declare.

—Mother Cookman, mother of Rev. Alfred Cookman, said to a friend at Ocean Grove :
“Thirty-nine years ago I was sanctified to God wholly, in old England. And if I have had any success in life, I owe it to this grace. He washed me from head to foot, inside and out, and filled me with His love, yea, with *Himself*.”

—Mrs. Eliza A. Brown, Brighton, Iowa :
“While reading the last *GUIDE*, which has so many witnesses for Jesus, I thought I must cast in my mite on the side of truth. I experienced for myself, forty-one years ago, that the Lord has power on earth to forgive sins, and not only to forgive, but power to keep all who are willing to let Him. I rejoice in God my Savior. I can say, I know I am the Lord’s and He is mine, I

love the Lord, I love His Word, I love His people, and His holy cause. O, may it become glorious, over all the land !”

—O. M. Lawrence, West Concord, Vt. :
“Praise the Lord, O my soul, for His abiding, comforting presence with me in many afflictions and much distress. His promise is, “I am with thee, the Lord will hold thy right hand, I will help thee.” Jesus saves me, saves me to the uttermost,—but I desire to be more and more filled with the fulness of God.”

—E. Moore, Shrewsbury, Mass. : “I was born 1810, converted 1829. In the course of two or three years after my conversion I was powerfully convicted for sanctification, which I earnestly sought and found, “by grace through faith.” My evidence was clear as the noonday sun in its glory. No doubt has ever arisen in regard to the completion of the work. ‘Great peace have they that love Thy law, and nothing shall offend them.’ This experience is mine to-day—Hallelujah to the Lamb ! My prospect for heaven is bright and fair.”

M. E. Orr, Chatham, Ontario : “I will give a few words of testimony to the Lord’s work in my heart. I am trying to consecrate to Him my whole self, heart and lips. I am seeking the higher life.” (The Lord save, *now*—Ed.)

Elizabeth Bachman, Bearytown, N. Y. :
“I have been an invalid the last thirteen years, hardly ever free from pain, yet I do not murmur, although shut in from society. The Lord is so good to me, He sends the blessed Holy Comforter to my soul, and He drives all loneliness away. He abides with me and makes my prison-room a Bethel to my soul. I have a meeting Saturday evening for the promotion of holiness. Pray for its success. I was converted thirty-nine years ago, but not until eight years since was I brought into this blessed experience. I prayed one whole night that God would sanctify my soul, and Jacob-like of old, before the break of day, He filled me to overflowing, praise His holy name ! I am old and feeble, but happier now than in all my life, expecting ere long to go to the better land.”

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

COPENHAGEN, DENMARK.—Rev. C. F. Eltzholtz, under date of Sept. 1st, writes: "Our Missionary meeting for Denmark M. E. Mission closed last Monday. Our beloved Bishop Peck presided. We had a blessed meeting. Dr. Reid was also present. The visit of these eminent ministers has encouraged and strengthened us very much."

INDIA.—More than sixty natives were recently baptized into the Christian faith at Tavoy, Burmah, and the prospect of continued success is reported as encouraging. Many of the heathen villages around are anxious to secure Christian teachers.

ITALY.—The following important telegram has been received by the *Christian Advocate*: "Signor Capello, Canon of St. Peter's at Rome, and a prominent and influential Roman Catholic ecclesiastic, on Wednesday, September 14th, abjured Catholicism in the chapel of the Methodist Episcopal Church at Rome. In notifying Cardinal Borromeo, Prefect of the congregation, of his decision, he says his action is due to the continued hostility of the Pope to Italy."

—Dr. E. de Pressense writes to the *London Christian World* that "French Protestantism has just sustained a heavy loss in the sudden death of Pastor Fisch, a man well known both in England and America. The Church at Lyons, under his pastorate, received hundreds of members from the Roman Catholics, and made its influence felt throughout the whole surrounding district. It thus became one of the brightest flowers of Evangelical Protestantism."

AFRICA.—The Rev. Arthur P. Chapin, a Wesleyan minister in Natal, writing of an increase of eighty converts in the National district, says this encouraging result is largely due to the energy and zeal of the native preachers. "I never," he testifies, "saw the

equal of a good Zulu Christian anywhere for zeal in seeking the salvation of his own brother. It is a passion with him that puts many of us to shame."

ENGLAND, TEMPERANCE.—The temperance people are at work everywhere, in the Old World as well as in the New. In July last a great Temperance demonstration came off at the Crystal Palace near London, attended, it is said, by 60,000 people. Rev. Dr. Theodore Cuyler was one of the speakers, and in thanking his English hearers for the sympathy shown for President Garfield, the whole vast audience rose to honor the wounded patient at Washington. Nearly all the Temperance Societies of England were represented.

ENGLAND, CHRISTIAN FRATERNITY.—The English Christian Conference which has lately been in session received a deputation of Nonconformists, headed by the Rev. H. S. Brown, and a very kindly letter from Dr. Ryle, the bishop of Liverpool. He said he could not regard the Conference in Liverpool with any feelings but those of deepest interest. He should esteem it a favor if the President would convey to the Conference his heartfelt thanks for the great services rendered to all branches of Christ's Church in England by Wesleyan Methodism. Although they belonged to different communions, their points of agreement were very much more important than their points of difference. They were in different regiments, but he rejoiced that they fought under the same banner and were led by the same Captain. This letter was a great surprise, being wholly unprecedented in Wesleyan Conferences, and was received with the utmost enthusiasm.

NEW GUINEA.—The news comes of the massacre, by natives in New Guinea, of a number of missionaries connected with the London Missionary Society. The outrage seems to have been committed out of sheer wantonness, without the slightest provocation, and with peculiarly atrocious accessories. Twelve persons were butchered in cold blood, including four members of the London Society's corps of agents, the wives of two of the number, four children and two servants.

Revival Miscellany.

"And I will make them and the place round about my hill a blessing: and I will cause the shower to come down in his season: there shall be showers of blessing."—Ezek. 34: 26.

IN THE GROVES.

During the Camp-meeting season there has been good spiritual harvesting, but not so much as could be desired, or reasonably expected, considering the large number of meetings held, and the array of instrumentalities. We are, however, profoundly grateful to God for the results chronicled.

OCEAN GROVE.—The closing services were profoundly interesting, about 1,500 partaking of the sacrament. It was announced that about 500 professed conversion, 300 entire sanctification, and 1,700 said they had been spiritually helped. The meetings of Dr. and Mrs. Palmer, Mrs. Lizzie Smith, Rev. B. M. Adams, "The Yokefellows," and for children, conducted by Mrs. Inskip and Robinson, were very effective; in the latter about 100 conversions occurred.

OHIO CONFERENCE ASSOCIATION.—The meeting was held near Lancaster. Larger than ever as to tents and attendance, and one of the best ever held. There were many conversions, and quite a number who experienced perfect love. The toning up of the religious life of many thousands of Church members is perhaps the greatest factor in the meeting.

PITMAN GROVE, N. J.—Sister A. Clarke writes: "On the first Sabbath the Shekinah overshadowed the assembled multitude. In the lovefeast at 8 o'clock, A. M., led by our presiding elder, Rev. J. B. Graw, D.D., heaven came down to earth, the whole Church feeling the electrifying shock. The morning sermon, preached by Bro. McGregor, pastor of York St. Church, Brooklyn, on the atonement of Christ, was beautiful beyond description. The afternoon sermon, preached by Rev. J. B. Graw, D.D., presiding elder on Camden District, was pungent and practical, accompanied by the demonstration of the Spirit, under which sinners were led to submit to the claims of the Gospel, and the

Church received a fresh baptism of fire. On the Saturday previous, our beloved Bishop Andrews struck the keynote, preaching from Psalm 51: 10, "Create in me a clean heart, O God, and renew a right spirit within me." He lifted the Church up to the eternal throne in point of privilege, and brushed away the last cloud of doubt from deluded minds. May God long spare him to the Church!"

"SUGAR GROVE," near New Albany.—Held from July 28th to August 9th. In attendance, enthusiasm and practical results, the meeting surpassed all preceding ones. Mrs. L. O. Robinson, who was specially invited, was abundant in labors which were crowned with success. The subject of perfect love was prominent in the services. Scores went into the fountain of cleansing.

DESPLAINES, near Chicago.—One of the best ever held. Rev. T. Harrison was there at work, and between two and three hundred conversions were reported.

NORTHFIELD, VT.—Well attended and the tone of the meeting excellent. It was in charge of Rev. brother Tabor, heartily supported by most of the pastors of the District, and brethren from other Districts. Quite a number of conversions occurred, a large number received full salvation, and the Churches represented were greatly quickened.

UNION MEETING, ALTON BAY, N. H.—Attendance not very large, except on the Sabbath. Revs. Dr. Levy, A. B. Earle, John Parker, and others, participated. Earnest work done, it is hoped with good effects.

MARYLAND.—A contemporary says: "The Camp-meetings of Maryland are over, and the results satisfactory in some respects, viz., finances and large crowds on Sundays. At each Camp a number of conversions occurred, but the Sundays were painfully desecrated by excursion trains, &c." Reports of conversions given as follows: "Summit Grove," 50; "Summerfield," 20; "Wesley Grove," (M. E. Church, South,) 40; "Jackson's Grove," (Methodist Protestant,) 20; "Washington Grove," 40. (Where the sanctity of the Sabbath is violated the Lord's blessing cannot be confidently sought or expected. —ED.)

Loved Ones Gone Before.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—*Rev. 14: 13*

"O, death, the poor man's dearest friend,
The kindest and the best;
Welcome the hour my aged limbs
Are laid with thee to rest!"

MARY JANE REED

Of Council Hill, Ill., deceased Dec. 19th, 1880, in her 32d year. She was born in Mawgun, England, Feb. 8th, 1849. From her childhood she was under religious training, by her parents at home and in the Sabbath-school. She was thus early led by the influence of the blessed Spirit to give her heart to Christ, being converted Oct. 22d, 1858, when scarcely ten years of age, receiving a very bright evidence of her acceptance. She immediately connected herself with the Wesleyan Methodist Church, taking great delight thenceforth in Christian worship, and especially in the class-meeting, mingling her testimony with others. In the Sabbath-school she committed to memory many hymns and portions of Scripture which were a great comfort in after life. The Bible was indeed her constant companion.

In 1867 her parents emigrated to this country, finally settling at Council Hill, Ill. Our young sister at once connected herself with the Methodist Episcopal Church, remaining a faithful member thereof until her death, laboring while in health with great zeal to bring others to Christ.

In 1870 she was prostrated physically, and for ten long years she was a sufferer, medical skill failing to give relief. But, although so young, and thus secluded, no murmur escaped her lips. During her protracted illness it was her delight to search after divine truth, procuring the works of the eminent writers, particularly those of Mrs. Phoebe Palmer, and the *GUIDE*—which she regarded as great treasures, next to the Bible. Her mind was thus opened to see the necessity of entire sanctification, which she earnestly sought and obtained.

During all the years of her suffering, her

confidence in the Savior was firm, and she exercised sweet resignation to the divine will. Several ministers visited her, who were satisfied of her well-grounded faith in Christ. On one occasion, while partaking of the sacrament of the Lord's supper, she was greatly blest. As neighbors would come in to see her, she would converse with them about heavenly things. Her cheerful countenance testified that she was ripe for heaven.

At the last, when friends gathered around her bed to witness the departure of her happy spirit, she said, "My friends are here, and Jesus is here, too! To each and all, she said, "Love Jesus, and meet me in heaven!" She bade her parents, brother and sister, farewell, saying, "I am going home; be faithful, and meet me in heaven!" Just before the spirit took its flight, she whispered, "Angels are around me, I can see them, they are waiting to take me home!" reaching out her hands as if she would take them to her embrace. Thus she sweetly passed away—and, "being dead she yet speaketh."

CHARLES REED.

MRS. HARRIET WOODMAN

Sweetly entered the beautiful land of rest, June 16th, 1881, aged nearly 81 years. Her home was in Biddeford, Maine, with an only daughter. She was converted to God forty years ago at Buxton, Maine, and she soon after experienced the blessing of perfect love, which she enjoyed and advocated until her death. She was a constant reader and admirer of the *GUIDE* for many years. Her faith was unwavering in God's promises, and through weeks of severe suffering they never failed her, but grew stronger and stronger.

Truly, a bright light has gone out from the Church she dearly loved, and of which she was a faithful member. She worked earnestly to promote its interests, until called to join the Church triumphant. We miss her earnest prayers and soul-stirring exhortations, and her words of comfort and cheer. But, her work was well done. She "rests from her labors and her works do follow her." We know our loss is her eternal gain,

MRS. ELLEN REYNOLDS.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—
—No censoriousness—No evil speaking—
Love, Love—nothing but LOVE.

"My passions hold a pleasing reign,
When love inspires my breast,—
Love, the divinest of the train,
The sovereign of the rest."

NOTE.—*New subscribers*, to date from January 1st, 1882, sent to us this month, will receive the October, November and December numbers free—*fifteen numbers for one dollar!* Agents, take notice, and work. Let every subscriber strive to send us *one more this month*, in response to this liberal offer!

—The sermon in this number by an eminent Wesleyan minister will, we think, be appreciated.

—We are obliged to our friends who were in arrears who have been remitting—there are some remaining who will help us much by remitting this month.

—Read 2nd, 3rd and 4th pages of the cover carefully.

OUR NATIONAL BEREAVEMENT.

After a protracted and heroic struggle of eighty days, on Monday night, Sept. 19th, at 10:35 o'clock, the President yielded to the mandate of death. The millions of our land have watched with painful interest this severe conflict with adverse forces. But the end has come, and the Republic has put on the habiliments of mourning. In this lengthening out of life for months since the firing of the fatal shot, we recognize the hand of a gracious Providence. Had immediate death followed the cruel assault of the assassin, we cannot imagine what dire calamities might have come upon our land. But these perils have been wisely and graciously averted by divine intervention. The months of profound solicitude which have been meted out to us have drawn out millions of people in such exercises of prayer and faith as the world has never witnessed. Worldly masses have stood wondering, and brazen infidelity has been abashed, while the nation has been upon its knees. At times, faith seemed to rise to the mastery—yea, it *did* rise to the mastery—the protracting of the President's life has been a sublime demonstration of that mastery. As was well said, in a most excellent

sermon by Rev. DeLos Lull, at Ocean Grove on a late Sabbath morning, "Faith operates in the present, while hope has respect to the future." Faith has had a present operation, and a present victory in this case—a victory in these added months the full compass of which after years will declare. The President has lived, to the point fullest in expression of Jehovah's will. Had His infinite will deemed it fitting to add years instead of months to that valuable life, in response to His people's prayers, such would have been the gracious ordination.

We accepted the precious boon of added life with gratitude, in assurance that our prayers had been heard, our faith having met its divine response to that extent. Let not Satan and his human emissaries boast themselves against us. Prayer has been honored—faith has achieved its triumph. Now, the hour has come to turn this tidal wave of prayer in upon ourselves—from the executive to ourselves, individually, as was impressively taught in the sermon to which we have referred. President Garfield has died in Christian fellowship, and in Christian hope. Let us pray for his sorrowing family, pray for his successor, upon whom devolves the gravest responsibilities, and pray for our stricken nation, that God may lift upon us the light of His countenance.

A SERIOUS QUESTION.

The Sabbath law is being fearfully invaded in our land. The Christian Church needs to be very clear in its testimony against this sin of the times. Holiness people should be very exemplary in this regard. The use of Sunday trains, the performance of unnecessary work in the household, pleasure-seeking on foot or by public conveyance, must be studiously avoided. And what we disallow in ourselves, as heads of Christian households we must, as far as our authority extends, make the law of our children and domestics. There are lamentable signs of an invasion of Sabbath sanctity which imperil the usefulness and the very existence of Camp-meetings in certain localities. Better that they should die than in any way to countenance Sabbath desecration, in running Sunday trains and sharing the proceeds. Fidelity to the Master has required us, during the past summer, publicly and privately to testify against these things. We, with much pain, had to cross the feelings of some good friends on this account, but the cause of Christ is paramount to all personal considerations.

PROMISE AND POWER.

There is a salvation by *Promise* and a salvation by *Power*. The first is good—the second is better. There are those who at once grasp the prize of full salvation in its two-fold and comprehensive excellences. Faith, intelligently and earnestly recognizing the exalted Gospel privilege, lays hold upon the proffered gift, and instantly, as with ecstatic bound, the “most holy place” is entered. Then there are others who move less rapidly, but not less surely, into the kingdom, the inner kingdom of New Testament power and glory.

When is an individual saved by *Promise*? When his faith apprehends the fulness of the promise, “And the blood of Jesus Christ His Son cleanseth from all sin,” and personally appropriates that promise, saying, without reservation, “I take the promise, I rely upon it, I believe the blood cleanseth *me*!” But, this act of faith cannot be exercised by any one until faith’s preliminaries are fully settled. What do we mean by faith’s preliminaries? We mean all that is involved in *full consecration*, which is indispensable to an appropriation of the promise of full cleansing. At this point of consecration there is often a severe and protracted struggle. The Holy Spirit presents tests, to each and all of which the soul must be answerable before faith is possible. The design of those tests is to put us in an attitude of unquestionable loyalty—loyalty to God’s throne and government, the government of grace. The fact of such loyalty must be clearly demonstrated, and the Spirit, who “searcheth all things, yea, the deep things of God,” will search the soul to its depths, and cease not to demand that the will shall be in full surrender to God in all things. A whole sacrifice on the altar, and the hands of the offerer taken off, unqualifiedly—is the demonstration of loyalty to God which the Holy Ghost must and will have. This is what the now sainted Mrs. Phoebe Palmer used to say, is “*coming on believing ground*.” Until a seeker of full salvation stands, with both feet firmly planted, on that ground, it is useless to tell him “*only to trust*.” That “*only trust*” is a potent, all-conquering weapon, when thrust into the hands of a suppliant at the Mercy-seat, *at the opportune moment*. But if so employed at an inopportune moment, it is disastrous.

Well, the preliminaries of faith being settled, fully settled, the required demonstration of loyalty being given, a *fully surrendered will*—

then, the “*only trust*” comes in with sweet, wondrous appropriateness. The soul trusts, in a moment, hardly knowing how—like the blind man, he says, “I know not how, but I trust, I trust, *I trust!*” But there is no emotion, no inner, satisfactory consciousness that the work is wrought, no joyous shaking off of fetters, no upspringing of liberty, no incoming of power, it may be. What then? Shall he rest there? No; no! Hold the position gained by faith—continue to trust—but look for the power, and be not satisfied until it comes. To say, “I have consecrated all, and I am fully saved,” is a good position, but it must only be a stepping-stone to something clearer, richer, fuller.

2. *Salvation by Power*.—The soul’s loyalty may be tested, often is tested, even when the victory of faith has been achieved. The Spirit not only draws the soul to the point of personal appropriation, whereby he says, “The promise is mine,”—but He holds him to its continued exercise, to a protracted demonstration of loyalty to the throne, and to the order of grace. It may be for days, or weeks, longer or shorter—but the power tokens will be granted. Holding to the promise, holding on in faith, overmastering, self-desperate faith, will surely bring the precious, all-comprehending divine assurance. Then there is the joyous inward testimony of the Spirit, as clear in entire sanctification as in justification—then come, also, liberty, joy, boldness of approach to God, and boldness of approach to man. We can only testify of this great salvation in *freedom*, when full-soul freedom in the Holy Ghost is realized. Testimony to the point, “I trust the promise, for full personal cleansing,” is good—but, testimony to the point, “I know the blood cleanses me, by the Holy Ghost who dwells within me,” is far better. Such testimony is unctuous, impressive, vastly influential. Beloved, let us not rest in the intellectualities of the case, not in the inference, “I have consecrated all, and therefore I am fully saved,”—no! be saved, both by Promise and by Power—be saved “to the uttermost.”

A GENTLE HINT.—The rule of the GUIDE is, that the subscription be paid in advance. Our business success largely depends upon our adhesion to this rule. But, knowing the limited means of many, we desire to be as accommodating as possible. It will be a special favor if as many as possible who are in arrears will remit this month,

MISSIONARY PUBLISHING UNION.

We are beginning to hear from the Missionaries to whom we are sending the *GUIDE*, by the kind contributions of our friends. We hope to hear from every part of the world, for the *GUIDE* is a world-wide traveler. Continue to forward contributions.

BURNING WORDS FROM INDIA.

Rev. W. A. Moore, pastor of the Methodist Episcopal Church at Bellany, writes :

DEAR BROTHER IN JESUS :—Accept my hearty thanks for the numbers of the *GUIDE* so kindly sent me. The reports of the Tuesday Meeting do me good, and cause my soul to burn at times and overflow with love to those who attend those meetings. Many a time have I wished to be among you all. How I praise the Lord that the grand old highway of holiness has been shown to us of India's soil! How I bless Him for the fact that the blood of Jesus is just as effective here in cleansing from sin and pollution as it is in your own glorious country! Glory, glory, glory to the bleeding Lamb! I thank God that I am on the highway. It gets more and more beautiful as the days go by. The path gets brighter and brighter. Once I mourned and longed for soul-satisfaction, but now, having experienced heart cleansing—

"My lips flow on in endless song,
Above earth's lamentation;
I catch the sweet, though far off hymn,
That hails the new creation.
Through all the tumult and the strife,
I hear the music ringing;
It finds an echo in my soul—
How can I keep from singing!"

Hallelujah! hallelujah! Praise the Lord! That hymn is no sentiment, but the every-day experience of my soul. Frequently the words, entire sanctification, holiness, heart purity, fail to express my experience; the only phrase that does express it is "filled with the fulness of God." O, it is just delicious and wonderful to feel oneself living in God. Nothing disturbs the rich, sweet peace that keeps the heart of him who "dwells in the secret place of the Almighty."

Jesus is the centre of attraction, the topic of conversation, the theme of song, the great object of love, since I entered into the experience of holiness. I do so love to tell the old, old story of "the Son of God, who loved *me*, and gave himself for *me*." It grows sweeter and fresher every time I tell it. Wonderful story of wonderful love!

Nothing but holiness will redeem India from sin. Nothing but holiness will give the missionaries

power to win the heathen to God. We have had enough, yea, too much by far, of spurious Christianity in our land up to this time, now give us holy men and women who love the way of holiness, and who preach, practice, testify and insist on every Christian doing the same, and who will not get frozen up with worldliness, or get proud by association with the "big folks" of the land, as many do, and the "Gentiles shall come to the light, and kings to the brightness of His rising."

My Church is small and the work hard. I want you to remember Bellany in your prayer-meetings. The Lord is among us, so pray mightily that the shout of the King of kings might be heard among us, and that the strongholds of sin might fall.

I write this to thank you for the *Guide*, and also to let you all know that one at least of India's sons is a fellow-traveler with you on the King's highway to Zion. Pray that the members of the South India Conference may have the clear witness to the experience, and give no uncertain sound in testimony on this point.

Amen! Glory to the bleeding Lamb!

NEW ENTERPRISES.

We are full of good plans to extend Christ's kingdom. Our lack, however, is means to carry them out. O, if we could only unloose the purse-strings of those who are keepers of the Lord's money! Blessed Holy Spirit, help us! We ask attention, very special attention, to the call for a new series of tracts on the second page of our cover. Let our friends who are interested in this great theme give themselves to writing at once.

We purpose putting to press at once a new tract, entitled, "Clarke on Entire Sanctification,"—the doctrinal views of the great commentator, Dr. Adam Clarke, correctly stated, and his personal experience of this rich grace. Dr. Clarke was one of the clearest and strongest teachers of entire sanctification as a work distinct from justification, and had an experience confirmatory of the Wesleyan doctrine. This is well known to all who are acquainted with his writings. It is the testimony of such wise and pure men that we desire to have spread before the Church. We also expect soon to publish the experience of Dr. and Mrs. Upham in tract form, showing that the experience of true holiness is not confined to Methodists.

ACKNOWLEDGMENTS.

Mrs. D. Carpenter, Greeley Colorado,	-	-	\$1.00
A Friend, Orono, Ont,	-	-	1.50
Margaret Kempster, Hillsdale, Ill.,	-	-	2.00

WORK FOR THE MONTH.

"Go work to-day in my vineyard."—Matt. 21: 28.

"O, still in accents sweet and strong
Sounds forth the ancient word,
More reapers for white harvest fields,
More laborers for the Lord!"

"Discretion," says Bernard, "without zeal is slow-paced; and zeal without discretion is strong-headed; let, therefore, zeal spur on discretion, and discretion rein in zeal."

I. CLOSET WORK.

SCRIPTURE CALENDAR—OCTOBER.

1. Psa. 4; 4. Jer. 31; 34. Psa. 26. 11.
2. Psa. 31; 23. 1 John 4; 9. Psa. 9; 10.
3. Phil. 2; 12. Phil. 2; 13. Psa. 6; 2.
4. Rom. 13; 11. Rom. 10; 8-9. Psa. 85; 6.
5. Mark 14; 38. Matt. 14; 27. Psa. 25; 15.
6. Matt. 6; 20. Phil. 4; 19. Psa. 116; 8.
7. Jer. 13; 16. Heb. 9; 26. Job. 23; 3-4.
8. 1 Thess. 5; 19. John 16; 14. Psa. 51; 11.
9. Phil. 4; 4. Deut. 12; 7. Psa. 33; 21.
10. Psa. 105; 1. Psa. 30; 5. Psa. 57; 11.
11. Luke 21; 19. Rom. 8; 28. Psa. 40; 5.
12. 1 Thess. 5; 6. Rom. 16; 20. Psa. 6; 4.
13. Eccles. 5; 2. Psa. 145; 18. Psa. 130; 4.
14. Deut. 5; 32. Deut. 7; 9. Psa. 25; 6.
15. Colos. 3; 9. Ephes. 5; 9. Psa. 119; 124.
16. Matt. 5; 44. Matt. 11; 29. Psa. 119; 135.
17. Psa. 32; 11. Psa. 125; 2. Psa. 90; 1.
18. Rev. 2; 16. Psa. 111; 4. Job 42; 5-6.
19. Psa. 99; 5. Psa. 102; 17-18. Psa. 139; 14.
20. Prov. 6; 6. Prov. 13; 4. Psa. 25; 3.
21. Psa. 2; 11. Psa. 34; 7. Psa. 51; 17.
22. John 13; 34-35. 1 John 4; 12. Psa. 119; 77.
23. Rev. 3; 2. Jer. 30; 17. Psa. 119; 176.
24. 1 Cor. 10; 12. Psa. 40; 4. Psa. 33; 22.
25. Prov. 23; 26. 1 Cor. 1; 30. 2 Thess. 2; 16-17.
26. Psa. 96; 8. Psa. 48; 3. Psa. 118; 19.
27. John 4; 44. Psa. 1; 6. Psa. 35; 24.
28. Jer. 9; 23. Isa. 57; 15. Psa. 62; 7.
29. Psa. 149; 2. Psa. 94; 14. Deut. 9; 26.
30. Joel 2; 12-13. Psa. 126; 5. Psa. 42; 9.
31. Heb. 10; 24-25. Joel 2; 27. Hab. 3; 2.

TOPICS FOR BIBLE STUDY.

Before entering upon each weekly study, spend a few moments in *silent prayer* in reference to the specific topic named.

First Week.—LOVE, "vaunteth not itself, is not puffed up."—1 Cor. 13: 4. Trace out Bible teaching on these points—note examples, specially that of Jesus.

Second Week.—LOVE, in behavior,—Doth not behave itself unseemly—1 Cor. 13; 5,—as to dress and other unseemly behavior, Love is well behaved under all circumstances. Search out Bible counsels and examples.

Third Week.—LOVE, is not provoked—1 Cor. 12; 5. The word "*easily*" in the old omitted in the new version. Observe Scripture teaching concerning "*Provocation*"—instances, and how God's people deported themselves—especially the Master himself.

Fourth Week.—LOVE, in its peculiar joy—"Rejoiceth not in iniquity, but rejoiceth in the truth,"—1 Cor. 13: 6. Follow out Bible teaching on the negative and positive.

SPECIAL REQUESTS FOR PRAYER.

S. I——, Vt.: For the conversion of a young man deeply convicted—also for one of influence, who was once a child of God. (Place not given): For the conversion of the eldest son of a minister—for three brothers—for a sister, that she may have remunerative employment and money to use for the Lord's work; A mother asks for three sons and three daughters, that they may be wholly the Lord's. L——, Ohio: A sister, for herself, grandchildren, and other relatives. N——, Me.: For an aged father—for two brothers. I——, Canada: For a sister in delicate health, for the pastor in that place, and for a Young People's meeting.

A CLOSET HYMN.

Thou seest my feebleness;
Jesus, be Thou my power,
My help and refuge in distress,
My fortress and my tower.

Give me to trust in Thee;
Be Thou my sure abode:
My horn, and rock, and buckler be,
My Savior and my God.

Myself I cannot save,
Myself I cannot keep,
But strength in Thee I surely have,
Whose eyelids never sleep.

My soul to Thee alone,
Now therefore I commend,
Then, Jesus, love me as Thine own,
And love me to the end.

—C. Wesley.

II.—OUT-DOOR WORK.

1. If you know any person who has not been in your Church for a year past, visit that one this month.

2. If there are members of your class who do not attend, make them a call soon, and have a loving talk about Jesus.

3. Make some one person a subject of special prayer this month, and earnest effort.

4. Is there a useful mission of any sort near you that you can aid in any way? If so, do it at once.

5. If not in the Sabbath-school work, enlist before October closes.

6. Do you ever converse with those who stand on the street-corners, about their souls? If not, make the effort.

The Children's Department.

"Then were there brought unto Him little children."—
—Matt. 19: 13.

ONLY ONE.

Hundreds of stars in the pretty sky ;
Hundreds of shells on the shore together ;
Hundreds of birds that go singing by ;
Hundreds of bees in the sunny weather.
Hundreds of dew-drops to greet the dawn ;
Hundreds of lambs in the purple clover ;
Hundreds of butterflies on the lawn ;
But only one mother the wide world over.
—Selected.

MRS. HAMLINE,

—"The Children's Friend."—

I. R. MOORE.

DEAR CHILDREN :—Only a few weeks since a loving heart indited a letter to you which proved to be, as she told you it might, her last to you, and almost the last to any of her friends. So you may feel that you were among the last of those to whom her thought went out in kindly remembrance and solicitude.

As she has told you of some of her playmates who, having loved the Savior, were *early* gathered to His bosom—I have been thinking it suitable, now that she too is with them, that your thoughts should be directed to herself. As Mrs. James told you, you will not think you need fear to try to be like Christ lest "you die young," when you remember that He had her services for nearly *eighty years*. That probably seems a long time to you now. It did not seem so long to Mrs. Hamline. She would have been glad to have written you many more letters ; and then, if she could have known that on account of them you had been drawn nearer your Savior, I can fancy just how bright and happy she would have looked—and how glad her heart would have been.

Thinking of her, notice particularly, that trying to be like Christ does not at all make one gloomy. I wish your editors, who loved Mrs. Hamline, would send you her picture in this GUIDE—her "dear old GUIDE," she used to call it—so that those of you who have not seen her, could see at least the picture of her pleasant face and fancy it lit up by a happy smile while writing or talking to you. Then you could not fear to study your Testaments to learn how to be like Christ lest you should grow gloomy and enjoy no other pleasure.

Mrs. Hamline was not like the old lady of whom she used to tell us, who, when she had only a crust used to say, "All this, and Jesus too!" She had a pleasant home, many and kind friends, and the comforts of these she could appreciate. Even the robins came in for a share in her thoughts and added to her enjoyment. Many of them had their houses on her grounds, and were almost always to be seen running or hopping under her trees. She often noticed their bright call and song, frequently spoke of them, and I have seen her eye brighten when she was too weak to speak much, when a little clearer note than usual penetrated the sick-room. One day, not long since, she told me this was what they said—

"Jonathan Jillet scours the skillet,
White, and bright, and clean."

Another time she asked me to throw some crumbs to the robins, and said, "It won't do to trust them to Lizzie—she will forget."

Now I shall always want to give the robins crumbs, and perhaps you will help me, for it does one good to be kind to the birds. But I have told you these simple little incidents just to give you a little picture of your friend, in the quiet room which you would never have suspected of being her prison, though the most of her time was spent in it, now that she cannot write to you again,—that you may know she was not morose, though she loved, and wanted you to love and serve her Savior.

THE TRY COMPANY.

We hope our dear young friends belonging to the Try Company are "up and doing." It means something to be a member of our Try Company—the plan is to *do* good and to *be* good. Now, we want to hear from the boys and girls—what are you doing for Jesus? that is the question—write us some nice little letters and let us know how you are working, and that will encourage us. Then, we desire, also, that you will send us, by the 15th of each month, answers to the questions or enigmas in the GUIDE.

SCRIPTURE ENIGMA.

In many a bosom fondly nursed
A fiery serpent is my *first* ;
When Jesus came for us to die,
He crushed this deadly enemy.
My *second* is a city's name,
Where Israel's host was put to shame,
Because my *first* still unrevealed,
Was lurking in their camp concealed.
Upon my *whole*, pronounced by heaven.
The knowledge of my *first* was given.
The chosen people gathered round,
And trembled at the dreadful sound.

In the Library.

"Give attendance to reading."—1 Tim. 4: 13

"Make haste, O man, to do
Whatever must be done;
Thou hast no time to lose in sloth,
The day will soon be done!"

CONSIDER!—"Except a living man," says Charles Kingsley, "there is nothing more wonderful than a book,—a message to us from the dead, from human souls whom we never saw, who lived, perhaps, thousands of miles away: and yet these, in those little sheets of paper, speak to us, amuse us, terrify us, teach us, comfort us, open their hearts to us as brothers."

This is truly wonderful! Let holiness people lay it to heart, and seize with becoming avidity upon this great power, wheeling it into line for the divine glory.

OUR AUTUMN CATALOGUE.

We ask our readers to turn to the third page of the cover and carefully note our REVISED AUTUMN CATALOGUE. We are aiming to offer our publications at the lowest prices that can be afforded, so as to secure their widest diffusion, that God may be glorified in this the work of our hands.

STUDY ECONOMY! STUDY ECONOMY!

We urge upon all who are aiming at a life of eminent devotion, to practice *economy in personal and family expenditures*. We hold this to be a religious duty. So long as the world is so benighted, and sold under sin, we need to be wise in the employment of our pecuniary resources. "Get all you can,"—(honestly, of course,)—"save all you can—*give all you can*," was Mr. Wesley's excellent rule. Let our holiness friends adopt that and apply it to the circulation of holiness literature.

THE FIVE DOLLAR LIBRARY!

We have arranged to furnish a *Library of twelve volumes for Five Dollars*, adding three copies of the GUIDE for a year—specially designed to aid individuals and holiness meetings in doing good. It will not answer to meet together, stately, and have a good time. We must put the sanctifying leaven in the meal, that the whole may be leavened.

The Library is as follows: Mrs. Palmer's works—"Way of Holiness," "Faith and its Effects," "Entire Devotion,"—Boynton's "Sanctification Practical,"—"Wesley's Plain Account,"

—"Fletcher's Christian Perfection,"—"Life of Carvosso,"—"Life of Bramwell,"—Carter's "All for Christ,"—"Life of Hester Ann Rogers,"—"Infancy and Manhood," Rev. Wm. Taylor—"Tell Jesus," Anna Shipton, (paper covers), with three copies of the GUIDE, \$1.00 per year. This is certainly a liberal offer. Let us have the responses.

BOOKS FOR THE MASSES.

MRS. PALMER—"Way of Holiness," cloth,	\$.50
New edition. In paper,	.25
"Faith and its Effects," cloth,	.75
Paper,	.40
"Entire Devotion," new edition,	.30
BOYNTON—"Sanctification Practical,"	.40
Clear, concise, strong. Paper,	.25
MAHAN—"Baptism of the Holy Ghost,"	1.25
Able, unctuous, edifying.	
CAUGHEY—"Earnest Christianity," "Light in the Dark," "Revival Miscellanies,"	
Interesting instructive, soul-refreshing.	
Each	1.00
ROSE—"Helps to Every-Day Holiness,"	.35
Flexible covers,	.25
A sweet pocket companion.	

TRACTS FOR THE TIMES.

PREMIUM TRACTS—By Rev. N. Vansant—Series of Four, in neat covers, 10 cents per series. Scatter them everywhere. They will do excellent service. The one on the "Difference between Entire Holiness and Regeneration" is calculated to counteract the heresy of Count Zinzendorf, which some claiming to be teachers of holiness are industriously seeking to propagate. Beware of those who sow tares in the Lord's wheat-fields!

SERMONS—No place need to be without a holiness preacher and holiness sermons. We have them ready by Drs. Chapman, Dunn, and Adam Clarke—3 cents each—25 cents per dozen. *Let them be living itinerants.*

PRECIOUS GEMS—"Living Christ," "All for Jesus," "Frequent Baptisms of the Holy Ghost," Rev. H. Belden.

BOOK NOTICES.

THE NEW TESTAMENT of our Lord and Savior Jesus Christ—Translated out of the Greek: Being the authorized text of King James version of 1611, and also the revised version of 1881, printed on opposite pages.

This edition of the revised New Testament is published by the "Henry Bill Publishing Company," Norwich, Conn., Cincinnati, San Francisco, Fond-du-lac, and Baltimore. It is on good paper, in clear, strong type, its accuracy is abundantly verified, and is an excellent copy for the study, or family use.

IN CHRISTO—or, the Monogram of St. Paul—By J. R. Macduff, D.D., another of the delightful works of Macduff, making the characteristic expression of St. Paul, "In Christ," a theme of meditation. Carter & Bros., publishers, New York.

THE PALACE BEAUTIFUL—or, Sermons to Children—By Rev. Dr. Wm. Wilberforce Newton. Interesting discourses to "the little folks,"—suggested by Bunyan's "Palace Beautiful." Carter & Bros., New York, publishers.

Send out the Glad Tidings.

Mrs. J. H. KNOWLES.

JNO. R. SWENEY.

1. Send out the glad tidings o'er o - cean and plain, The gos - pel of gladness, the
 2. Send out the glad tidings o'er land and o'er sea, The message of pardon, the
 3. Oh, haste with the message! de - lay not to tell, For hearts bowed with sorrow are
 4. Re - joice, oh! ye lands, your Redeemer is here! The word of his pow - er shall

gos - pel of love; Bid earth look with hope from her long night of pain, For promise of
 message of peace; Say ye to the captive, from bondage be free, Deliv'rance has
 fainting to know The sto - ry of Je - sus, who loved them so well, — He died to re -
 break ev'ry chain; The night is far spent and the morning is near, Joy comes with the

morning breaks forth from above. Send out the glad tid - ings, Send
 come, and oppres - sion shall cease.
 deem them from sin and from woe, o'er o - cean and plain,
 morning, Christ cometh to reign!

out the glad tid - ings, Send out the glad tid - ings o'er
 o'er o - cean and plain,

o - cean and plain, Christ com - eth in glo - ry, he com - eth to reign!

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NOVEMBER, 1881.

Word for the Month.—“My defence is of God, which saveth the upright in heart.”—Psalm 7: 10.

HYMN FOR THE MONTH.

A strong tower is the Lord our God,
 To shelter and defend us ;
 Our shield His arm, our sword His rod,
 Against our foes befriend us :
 That Ancient Enemy—
 His gathering powers we see,
 His terrors, and his toils ;
 Yet victory, with its spoils,
 Not earth, but heaven shall send us !

Though, wrestling with the wrath of hell,
 No might of man avails us,
 Our Captain is IMMANUEL,
 And angel comrades hail us !
 Still challenge ye His name ?
 “Christ, in the flesh who came,”—
 “The Lord, the Lord of Hosts !”
 Our cause His succor boasts ;
 And God shall never fail us !

Though earth by peopling fiends be trod,
 Embattled all, yet hidden,
 And though their proud usurping god
 O’er thrones and shrines have stridden,
 Nay ! let them stand reveal’d,
 And darken all the field, —
 We fear not ; fall they must !
 The Word wherein we trust
 Their triumph hath forbidden.

While mighty Truth with us remains,
 Hell’s arts shall move us never ;
 Nor parting friendship, honors, gains,
 Our love from Jesus sever ;
 They leave us, when they part—
 With Him—a peaceful heart ;
 And when from dust we rise,
 Death yields us, as *he* dies,
 The crown of life forever.

—*Martin Luther.*

—“Is such a man a Christian?” was asked of Whitefield. “How should I know?” was the impressive answer ; “I never lived with him.”

—“My life hangs by a single thread ; but that thread is in my Father’s hand.”

—“Hem the day with prayer and praises, and it will be less likely to ravel out before night.”

—“Build not thy nest on any tree of earth, seeing God hath sold the forest to death.”—*Rutherford.*

HOLINESS.

REV. J. P. NEWMAN, D.D.

Read before the Ecumenical Conference, London, England, September 9th, 1881.

HAT is scriptural holiness?

2. Wherein is the special fitness of Methodist means of grace to promote it?

God declares in His Word that "without holiness no man shall see the Lord." A condition so absolute in its character, and so important in its results, demands of us the utmost precision in definition. What is scriptural holiness? Can we reach its germinal idea? May we rely upon divine aid to ascertain the mind of the Spirit? Holiness is an inspired term which does not seem to indicate any particular virtue, nor all the virtues combined, as it does the recoil of a pure soul from the commission of sin. In its radical sense it seems to be a peculiar affection wherewith a being of perfect virtue regards moral evil. In a word, it is evidently the abiding *abhorrence* of whatever a holy God has forbidden. "Thou art of purer eyes than to behold evil." No severer test than this can be applied to our spiritual condition. No penance, no devotion, no charity can equal the scrutiny of such a test. No profession, no zeal, no rapture is comparable to it. The Father's eulogy of His Son, and the reason He assigns for the Son's eternal kingship, is, "Thou hast loved righteousness and hated iniquity, therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." In this hatred of sin and love of holiness is the deep significance of the command, "Ye shall be holy; for I, the Lord your God, am holy." In this transcendent sense is the holiness of God the type and measure of the holiness of man. If from the

old dispensation we pass to the new, we find that holiness therein also implies a state of purity and an act of obedience. Christ is the only religious teacher known to man who demands of His people a moral condition antecedent to the act. He goes behind the act, behind the motive, behind the thought, and takes cognizance of that moral state, but of which all these spring as the effects of a persistent cause. His doctrine is, that what we think and feel and do are expressions of character which lie deeper than the will, deeper than the affections, deeper than the conscience; that this character is man in his modes of thought, in his emotional transitions, in the trend of his passional being; that this character is the sum of what a man is in all his appetites, passions, tendencies; and that out of this character issue man's totality and finality. If God is not a respecter of persons, He is of character, and that He has foreordained unto eternal life. Christ's demand for a moral condition antecedent to all mental and physical action, is in harmony with the order of nature. There is a passive state of our muscular force and intellectual powers upon which the active depends, and of which the active is the living expression. If the arm is strong to defend, there must be healthfulness in the muscles thereof. If the faculties of the mind respond to the will there must be latent vigor in the intellect. Man's moral nature is both passive and active, and experience is in proof, that as is the passive, so is the active. If the affections respond only to objects of purity, if the conscience only to the voice of right, if the will only to the call of duty, there must be inherent purity and strength in all our moral powers when quiescent. This is the glorious significance of our Lord's words: "The prince

of this world cometh, and he hath nothing in me"—nothing in my nature or spirit, nothing in my thoughts or motives, nothing in my desires or purposes, nothing in my appetites or passions, nothing in my words or deeds, for underlying all these is my state of purity. Christ is the Savior and Sovereign of the heart, wherein He incarnates holiness. He must be at the fountain-head of life, that the issues thereof may be divine. This is the high import of His Sermon on the Mount, when He opened His mouth, and taught the people, saying, "Blessed are the pure in heart," implying an antecedent state of purity. He consents that the law is founded on the eternal distinctions of right and wrong, including in their essence every vice and virtue known to our race, commanding what ought to be done, and forbidding what ought not to be done. He commands the external observance of the Ten Commandments, but He searches as with the candle of the Lord for the secret of the heart. Hence, he pronounces him a murderer who hates his brother; an adulterer, whose look is lascivious; a perjurer, whose oath is unnecessary. And, therefore, he demands that self-abnegation shall take the place of equivalent revenge; that love shall span both friend and foe; that charity shall serve in modest secrecy; that prayer shall be offered in holy solitude; that fasting shall be a private self-denial; and all this to fulfil the command, "Ye therefore shall be perfect, as your heavenly Father is perfect." In this evangelical sense, and as lying back of this hatred of sin and this state of purity, holiness is the readjustment of our whole nature, whereby the inferior appetites and propensities are subordinated, and the superior intellectual and moral powers are restored to their supremacy, and Christ reigns

in a completely renewed soul. "And that ye put on the new man, which after God is created in righteousness and true holiness." In man's original estate the superior faculties were commanding because of his normal condition. He was holy, inasmuch as heavenly order reigned throughout his being. Two effects followed the first transgression—a criminal act, and a subjective change. When man consented to sin, God withdrew the fellowship of His presence. In the darkness of the conscious guilt that followed, the soul became confused, and in that confusion the inferior propensities usurped the mastery over the superior powers; sense became supreme, and with a mad sway held reason and conscience in subjection. This is the unnatural state of man. This is the condition of a fallen soul transmitted from parent to child. The history of the world, the lives of men eminent for intellect and iniquity, and our own experience, sadly prove that the wickedness and wretchedness of humanity is the dominance of the animal in man, swaying reason and disregarding conscience. "The lust of the flesh, the lust of the eyes, and the pride of life is not of the Father, but is of the world." Hence St. Paul's meaning, "For I keep under my body, and bring it into subjection." But this subjection is not self-destruction, nor the eradication of some annoying passion, nor the brutal humiliation of the body, as sometimes practiced by monks and fakirs, but rather the subordination of the same to law. All the appetites of the body, all the passions of the mind, have their origin in the order and constitution of nature, and are designed for the happiness of man. A mastering propensity is a perversion. That which is innocent within the limitations of law is vicious when the gratification is un-

lawful. Gluttony is the excess of temperance; adultery, of the lawful rights of marriage; revenge, of anger; pride, of self-respect; vanity, of a decent regard for the good opinion of mankind. The perfect man in Christ is he whose physical, mental, and moral powers are in full force; but subject to law. In this completed restoration, nothing but sin is destroyed. All that is natural is regulated, purified, exalted. To such God reappears in the fellowship of His presence, conscience is strengthened, and its dictates are obeyed; the affections are cleansed and enshrine the Holy One; the will is emancipated, and responds to the divine law. All passions find their contentment in normal indulgence. All desires have their appropriate gratification. All temptations are met with instant recoil. The equipoise of the soul is restored. Love is supreme, rest is perfect. Christ is all and in all. Out of such a condition flows a life, "holy, guileless, and undefiled," for holiness is an act. It is perfect obedience in love to a law that is "holy and just and good." It is more than devotion. It is holy living. It is the spirit of devoutness carried into all the relations and concerns of life. It is self-abnegation, which seeks no other reward than the consciousness of duty done. It is calmness amid turbulence, meekness amid provocation, humility amid the pride and fashion of life. It is the reign of love amid the anarchy of this world's hate. It is the charity that thinketh no evil. It is the brotherly kindness that worketh no ill to man. It is benevolence incarnated. It is a horizon which takes in the whole of each day, so that conversation is pure as the breath of prayer; laughter as holy as a psalm of praise; the pursuit of wealth, pleasure, honor, saintly as the Eucharistic feast—such a life is beautiful with

"whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." In such a life the Sabbath of the soul never ends. But is not such a state rather a lofty ideal to awaken holiest aspirations never to be realized? a goal of renown to excite heroic struggles never to be triumphant? Is it one of the grand possibilities of Christian faith? God never commands what He does not require. He never requires where there is not ability to perform. He is ever consistent with himself. Through all the ages, under all dispensations, He has made requisition for this one thing. He foreshadowed His will in the shoeless feet of Moses on the mount, in the spotless garments of the priests in the sanctuary, in the blemishless sacrifices on the altar of atonement; and, transcending all these in glory, in the sinless life of His Son. This requirement rests upon a necessity, and the necessity rises to a privilege. Privilege is the correlate of duty. As where there is a wing, there is air; as where there is a fin, there is water; as where there is an eye, there is light; so where there is a demand, there is grace to comply. God cannot command less; He does not require more. As worship is companionship, there is a manifest fitness in this ordination. If a soldier should be brave, a teacher learned, a friend true, man should be pure. It is the belief of the Christian Church that Christ is a Savior; that His mission was twofold—objectively, to readjust our relations with the divine government, so that "God could be just and the justifier of him who believeth in Jesus;" and subjectively, to recreate us in His own image. But by a laxity of faith this recreation is held to be but partial at

most. Nevertheless He is esteemed a Savior from some depravity, from some besetting sin, from some downward tendency; that He so renews us that the outline of His image is seen, and that He imparts to us some love, some hope, some faith. This is the comfortable profession of the catholic Church of Jesus Christ. But it is not sufficient. It is an inception without a consummation. Either it is not His plan to complete the work prior to death, or He has not the ability, or the believer does not exercise the faith equal to the end. Accepting the latter as the underlying cause of the deficiency in the common experience of the Church, let a nobler faith measure the possibility of His power, and find in Christ one who saveth to the uttermost. Scripture and experience are in accord that man may be holy and live. The exhortation is, "Having therefore these promises, beloved, let us cleanse ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God." Over against this apostolic injunction let us place one declarative promise which shall be the measure of His ability and of our privilege: "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." This is more than pardon of actual transgression; more than subjugation of inherited depravity; more than deliverance from the dominion of sin. It is the completion of regeneration; it is entire sanctification. But this exalted state of grace is not immunity from the infirmities incident to an imperfect body; or from the mistakes inevitable to a weak understanding; or from the liability to sin; or from the necessity and possibility of growth in grace. Structural imperfections, disease, and death,

imply man's fall, and because of which he cannot respond fully to that primal law under which he was created a perfect being. These are defects not to be remedied by entire sanctification, but by the resurrection of the just. "He knoweth our frame, he remembereth that we are dust." Yet to the pure is given the grace of patience and resignation to endure the ills of a body which is the temple of the Holy Ghost. And it is a fact that by the sobriety it demands, by the restfulness it imparts, by the joy it creates, holiness tends to health and length of days. "With long life will I satisfy him, and show him my salvation." Nor is this entire consecration to Christ inconsistent with the possible errors which arise from an enfeebled intellect, or from limited knowledge. Such may not be inseparable from the purest intention and the holiest life; yet liability to such will be largely diminished by the presence of an informing and guiding Spirit. And it is a matter of experience that with holiness there comes an intellectual elevation, a sharpening and quickening of all the mental powers whereby the "perfect man in Christ" discerns more readily between right and wrong. And the heavenly calm that reigns in all his being, and the "perfect peace" wherein he is ever kept, conduce to tranquility of intellect, correctness of taste, candor of intention, carefulness of judgment, and impartiality of decision. Perfect knowledge and perfect love may be separable, yet in this higher state of grace even the thought-life of the soul is subject to the sway of the Lord, "bringing into captivity every thought to the obedience of Christ." What thought is, we may not define; how thoughts originate, we may not explain, but whether thoughts come from original perceptions, or from the combined action of

the memory and the imagination, or are projected by Satanic influence, the mind may be master of itself, and evil thoughts may become our possessions by retention or be dismissed at will. Thought is a mental act, and, like the "idle word" or the "deeds done in the body," has a moral character. "Out of the heart proceed evil thoughts." The imagination acts directly on the moral character, and by its abuse the will is weakened, the mental energy is dissipated, and the whole life is polluted. Hence the prayer of the Church: "Cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy name." Nor is there any warrant in Scripture or any proof in experience that holiness is freedom from temptation or liability to sin. Temptation is the appointed test of virtue, and liability to sin belongs to probation. The tendencies to sin may be arrested, and will diminish as the believer abides in Christ. But the terrible struggles against the tempter will continue to the dying hour. Many will be the fierce conflicts, and in unguarded moments, and under powerful Satanic influence, there may be a blind impulse to yield to some attractive object of solicitation; but the pure spirit will recoil therefrom as from the breath of pestilence. All solicitations to disobedience are harmless, till the soul is conscious of a disposition to comply therewith. In the heat of the desperate strife the mind may realize intense excitement, but when there is no surrender the tempter is never hurtful. Of the Savior it is said, "Who was in all points tempted like as we are, yet without sin." "Nay, in all these things we are more than conquerors through Him that loved us." And it is no part of our belief in the doctrine of "Christian perfection"

that growth in grace is not a duty and a possibility. There may be an end of conscious sinning and impurity, but under the law of spiritual development the heavenly virtues expand forever. The maturity of the graces possessed is that of exclusion of their opposite vices. Beyond that there is an infinite hereafter. There is no height of purity beyond which a reclaimed spirit may not attain a higher ascension. Heaven will be an eternal approach to God.

2. But what special fitness is there in Methodist means of grace to promote scriptural holiness. For more than a hundred years Methodists have testified to this great truth. Their testimony has been intelligent, conscientious, joyful. The word of their testimony has been, "We speak that we do know, and testify that we have seen." For this purpose were they called to be a Church. To give pre-eminence to the central, subjective doctrine, was Wesley chosen by providence to be chief in a religious movement scarcely second in majesty and importance to the Reformation under Luther. Rising superior to the ecclesiastical questions over which others had fought, and that triumphantly, he invited the people to their Bibles, to the spirituality of the apostolic Church, to the kingdom of God, which is "not eating and drinking, but righteousness, peace, and joy in the Holy Ghost." And the universal spread of these sentiments is now esteemed the high mission of a Church which has survived him just ninety years. It would, however, be a crime against history to create the impression that Wesley was the forerunner of the revival of this cardinal truth. What Wiclif and Huss and Savonarola were to Luther, Kempis and Law and Taylor were to Wesley. They called his attention to the necessity of that purity of thought, to that self-abne-

gation, to that personal crucifixion and resurrection wherein is the fulness of the divine life in man. But it was for him to take an advanced step. His "Imitation of Christ" was to be a joyous realization; his "Christian Perfection" was to be a conscious attainment; his "Holy Living and Dying" were to be sublime realities. What they wrote, he translated; what they thought, he experienced; what they prescribed, he practiced. Intent on his special mission, his marvelous genius for organization was consecrated to the creation of such methods in the formation of his societies as were most efficient in holy living. From the "Holy Club" at Oxford to his dying chamber in City Road he aimed at this one objective point. With the calm courage of a divine conviction, sustained and inspired by a personal experience, he solemnly committed the Wesleyan movement to the entire sanctification of the believer. Neither controversy, nor misunderstanding, nor persecution diverted him from his high calling. Whatever else he did for Christian education, for Christian charity, for Christian civilization, he did it to promote this chief end. As other religious movements had had their providential origin, and that for a definite mission, he and his followers were to be distinctive in spreading scriptural holiness over all lands. Resolved on this, he opened the door to those who desired to flee from the wrath to come, and then organized all who had entered into classes, subject to negative and positive general rules, best adapted to develop the Christian life to maturity. In nothing more is his genius for method to attain sainthood so apparent as in the class-meeting wherein the life of each week is reviewed, for the correction of errors, for the removal of doubts, and wherein those who are

mature in this grace become the teachers of those who "hunger and thirst after righteousness." The class-meeting is the nursery of scriptural holiness. So effective is this means of grace in this regard, that similar gatherings are held in other denominations, not a few of whose ministers and laymen are rejoicing in the light. Through all the decades, since 1791, when Wesley ascended to his reward from yonder parsonage, Methodists have recognized their special mission to promote personal holiness. It is prominent in their discipline; it is conspicuous in their standard works; it is the burden of their noblest hymns. Their theology is essentially that of full salvation; their literature is permeated therewith; their ministers are educated therein; their experience thereof is a sublime fact, and their record of it is in the biographies of their glorified hosts. Fidelity to this great mission will be in the future, as it has been in the past, the secret power of Methodism. That power is not in her doctrines, for they are as old as the Lord; not in her itineracy, for it is as old as the apostles; not in her lovefeasts, for they are as old as the primitive Church; but rather in the "word of her testimony." If to-day her people are numbered by the millions; if her altars are thronged with penitents; if her schools of learning and houses of mercy bless all lands; if her children are taught of the Lord, and if her literature, like the leaves of the tree of life, is for the healing of the nations; if her sons have risen to honor in every department of life; if her missions encircle the globe—these are the fruits of her holy living.

—"Men and nations are raised up, live out their life, and die, and their history is written to live forever."

"That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us."—John 17: 21.

—♦♦—
 "Savior, at Thy feet I fall;
 Thou my Life, my God, my All!
 Let Thy happy servant be
 One for evermore with Thee."

UNION WITH CHRIST.

REV. SHERIDAN BAKER, D.D.

THE central idea of practical Christianity is union with Christ both in heart and life. Hence, "in the name of Christ," "with Christ," "by Christ," "through Christ," and "in Christ," are expressions to be met with continually in the New Testament writings. This relation of believers to Christ, the Savior has represented by the union of the branches with the vine; a union which gives to the branches the life, the fruit-bearing power, and every other essential quality of the vine. Thus, a perfect union with Christ gives believers the life, the light, the unction, the power, and every other essential moral quality of their adorable Lord, eliminating and expelling all antagonizing forces.

This union interferes only with the sinful desires and tendencies of the individual, and not with his constitutional peculiarities or idiosyncrasies. Personal peculiarities are only affected so far as the removal of carnal dispositions might modify them. The Apostle says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." It is freedom from the "law of sin and death" only, and not freedom from ignorance, imbecility, and innocent eccentricities, that is proclaimed by the divine life-force of union with Christ Jesus. This thought or principle is beautifully illustrated by a very familiar fact in fruit culture.

Grafts cut from a tree commence at once to wither and die; but grafted, in proper time, into another fruit tree, their plumpness soon reappears. The vital force from the new tree expels the death-force which commenced to work in them after their severance from the parent trunk; but this new relation and new life leave the grafts still Pippins, or Penics, or Bellflowers, or whatever they were originally. They will continue to bear their own fruit though grafted into a Gate, or draw their succulence from a Goldensweet. Thus the distinctive traits of each person will appear after his union with Christ, and form that diversity of character and disposition visible among believers, and which lays the ground for that forbearance and charity which the Gospel requires.

"MY PEACE I GIVE UNTO YOU."

REV. GIDEON DRAPER, D.D.

'Mid tears and sighs and sore unrest,
 O, where may rest be found?
 Weary and worn, on Jesus' breast,
 Who healeth every wound.

The end draws nigh, life's work is done;
 The conscious Cross appears;
 The heart of th' loving, matchless One,
 Sees but His loved ones' tears.

"My peace," quoth He, the Heavenly Dove
 "My peace give I to thee;"
 Priceless gift of regal love,
 Given to thee and me.

Let others seek for golden store,
 For pomp and place and power;
 For pleasure fleet and wisdom hoar,
 For fame of th' passing hour.

Mine be the pearl of greatest price,
 Heaven's costliest gem;
 The dying gift of the dying Lord,
 The song of Bethlehem.

Hosanna to the Prince of Peace,
 Who kingly gives His best;
 Who stoops to lift, who dies to live,
 That the restless may find rest.

"That by these (the promises) ye might be partakers of the divine nature."—2 Pet. 1; 4.

Thy nature, gracious Lord, impart;
Come quickly from above;
Write Thy new name upon my heart,
Thy new, best name of Love."

THE NATURAL AND THE PERVERTED.

MISS E. J. STEPHENS.

THE manifestation of the natural of the human heart is often such as to seem to be the manifestation of the perverted, or sin. And very many precious souls who are struggling to lead a holy life, accept this seeming for fact, and are thereby thrown into painful confusion, and perhaps settled discouragement. Besides, many, doubtless, who boldly assert the impossibility of leading a holy life—the plain assertions of the Scripture to the contrary notwithstanding—depart from truth in the very same way: namely, by mistaking the natural for the perverted.

To avoid mistake at this point, it is necessary to bear in mind that human nature may be coarse and low—not as low as sin—and at the same time be free from perversion, or sin. We find some Christians of the very coarsest fibre naturally, and we find great sinners of the very finest fibre naturally. So, the popularly accepted notion that coarseness of nature is sin has no foundation.

The truth is, no one is responsible for the kind of nature he has, whether coarse or fine—but for the use and culture, or abuse and neglect, of that nature. A nature is not perverted because it is coarse, but because it is not in Christ. All human natures out of Christ must become perverted, for there is no

other preservative from sin but Christ.

Let no one be discouraged if he shall find about himself coarseness which does not come up to his ideal of holiness. For, if he is in Christ—if he is abiding in Christ—all is well. And cultivation is what is called for in his case, and not discouragement. After Paul was abiding in Christ, and was all the time in the bounds of salvation, he writes, "I keep under my body." That is, he cultivated his nature. He not only kept his nature in Christ, thereby keeping from sinking into sin, but, cultivated himself, bringing his nature up to the beautiful heights. The action of atonement on the heart does not change the nature; it simply frees nature from perversion, or sin, and its action is not at all complete till it does this. But there is a great deal of cultivation left for each soul to attend to after he is saved—that is, sanctified.

The fact of abiding in Christ is a constant source of elevation to the nature, coarse or fine. If one cannot cultivate rapidly, he can at least do this. So, let the tried one fear not, but let him watch and pray lest his *abiding* be disturbed.

When President Garfield was a young professor he wrote these lines in a young girl's album:

"If the treasures of ocean were laid at my feet,
And the depths were all robbed of its coral
and pearl,
And the diamonds were brought from the
mountain's retreat,
And with them were placed all the wealth of
the world—
Not silver, not gold, nor the spoils of the sea,
Nor the garlands of fame that the world can
bestow,
But a purified heart that from sin is made free,
I would ask for thee, friend, on thy journey
below.

"Hiram, Jan. 8, 1857. J. A. GARFIELD."

"The Lord is very pitiful, and of tender mercy"—James 5; 11.

—♦♦♦—
 "O happiest work below,
 Earnest of joy above;
 To sweeten many a cup of woe,
 By deeds of holy love."

—"Mercy is so godlike that it shall bear the dew of heaven upon its brow, and yield a perpetual fragrance."

WALKS WITH THE COMFORTER.

REV. G. HUGHES.

WALKS OF MERCY.

AMONG the beautiful beatitudes of the Lord Jesus, given on the Mount, is this: "Blessed are the merciful, for they shall obtain mercy." This divine quality is one of the attractive features of Christian character. Its lustrous development is one of the fruits of the Spirit's gracious operations.

What is mercy? It is defined to be, "pity, compassion, leniency, tenderness."

Binney says, "Mercy hath but its name from misery, and is no other thing than to lay another's misery to heart." A certain writer has beautifully said, "Mercy is in the air we breathe, the daily light which shines upon us, the gracious rain of God's inheritance. It is the public spring for all the thirsty, the common hospital for all the needy. All the streets of the Church are paved with these stones. It is the first suit of the petitioner, the first believer's article, the contemplation of Enoch, the confidence of Abraham, the burden of the prophetic songs, the glory of the apostles, the plea of the penitent, the ecstasies of the reconciled, the believer's hosanna, the angel's hallelujah. Ordinances, oracles, altars, pulpits, the gates of the grave and the gates of heaven, do all depend upon mercy. It is the

star of the wandering, the ransom of the captive, the antidote of the tempted, the prophet of the living, and the effectual comfort of the dying—there would not be one regenerate saint on earth, nor one glorified saint in heaven, if it were not for mercy."

Divine mercy is presented to our contemplation in the Scriptures with peculiar attractiveness. Take these passages in illustration: "All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies." Psal. 25: 10. For the Lord is good; His mercy is everlasting."—Psal. 100; 5.

Jesus is the embodiment of divine mercy, our merciful Exemplar. How this quality shines in His earthly life! And we are to follow in His steps—to be in possession of this tender, pitiful disposition, giving full proof of it in the varied scenes of earthly life. In such walks of mercy the blessed and holy Comforter delights to lead the children of the Lord. He will not fail to remind us of this injunction: "Be ye therefore merciful, as your Father also is merciful."—Luke 6: 36. Or, He will bring to our remembrance apostolic utterances like these: "The wisdom from above is full of mercy."—James 3: 17. "Put on therefore as the elect of God, holy and beloved, bowels of mercies."—Col. 3: 12. But He not only gives us line upon line and precept upon precept on this precious theme, but also leads us forth into practical exercises of this gracious quality.

Have we a debtor, a large debtor, an exasperating debtor, deaf to all appeals for honorable settlement? What shall we do? Shall we distress him, take vengeance upon him? The tender, gentle Comforter will bring up vividly before our minds the parable of the debtor, teaching us to have patience, to be forbearing, and merciful to the last degree.

Have we received from some one great provocation? Shall we take vengeance upon him? No! The Comforter will gently whisper, "Vengeance is mine, I will repay, saith the Lord." And He will bid us look at Jesus, "who, when He was reviled, reviled not again."

Are the poor at our door? Shall we turn them away? Shall we coldly say, "Let the authorities take care of them?" No! That will not meet the high requirements of our holy Christianity. The Comforter will breathe the words of the adorable Jesus into our ear again, "The poor ye have always with you.—It is more blessed to give than to receive." More than that, He will lead us to their cheerless abodes to give them bread and fuel, and good cheer of every possible sort—so that we may have proof of the fact that it *is*, as the Master said, "more blessed to give than to receive."

Are the sick and the dying all all around us? Yea; disease and death are making havoc everywhere. There are constant demands for kindly ministrations. The world is, as it were, a great hospital, with many wards, full of human sufferers. The blessed Comforter will conduct us through these wards and teach us the happy art of cheering the lonely, assuaging sorrow, and comforting the dying.

These are blessed walks, these walks of mercy, under the guidance of the Holy Comforter! O, let us delight to follow Him whithersoever He leadeth us, and we shall become more and more assimilated into the image of the adorable Jesus.

—“The Scriptures present no boundaries at which a soul may not arrive in religious attainments, other than the exceeding greatness of God’s power, and the riches of His grace.”

“In Him (Christ) was life; and the life was the light of men.”—John 1: 4.

HOLINESS IS LIGHT.

REV. JAMES HARRIS.

MY future pathway is all enshrouded. I cannot predict the most immediate coming events. I cannot surely direct my own footsteps. No augury can instruct me. The way that seems most right to me may prove how little I am able to guide my own course. Instant decision is needed. I must say No or Yes. My whole future is wrapped up in the brief answer. A life of failure, or a life of grand success—pending on that decision. My hand, like that of the pilot navigating the ship through a dense fog, is on the signal-bell handle. I turn to the right, it speaks not—to the left, but there is no direction. Am I holy? Is my eye, then, single in its purpose? Does one object, and one *only*, influence me? “Thy glory, not my own, O Lord!” And there flashes through all the darkness a more than electric ray of heavenly light. “I see light in Thy light.” It may require the crucifixion of all my past aims in life. It may demand the braving of scorn—the being esteemed a fool—the giving up of a cherished friend—the sacrifice of wealth and position. But there is light—light as clear as that which flashed over the billows of the Red Sea when Israel knew not which way to go. Light which says, “I will guide thee with mine eye, and afterward receive thee to glory.” And with that light there comes a strength and a joy which previously could not be dreamed of. The hand grows firm—no hesitation now as it grasps that signal-handle—and No or Yes is said with a voice that he who hears knows that nothing can move the resolve.

I saw, but a few days ago, a young lady timidly stand upon the platform at one of our large Camp-meetings. American Methodism had thrown in her way all its educational advantages, and her mind had eagerly drank them in. She had herself become one of the most accomplished educationists of our times. Academies and colleges offered her situations, where the highest culture and social position could be united with usefulness and wealth. But one, an older sister in Christ, whom ten years' service in the mission work of India had bronzed, came to her, and told her of the wants of Burmah—told her of a missionary widow bringing children from Rangoon to Lucknow, twelve hundred miles, to be educated in the Christian faith. And she said, "Jesus wants you in Burmah. Heathen children want an instructor there. Will you go?"

Do you wonder, dear reader, that that young lady hesitated? Was she not wanted, too, in America? But a little while before she had laid her all upon Christ's altar, and "holiness gave her light." "Yes, I will go," she said, "to gather my own school, to sit down amid ignorance and poverty and heathenism. I will go—for there is light in the darkness." And when the reader is perusing these lines, that young lady will be speeding her way across oceans and continents to her mission work. Shall we not now breathe a prayer to Him who envelopes this wide world with His presence, to fold her in His most loving arms. Reader, *do you want light?* Be holy!

2. Holiness is *light*. Its light not only shines upon life's pathway, but gleams very brightly in the very letters and words of God's own book. Has the Sunday-school lesson—or the portion of Scripture you are daily reading—or the text the Holy Spirit has written upon your heart to preach upon,

seemed peculiarly uninteresting and unsuitable? Pause—lay it open—paged—there, before the Lord, leave it. Examine your own heart—see its own needs. Wait till all other objects, but to glorify God in your sermon or lesson, is taken away—till your heart, like Moses' face, glows with communion with God, and your raptured soul is filled with the holiness of God. Go now to that desk where lay your open Bible, and read again the lesson or the text. How it opens—like the door into some secret mine, lighted up with an electric spark—and gold and silver and gems sparkle upon every side! And you kiss the portion, and say, "O, how I wonder I never saw it before!" You have read a certain passage of Scripture a hundred or a thousand times, and passed it over without a thought; but once your minister took it for his text, and as he unfolded it, how you wondered how he came to see such richness in it! Ever since it has been as gold more precious—now you know the secret of many a study struggle. Holiness is light on God's own Word.

3. Holiness is light in history.—What a tangled web seems the history of our world, in every age—especially since the Christian era! What perplexities appear in our very times—what mysteries in the permissions of Providence! Holy aims thwarted—promising schemes quashed—iniquity triumphant. One holy man foresaw the *whole* as he rested for awhile on Patmos, before he took his last triumphant flight—and like a thread of gold, he saw the Church like a river of life flowing downward through the centuries—defying all opposition—until purified and tried, it opened in beauty and in the loveliness of perfect holiness into a sea, filling the earth. Holiness is the supreme perfection of God. It must be the supreme perfection of His

Church. Trials, like fires, must purify it. Devils must come in contact with it and feel "how awful is goodness"—and cooled, realize how great their loss, who bartered holiness for power. Angels must behold it, and see its sparkling beauty as it shines in contrast to the gloom of hellish night, which fills the earth—and hold their untarnished nature with a firmer resolve. God must see it, that beholding His own image in His servants' heroism, He may recompense them with an everlasting love.

4. Holiness is light in experience. It questions not for a moment my relationship with God. It holds no parley with doubt. It admits no fear but filial fear. It looks upon the burning embers of my earthly home, and says, "What lesson does my Heavenly Father desire to teach me here?" It sees dear friends turn away from me with coldness—and listens to the suspicions breathed—and meekly says, "My Father will bring me through. It stands beside the corpse of my closest earthly friend, and through its tears exclaims, "He doeth all things well!" It bears the excruciating agony or the long-continued stroke, and in all pain smiles to be a sufferer together with Christ. The lowliest cottage, whose inhabitant can scarce afford the cheapest candle, is lustrous with light when holiness shines forth from the pallid face. The dullest preacher throws around his pulpit a radiance that exceeds the most eloquent utterances of the forum, when his heart is aglow with holiness. The death-chamber becomes a chamber of light, aglow with heavenly brightness and visions of the unseen glory, when holiness fills the soul of the expiring saint. Every where—in every duty and on every work, in earth and in heaven, "Holiness is light."

—“Faults are thick where love is thin.”

“Herein is my Father glorified that ye bear much fruit.”—John 15; 8.

THE SOUL WINNER.

MRS. MARY D. JAMES.

THE FULLER BAPTISM.

FROM the interview so fraught with divine blessing Edmund went to his own room, and while kneeling in prayer received the clear, incontestable evidence of heart-purity. Now, the glorious words of inspiration were fulfilled, “He satisfieth the longing soul, and filleth the hungry soul with goodness.” His peace was truly as a river, and often did his heart so overflow with holy joy, that he spoke exultingly of the wonderful manifestations of divine love, and his triumph in Christ, as far exceeding all his former experience. That experience, from the time of his conversion, had been clear, decided and steady, with one brief interruption—occasioned by a suggestion of the “accuser of the brethren”—alluded to in a former chapter. So unwavering had been his Christian course, so consistent his life, and so devout his spirit, that he certainly gave unmistakable evidence of thorough conversion to God and a radical change of heart, expressed by the term, “regeneration,” or, the “new birth;” and there was no backsliding in his case. Therefore, “the great blessing,” as he termed it, was, in his estimation, *a distinct work from that of justification*—that which is designated by Wesley, Fletcher, Benson, Watson, Clarke, and other Methodist standard writers, as “entire sanctification,” or, “perfect love;” and by Rev. President Edwards, Rev. Drs. Mahan, Finney, W. E. Boardman, and Rev. James Brainard Taylor, of the Presbyterian Church, and others of various denominations, as “full assurance of faith,” or, the “higher Christian life.”

In after life, though the subject of this sketch seldom spoke definitely of this as *his own experience*, he always regarded it as clearly distinct from regeneration. His testimonies were marked by great modesty and humility. While he exalted Jesus, and the power of His grace to "save unto the uttermost;" and spoke of his rest in Christ, his daily communion with Him, and the abounding comforts of His love, it was not his habit to use terms by which some persons designate this state of grace. He did not say at such a time, "I was wholly sanctified," or "made holy;" or, "for so many years I have lived without committing sin," &c. Such expressions were never used by him; but, when questioned as to his own experience on that subject, he always answered definitely; and in special meetings for the promotion of holiness, he spoke explicitly. But, on all occasions his testimonies and prayers were full of the sacred unction and hallowed influence which could only come from the closest union with Christ, and an enduement of divine power. "It was not necessary," said a minister who knew him well, "for Edmund J. Yard to say he was sanctified, for his words, his spirit, and his whole life attested the fact of his entire consecration to God,—that his eye was single, and he was one 'in whom there was no guile.'"

But, it should be understood that, although he believed in a definite experience on this subject, he did not believe that a special baptism, called the "*second blessing*," was all that was necessary, as placing its recipient in a position of perfect safety—beyond the power of temptation and sin. He always believed, and carefully taught his class-members, that *daily growth in grace* was their privilege and duty. That frequent self-examination, and constant

watchfulness and prayer, with diligent study of God's Word, were essential to the Christian life; and without strict attention to these duties, backsliding would be inevitable. That, whatever height and depths of experience in the divine life had been attained, a continuous application of the all-cleansing blood, and communion with the Source of strength divine, were every moment needed. Of his own personal sense of this need he often spoke, and that he daily lived in communication with the Source of power was evident to all who had intercourse with him.

He frequently repeated the stanza as expressive of his experience—

"Him to know is life, and peace,
And pleasure without end;
This is all my happiness,
On Jesus to depend."

No one could possess a deeper feeling of dependence on God, and this, doubtless, was the secret of his great life-work of soul saving. The term, "life-work," seems appropriate in reference to his unceasing efforts to bring souls to Christ; for, although his work in the Church as a leader of several classes, an exhorter, &c., was important as it was faithfully and successfully performed, yet, the predominant passion of his soul, and his continual efforts, were *to save sinners*. To this he devoted himself with untiring diligence. For this work the "divine anointing" which he had received was his best preparation; not on account of "the great blessing" bestowed, so much as it taught him the secret of power—to *abide in Christ*, and through faith to receive, moment by moment, new supplies of the life-giving energy from God himself. This was the key to his great usefulness during the three-score years which followed.

"Lo, I am with you alway."

The Precious Word.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law."—Psa. 119: 18.

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

DEATH.

Nov. 6.—"For to be carnally minded (margin—minding the flesh) is death."—Rom. viii. 6.

If suddenly asked by some stranger to our world, "What is death?" we should probably say, "It is the cessation of the activities of the body which takes place when the spirit leaves it." That is the natural view, but it is a very partial view of death. For what, after all, do we deplore when our friends die? Not chiefly the disappearance and decay of their bodies, though even these have been dear to us. What we most deplore is the loss of all evidences of their intelligence and love, the withdrawal of that mind and heart from society, of which the body was but the tenement and instrument.

Obviously, what becomes of the body is not of first importance; but what becomes of the conscious, thinking heart of our friend? And yet, our ideas of what death is arise mainly from what happens to the body—the sad signs of dissolution and decay.

But the answer of the apostle's words to the question, "What is death?" speaks of what it means to the conscious soul. And more, what is described as death to the soul, is represented as something independent of the death of the body, not even taking place at the same time, but capable of happening while the body is still alive and vigorous. The soul may be dead while the body is living, just as the soul may live after the body is dead.

Then, in what does death consist? The apostle tells us that a soul which finds its aims and expends its energies in catering for the needs and pleasures of the flesh, which thinks of, cares for, and strives after the things which gratify the passions of the flesh, is dead. Such an employment of the

soul amounts to its death. "For the mind of the flesh is death."

DEATH, THE MINDING OF THE FLESH.

Nov. 13.—"For to be carnally minded (margin—minding the flesh) is death."—Rom. viii. 6.

Why is it that a fleshly-minded person is dead while yet his body lives? Because, if the aims of the soul be centred on or confined to its perishing tenement, it follows that the soul's occupation and pleasures will be gone; it will have nothing left to live for, when the body dies. That is clear; and besides, there is the ignoble procedure, of making it the chief employment of the higher powers of our nature, to cater for the lower.

The Scriptures are very far from countenancing that neglect of the body which some mistaken enthusiasts have urged; they teach us to consecrate it as the temple of God. What is called the death of the soul is not such minding of the body as promotes its efficiency for worthy work, but such minding of it as makes its gratification the chief end of our life—as makes the soul the slave of the body, its chief object to minister to its indulgences and pleasures.

Now, this is a very different idea of death from that which men usually have; they think only of the death of the body. Is there any reason why things so different should be called by the same name?

What is the death of the body? When the constant changes which go forward in the body nourish and preserve its life, it lives; when they cease to do that it dies. But a dead body does not cease to be the subject of changes; they still go forward in lingering decay and corruption, which cease not until the frame is altogether destroyed. Does not that justify the language of the apostle? The death of the soul is not its ceasing to think, and feel, and will—but its thinking, feeling, willing, in base, unworthy ways, as unlike its proper ways of acting as the odious processes of bodily corruption are unlike the fair processes of life. When the soul employs its powers in mere catering for the body, it is undergoing corroding and destructive changes, like a decaying body. "For the mind of the flesh is death."

LIFE.

Nov. 20.—“For to be spiritually minded (margin—the minding of the Spirit) is life and peace.”—Rom. viii. 6.

The true nature of soul-life is very clearly brought out here. It is the minding of the Spirit—that is, the soul's occupying itself mainly with aims and efforts belonging to its higher nature. It recognizes its duties to others, duties and relations to God, and its endeavors are made to discharge them, though at cost of self-denial to the body. Jesus Christ has revealed God to it, and it has entered into close fellowship with and happy dependence on Him. It looks on His character, it copies His example, it leans on His arm, it drinks of His life. To follow Christ is its life-task. To be approved of Christ its reward. To see Christ, and to resemble Him, its eternal happiness. These are the things it “*minds*.” They chiefly occupy and absorb it, and the body is the servant which aids it to do so; the powers of the body are employed to further these ends, and not suffered to thwart them for fleshly indulgence. That is the ideal, when the body obediently ministers to the high pursuits of the soul. And that is life—the only existence worthy of the term, the only existence to which the term can be accurately applied.

LIFE AND PEACE, THE MINDING OF THE SPIRIT.

Nov. 27.—“For to be spiritually minded (margin—the minding of the Spirit) is life and peace.”—Rom. viii. 6.

The ceaseless and earnest effort after the fuller manifestations and developments of life, is the conflict upon which the Christian enters. And in proportion as they are attained, and the soul rising superior to the claims of the flesh, feasts its powers on the things unseen and eternal, and labors at its task *here* with reference to them, and to Him who dwells *there*, in that proportion, according to the apostle, the soul lives, occupies itself in a way which develops and exalts its nature; trains it for immortality, and prepares it to see God. It is life worthy of the name; and to him who shares it, the dissolution of the body is a trifle. “To depart

and be with Christ.” They know Him “whom to know is life eternal.”

“Life and peace.” Why is peace added here? It is an attractive word, a boon much craved, but seldom found on earth. No; for such comes not of minding the flesh, whose tumultuous passions permit not peace in the soul they rule. Enmity, unrest, attend the minding of the flesh; but, “Come unto me,” says the Savior, “and I will give you rest.” “My peace I give unto you.” The yoke of Christ, a yoke though it be, brings tranquility. Trust is peace, and Christ's followers trust. To the things divine and eternal, belong divine tranquility; amid them is “life and peace.” Everlasting life is everlasting rest.

BIBLE READING.

REV. L. HARTSOUGH.

Behold the love of Jesus!—Luke 11; 9-13. John 18; 15-17 and 16; 7-15.

Rest not till these assurances are all yours, for, *Remember*, God is only accessible by the Holy Ghost—Rom. 8; 14, Eph. 2; 18.

Prayer is only availing by Him—Rom. 8; 26-27, John 14; 26. So can you pray and prevail!

True revivals only by His agency and yours—Acts 2; 4, 37, 47, Rev. 22; 17.

The great preparation only by the Holy Spirit—John 16; 7, 8, &c., Acts 1; 8 and 14; 4. O, that He now from heaven might come!

Soul-saving preaching only through Him—Acts 4; 31-33, Rom. 15; 19, Joel 2; 28. Pray much for us who preach!

Sinners are only convicted and converted by Him—John 16; 7-11, John 3; 5.

True Christian life only by Him—Gal. 5; 25, Rom. 8; 14-26, Ephes. 4; 30. As you would gain heaven, be sure of Him daily.

Jesus even needed him and received Him—Luke 3; 22 and 4; 1.

The Apostles also—Acts 1; 4-5 and 2; 4.

Can we, then, dispense with Him—Acts 8; 14-17 and 19; 1-7.

Ask, and His gracious gifts are yours—Luke 11; 13, Acts 1; 8, John 14; 14-17.

With Him you will win souls to Christ and heaven—Rev. 22; 17, Acts 13; 2, 4, 32.

Without Him we shall lose our souls—Rom. 8; 14, Ephes. 4; 30, 1 Thess. 5; 19.

“Not by might, nor by power, but by my Spirit, saith the Lord,”—Zech. 4; 6.

Prayerfully read and re-read every one of these references, and know the will of God.

The Tuesday Meeting.

"And ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15TH STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

Tuesday, Oct. 11th, 1881.—There was a full attendance, and it was one of those memorable meetings in which we were reminded of the olden time, when God came down in the cool of the day, to commune with His loved ones in Eden. Jesus had come according to promise, to make himself known to His waiting disciples, and He did entertain His friends with honey out of the rock, as He only is capable of doing.

The meeting was opened with singing—

"Come, let us join our cheerful songs,
With angels round the throne,
Ten thousand thousand are their tongues,
But all their joys are one.

"'Worthy the Lamb that died,' they cry,
'To be exalted thus!'
'Worthy the Lamb!' our hearts reply,
For He was slain for us."

A number of requests, written and verbal, with some thanksgivings for prayers answered, were presented, and Mrs. Bottome, followed by Dr. Palmer, addressed the throne.

A few verses of the hymn were sung—

"O for a heart to praise my God,
A heart from sin set free,
A heart that always feels Thy blood,
So freely spilt for me."

Mrs. P— rose, saying: Our God says, "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." The blessed promise is, "According to your faith be it unto you." Let us just decide to obey, to obey God by believing His word, "I will, be thou clean," then will the prayer we have just sung be answered. Then shall we know what it is to have

"A heart in every thought renewed,
And full of love divine.

She then read the first eighteen verses of the first chapter of Romans, remarking: My heart has been peculiarly moved by these tender, loving expressions, "*Beloved of God*," "*Called to be saints*." O, how Jesus *loves* us!—do let Jesus quicken and inspire. It is our coming to Jesus—touching Him—personal contact, which brings the melting love, the quickening power! We are called to be saints. Blessed privilege! We may have fellowship with our God, we may talk with our God, may pray without ceasing. Paul greatly desired to visit the Church at Rome, that he might impart to them some spiritual gift, and that they might be comforted together by the mutual faith of both. We may be helpers of each other's faith—our God can work through very feeble instrumentalities. We are reminded in this lesson that the Gospel of Christ is "the power of God unto salvation to every one that believeth." Let us be faithful witnesses of the blessedness, the fulness of this salvation. The just shall live by faith. Our foundation never seemed so strong as to-day. Faith does bring feeling—happy, peaceful feeling.

Dr. P—. The Bible says, "It is knowing and believing the love of God to us, herein is our love made perfect." "To as many as received Him, to them gave He power." How important it is to believe what God hath said! To such "He gives power to become the sons of God;" and such hear Jesus say, "Thou art my beloved." And if each lover of Jesus could hear the utterance from His lips to-day, "Thou art my beloved," would not our faith be greatly increased? Our hearts would bound with joy, as He would say, "I will cause you to walk in the way of my commandments, I will put my Spirit within you." To encourage His children to obey Him, He sets before them this inducement, "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." Jesus has set His love upon us and given us exceeding great and precious promises, for the very purpose "that we may be partakers of the Divine nature," and be "filled with all the fulness of God." My heart is rejoicing in

such a Savior, and such a wonderful salvation.

Then was sung as testimony, the whole company uniting in the chorus.

"All my sin I lay on Jesus,
He doth wash me in His blood,
He will keep me pure and holy,
He will bring me home to God.

Cho.—I am trusting, fully trusting,
Sweetly trusting in His word,
I am trusting, fully trusting,
Sweetly trusting in His word."

Mrs. S——. "Conquerors through the blood of the Lamb." Glory be to Jesus, He maketh me more than a conqueror. I feel Jesus saves. Jesus keeps me through trials, and I have many and severe ones; but His power has saved me for many years, and I fully believe He will save me to the end, according to His promise. You may ask Jesus to help your unbelief, when you feel that the hosts of sin surround you, and the promise will be sure—"My grace is sufficient."

Mrs. L——. When you were singing and asking unitedly for

"A heart in every thought renewed,
And full of love divine,
Perfect, and right, and pure, and good,
A copy, Lord, of Thine,"

my heart responded, "Yes, Lord, that is just what I desire; and as Thou hast made the provision for me to have just such a heart, I claim it in Jesus' name." "To as many as received Him, to them gave He power to become the sons of God." "Conformed to the image of Christ,"—that is my great desire.

SALVATION BY FAITH.

Mrs. D——. It is not a great faith that is required of us, but a simple faith. Jesus says, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove: and nothing shall be impossible to you." The Divine Word will make your path plain at every step. We need but ask in Jesus' name, for He hath said, "I will guide thee with mine eye." Jesus is so good to forgive us if we do make a mistake, or even do wrong. He says, "If we confess

our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. We need to look only at Jesus.

Rev. A. Lowrey.—"The power of God unto salvation to every one that believeth." The central truth of our lesson to-day, is the power of God himself. The Gospel means the power of God unto salvation. Salvation from what? The guilt, power and dominion of sin, that is the idea of salvation. God never meant anything less than full salvation to every one by faith. Faith is neutralized by unbelief or untrustfulness. We trust God as I trust this light camp-chair. I keep my feet under me, to endeavor to take off some of the weight. So we go to God with some faith, and yet He saves as crooked a stick as I am. He is able to save to the uttermost. In both senses, to the uttermost. Way down near to the gates of perdition, and the vilest of the vile. Let the Lord come into you, by putting forth implicit faith in His Gospel. Let go—relax your hold on everything else, and let Jesus save you. He is the power of God to every one that believeth.

Mrs. Bottome.—"Beloved of God" first, then "called to be saints;" put that with "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." If the soul took that in, the response would come to the call, "God means what He says, is what He is, life from the dead." To believe you are loved of God, then the transformation will begin. Character is everything. Emotion I think less of, it must be practical. We must have a Christ-like character. Holiness to the Lord is the truth, no profession will do, but a Christ-life. To be a Christian is to be Christlike,

Mrs. Brown.—Believing is as natural to me as the air I breathe. I found that by looking unto Jesus, not at faith, I was saved. The necessity of abiding in Christ cannot be too forcibly impressed upon us. The receipt for final perseverance, as stated here this afternoon, "Add to your faith, virtue—and to virtue, knowledge—and to knowledge, temperance—and to temperance, patience—and to patience, godliness—and to godliness, brotherly kindness—and to brotherly kind-

ness, charity; * * wherefore, the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall."—is apostolic advice. My life is not Christ and I, but Christ alone.

ABSOLUTE SECURITY.

A Baptist minister.—The Lord came down to commune with our first parents in the garden of Eden. I do not get to this meeting as often as I would like, but when I do come the Lord does reveal himself, and the communion is always refreshing to my soul. In coming to the city by the Fourth Avenue cars, my attention was often arrested by a sign in large letters on the top of a building, "Absolute Security for all Valuables," but to-day I found that the large fire that had swept away the Fourth Avenue car stables, had also laid in ruins the building on which was displayed that imposing but untruthful sign, reminding that absolute security is not to be obtained for worldly things—"Riches will take to themselves wings and fly away." There is absolute security for all who trust in Jesus, for His word abideth forever. There is salvation, and the things that accompany salvation. Religion is not emotion, but in religion there is emotion. Unbelief sent our first parents out of Eden, and faith will bring us back there. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, * * let us draw near with a true heart, in full assurance of faith." Christ having given us liberty to go, let us have the benefit, let us get into the holiest. The lower down we get, the more we know of this salvation. If we persevere, we shall enter heaven. If we walk humbly and holily, we shall have Christ with us all the way.

Mrs. Palmer said: Dr. Lowrey, speaking this afternoon of a little distrust in the strength of his chair, brought to mind another testimony given in this meeting many years since. Our dear sister Merritt said: "Never until *this* afternoon, have I been able to rest down upon Christ as my perfect Savior. There has always been a little trembling. It seems now to me that I have been under conviction for thirty years,

hoping, fearing, trying to trust. But this afternoon I settle down upon our blessed Lord Jesus Christ as my Savior, just as I settle down upon my chair, without a thought or fear of falling." Christ is a solid Rock. The blessed Jesus is a present Savior—saves all that will come to Him—all that will trust, that will obey Him. Who will make the full surrender *now*? I speak to the weak, to the wavering one. I want you to be strong. The Bible says, "Let the weak say, I am strong."

Many rose in response to the inquiry, "Who will make the full surrender now?" While standing, three testified that they were not only enabled to make the surrender this afternoon, but with the heart to believe Jesus "saves me now," finding the blessedness of the oft-tested, divinely-revealed truth, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

A CONSECRATED WILL.

Laid on Thine altar, O my Lord divine!

Accept this gift to-day, for Jesus' sake;

I have no jewels to adorn Thy shrine,

Nor any world-famed sacrifice to make;

But here I bring within my trembling hand

This will of mine—a thing that seemeth small;

And Thou alone, O Lord, canst understand

How, when I yield Thee this, I yield mine all.

Hidden therein Thy searching gaze canst see

Struggles of passion, visions of delight,

All that I have, or am, or fain would be,

Deep loves, fond hopes, and longings infinite;

It hath been wet with tears and dimmed with
sighs,

Clenched in my grasp till beauty it hath none!

Now from Thy footstool, where it vanquished
lies,

My prayer ascendeth—may Thy will be done!

Take it, O Father! ere my courage fail,

And merge it so in Thine own will, that e'en

If in some desperate hour my cries prevail,

And Thou give back my gift, it may have
been

So changed, so purified, so fair have grown,

So one with Thee, so filled with peace divine,
I may not know or feel it is my own;

But gaining back my will, may find it Thine.

—Selected.

Our Letter Drawer.

"That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6th vs.

ORIGINAL LETTER OF REV. J. WESLEY.

[While at Ocean Grove we were permitted to copy an original letter of Rev. John Wesley, now in the possession of brother William Tuck, of Wilkesbarre, Pa., who received it from his father, Rev. Henry Tuck, Wesleyan minister of England. —ED.]

London, Feb. 28th, 1788.

MY DEAR SISTER:—I loved you from the time I talked with you first, although till that time I was rather prejudiced against you. I thank you for the plain, simple account which you gave me of your experience. I cannot at all doubt but God has purified your heart by faith. Now you are called to stand fast in the liberty wherewith Christ has made you free. It is His will, that you should never more be entangled with either inward or outward sin, but rise up high and higher into Him that is your head, until you are filled with all the fulness of God. I am, my dear sister, Your affectionate brother,

J. WESLEY.

PRAYER ANSWERED.

C. A. SNELLING.

"And whatsoever ye shall ask in my name, that will I do."—John 14: 13.

It is said by some at the present time, "The promise above given was only to the early Christians, and cannot have the same force among Christians at the present day."

In proof that God is still with us and ready to answer our prayers in the name of our Savior Jesus Christ, I will relate an incident which occurred a short time since.

On the evening of Saturday, June 4th, 1881, the writer went to see a little scholar of his, eleven years of age, who was very sick. She had been ill with scarlet fever, and was getting better, when she took a relapse throwing it to the brain, causing violent spasms. The doctor, who had been there a short time before, said that she could not possibly live. She was unconscious and

could neither see nor hear, but lay in a stupor, though suffering intensely. I was touched with sorrow; and knowing full well that all earthly hope had failed, I raised my eyes to that One who could still the tempest, heal the sick and raise the dead, praying that He would, in the name of the blessed Jesus, spare the life of this little lamb. Long and earnestly did I continue in silent prayer, only stopping now and then to answer some question propounded by anxious friends at the bedside, who knew naught of the struggle going on in my heart. God at length gave the blessed assurance to my heart—"Your prayer is answered!" You ask, how? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth." On Sunday morning at 2, A. M., I left, saying to them that my faith was strong, but not telling them of the evidence in my heart that God had given.

The next day, Sunday, being at a Sunday-school Convention some miles away, I heard several times that she was dying, but I would not believe it. Towards night I went to see her, and could not help acknowledging that she was worse. The blood had settled under her finger-nails, and death was stealthily marking the tips of her fingers. It was too much, faith failed me, and I commenced praying again. Almost immediately, God spake, "O thou of little faith, wherefore didst thou doubt?" It was enough, doubts were expelled, faith returned. God had spoken peace again, and that wonderful trust returned. The next evening, Monday, she seemed better, and about daylight Tuesday morning settled into a calm sleep. We who were watching by the bedside knew that a crisis was approaching. When she awoke from that sleep a few hours afterward, she could see, hear and talk, and now she is well.

Others in the neighborhood were praying—in fact, nearly all of God's people. It is acknowledged by all to be a miracle that the child recovered. It has taught me a lesson of faith, and I love and trust Him more than ever before—believing that Jesus stands ready to fulfil every promise that He ever made, if *faith* guides the prayer.

FROM PHILADELPHIA.

REV. JOHN THOMPSON.

Vacation is over. The summer is ended, and the absent ones have returned to their homes, to their Churches, and to business. In our lovefeasts and experience meetings I have heard quite a number speak of the summer as the happiest in their lives, and the indications are that a number have been greatly quickened, and have come home better prepared for Church work than ever before. In reference to who have been helped spiritually, much depends on where they have been spending their vacation. We have very encouraging reports from Ocean Grove, Asbury Park, Chester Heights, Pitman Grove, and Simpson Grove.

We commence our fall work with strong hopes that this will be a winter of general revivals in Philadelphia. I presume that Philadelphia has more meetings for the promotion of holiness than any other city in the Union, and, with few exceptions, these meetings are on a more solid basis than ever before, and most of the leaders of these meetings have received special baptisms that will give them increased power for usefulness. I have attended several of our quarterly lovefeasts, where the large majority of the speakers have been clear on the subject of perfect love. These testimonies have been received with such favor as to indicate the genuineness of the work. Rev. John S. Inskip has taken up his abode among us, with indications of increased usefulness. His arrangement for holding all-day Sabbath services in the City Churches, bids fair to be a means of great power in the spread of Scriptural holiness. The first of these meetings was held at Central Church yesterday (Oct. 9th), and to many it was a day that will be remembered in all time to come. The morning meeting continued four and a half hours, and increased in interest from the commencement to the close. The afternoon and evening services were greatly blessed in the conversion of penitents, reclaiming of backsliders, and the sanctification of believers. The demands for these All-day Sabbath services will occupy all the Sabbaths that brother Inskip can spend in Philadelphia.

Your readers may hear something more in reference to this movement hereafter.

 AN OLD MOUNTAINEER SAVED.

DEAR GUIDE:—To the glory of Jesus, I feel like telling to the GUIDE family, and all the world, what the Lord has done for me. I am nearly sixty years old, was born in New York State, came to Iowa in 1856, lived here about three years, then went across the Plains to California, and never was where I could vote for a President for twenty-four years. I came back to Henry County, and bought a home near Pleasant Point. In all that time I had but few chances to attend divine service. I read the Bible very little, and never heard the doctrine of full salvation preached; was considerably skeptical about experimental religion, and a great slave to tobacco, having been a constant smoker for about forty years.

During the last winter, W. W. Roberts conducted meetings for the conversion of sinners, and the sanctification of believers, in our school-house; and it pleased God powerfully to convict me of sin, and show me my lost condition out of Christ. On the third day of February I was born of God, and received the evidence of my acceptance. I confessed Christ as my Savior, talked and prayed in the meetings, exhorted sinners to come to Jesus, for nearly a week—when the blessed Lord showed me that I had a “proneness to wander,” a something not in harmony with God’s will; and when I would do good, evil was present. Those who professed the second work of grace claimed that they had been delivered from this besetment, and advised me to seek entire sanctification. On the morning of the 10th of February, just one week from the day of my conversion, the very God of peace sanctified me wholly—and no backsliding between the two works, yet they are two distinct works to me. The Lord has cured me of the tobacco-appetite so thoroughly, that the very smell of it has made me sick on different occasions. I am realizing day by day that I am kept free from sin by the power of God, and that Christ dwells in me, and my body is the temple of the Holy Ghost.

Our Social Meeting

GOLDEN TEXT.—“Beloved, let us love one another.”—
1 John, 4: 7.

—Mrs. W. O. Service, Ashland, Neb.: “I have longed to attend the Tuesday Meeting, but as I cannot, am glad to testify thus: I was converted at the age of 15. Fourteen years ago the Lord gloriously sanctified me. Since that time I have had sweet communion with the Savior.”

—Elizabeth Webster, Lansdowne, Can.: “I have been justified and sanctified—I am sure of it. I am hoping no longer—I know now that He is mine. I live by faith on the Son of God. I have enjoyed the blessing of holiness fourteen years.”

—Mrs. S. V. Snow, Chester, Mass.: “By the help of the GUIDE, through the grace of God and the blessed Holy Spirit, I am sweetly trusting in Jesus my precious Savior. I have given up all to Him, but I crave your prayers that I may continue faithful.”

—E. L. Metcalf, Twin Mountain, N. H.: “For ten years I have loved Jesus, for nearly one year I have trusted the promise that His blood cleanses from all sin. For the past few months He has shown me deeper things than I have before realized. I see by the eye of faith grand things before me in this Canaan of perfect love—praise the Lord!”

—Mrs. Homer Williams, Red Wing, Minn.: “I wish to testify of the precious love of God to me. I feel that I am indeed wrapt in God—and O, how safe! With Him my heart communes all the way along the celestial road. Glory to the Lamb of God, and to the Holy Spirit, who hath made known to me the precious Father with His storehouse open to me—and I an heir!”

—B. Washburn, Abilene, Kan.: “Jesus is my Savior, and I am trying, by His assisting grace, to do His will.”

—Prudence Clark, Mount Vernon, N. Y.: “August 3d ushered in my 88th birthday. Praise God, I live to see this day! On Sabbath, August 7th, Jesus, by His Spirit, spake thus, “I will pray the Father for you.” It was communion with my Lord on the sick-bed. Jesus was praying the Father for me.

I knew the Father heard, and gave renewed strength. I am now able to sit up, to walk, to write, to praise and adore! O, what a God is ours—having all power both in heaven and on earth!”

—Grace Weiser, York, Pa.: “I have reached ‘the land of corn and wine.’ As I walk therein and make new explorations, its splendor becomes almost glory, its riches are indescribable, and its enjoyments unspeakable. Night seasons of sorrow I have, and temptations, but Jesus is so near and helpful and sympathetic, He turns night to day, because of the anticipation of knowing hereafter what I know not now, and of yielding more fruit by being pruned.”

—Mrs. Mary A. Bennett, Davenport, Iowa: “The dear Lord so blesses and keeps me by His indwelling love, that I cannot fear any evil. He is mighty to save to the uttermost my soul and body for His own glory.”

—Mrs. L. G. Curts, Alexandria, Mo.: “I am glad this lovely morning that I have the sweet privilege of telling the host of blood-washed pilgrims who read the GUIDE, that here in the north-east corner of Missouri the dear Lord is displaying His wondrous power to save in this happy soul of mine, from day to day—Hallelujah! Nine years ago the Lord used the GUIDE to lead me into this highway of holiness. Glory to God! The way grows brighter and sweeter at each step heavenward. Jesus carries me straight through temptations, and gives me wings to mount over trials.”

—Nelson Larson, Hyde Park, Ill.: “I am living in that sweet Beulah land where the sun never goes down. Glory to God, for this Holy Ghost religion!”

—J. B. Atkins, Cambridge, Ontario: “The provision made for testimonies from those at a distance by postal-card is a happy thought. Though thousands of miles apart, we are all near the throne. I find my only hope in Jesus and Him crucified. The ground of our acceptance never shifts—it is always, and only, the merit of a Savior’s death. I have been staying with A. Graham, Esq., an eminent astronomer, yet deeply interested in the subject of holiness. My soul is much blessed since coming here. I never had so much power to make a complete surrender.”

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

RESPONSE TO DR. OSBORN.

We are happy to have the privilege of transferring to our pages an extract of the address of Rev. George Douglass, LL.D., President of the General Conference of the Methodist Church of Canada, given in response to the address of welcome to the delegates of the Ecumenical Conference. It is heart-cheering to know that the Canada ministers adhere to the "Old Paths" of true Wesleyanism. He exultingly says:—

"We recognize with you, sir, that our great mission is to build up moral manhood, and to evolve that most precious of all things in the universe of God, holiness of character in its integrity. I will not despise the fact, sir, that amid the cry of culture and æsthetic development of manhood, we are old-fashioned enough to desire that old type of Christian manhood that marked the early Methodism in all its enthusiasm and power. In common with you here, and in the United States, we are confronted with the emasculating forces of the world; yet in the face of much false teaching, and in the face of temptation to luxurious self-indulgence, we ring out the cry of repentance and ascetic renunciation of the world. Against the materialistic influences of the age, which would relegate out of the Church and out of the world all supernatural religion, we continue to take our stand by divine communication to the souls of men, and sing and, thank God, experience, that

The Spirit answers to the blood,
And tells us we are born of God.

And, sir, I rejoice especially to express my conviction that there is a growing sympathy on the part of our rising ministry and membership with that distinct truth which slumbered in the quietism of Pascal, and the Port Royalists of France, and the Molinos of

Spain, and which in evangelistic beauty and vigor, was the glory of early Methodism to give to the Church and to the world. I am thankful to say that I believe we have maidens as beautiful in holiness as Jane Cooper, the memory of whose character moistened the eyes of Wesley twenty years after she had gone to enrich the heavens; and matrons as consecrated as Hester Ann Rogers, who wept and worshiped in this sanctuary; while there is a growing conviction that the mission of Methodism is still to spread Scriptural holiness over the entire world. [Applause.] Yes, sir, we have come to this great Conference, that we may catch a high and holy inspiration to live and labor and witness for a sanctification that is entire, for a love that is perfected by grace divine. It is, Mr. President, the desire of Canadian Methodism to solve the difficult problem, and I confess that for one I have come here to be instructed to solve the difficult problem how to develop a ministry consonant with the demands of the age, in the breadth of its culture, in the depth of its scholarship, in its sympathies with the great living issues of the day, while that ministry shall retain that evangelical simplicity, that enthusiasm, that impassioned power of appeal that has made the ministry of Methodism all over the world a force potential to command the intellect, to move the emotional feeling, and to build up a regenerated manhood. Mr. President, we want ministers like the untutored colored brother who said he would first explain the truth, and then apply the text, and then go on to the lightning and thunder. [Laughter.] We want ministers who can wield the polished logic of Wesley, the thunder of Whitefield, and the searching unction of Fletcher; while at the same time they can take hold of the current science of the age, and harmonize it with the deepest intuitions of Christianity. And we trust that this Conference will not close without wise, suggestive, inspiring words to guide us, but shall go over the seas to develop a ministry that shall promote the enthusiasm of Methodism onward to coming generations.

—“Holiness in us is the copy or transcript of the holiness that is in the Lord Jesus.”

Revival Miscellany.

"And I will make them and the place round about my hill a blessing; and I will cause the shower to come down in his season: there shall be showers of blessing."—Ezek. 34: 26.

It will cheer the hearts of the lovers of Jesus to know that the grand work given to the Church to accomplish by her ascended Lord, the work in which the angels rejoice, has been advancing. Sinners have been converted and believers have been entirely sanctified. If not to the degree that would have been realized, had the Captain's orders been fully obeyed, and each soldier put on the whole armor, yet victory that has caused all heaven to resound with hallelujahs, has been proclaimed throughout our land.

TEXAS.—The Texas *Christian Advocate* reports conversions at Camp-meetings as follows: Calahan, 15; Ellzy, 32; Pleasant Hill, 50; Bosqueville, 40; Thompson's Chapel, 19; Garden Valley, 53; Van Alstyne, 33; Fort Mason, 19; Mexia, 60; Mount Calm, 17; Jimmie's Creek, 24; Brushy Creek, 16; Mountain Home, 15; Starville, 14; two in Coleman County, 25; Patrick Lake, 31.

MISSOURI.—At a Camp-meeting at Wet Glaize, in July, 30 conversions reported; at the second, closing Sept. 30, 20. On Marble Hill Circuit, Rev. D. W. Crow, pastor, 60 conversions.

KENTUCKY.—Rev. Dr. Watson has had a large tent erected in Newport, and has been aided by Rev. T. Harrison—100 conversions reported.

CALIFORNIA.—The Tent-meeting held at San Jose, under the auspices of the Holiness Association, has resulted in many being converted and sanctified.

NEW JERSEY.—The 1st Church, Hoboken, Rev. D. R. Lowrie, pastor, received 50 probationers on a late Sabbath into full membership, being 90 per cent of those on record.

—In the Broadway Church, Camden, Rev. M. Relyea, pastor, Mrs. Lizzie Smith and Rev. W. C. Stockton have been aiding for some weeks past, and quite a number have been sanctified, including the pastor's wife—and about 100 converted.

PENNSYLVANIA.—At an All-Day Service, conducted by Rev. J. S. Inskip, in Central Church, Philadelphia, Rev. E. I. D. Pepper, pastor, Sabbath, October 9th, and another in Frankford, Rev. W. L. Gray, pastor, on the 16th, many seekers of pardon and full salvation—about 20 converted at the latter place.

—Greensburg M. E. Church, Pittsburgh Conference, Rev. N. P. Kerr, pastor, has recently received in to full membership 23 probationers—90 per cent. of those on record will be received.

NEW YORK.—In the 1st M. E. Church, Greenpoint, L. I., Rev. C. E. Miller, pastor, revival work progressing in power—60 converted, and 125 have united with the Church since Conference.

MARYLAND.—In Caroline Street M. E. Church, Baltimore, Rev. J. France, revival increasing in interest.

—In Mount Washington Church, Rev. H. Boggs, congregations large, revival influence prevailing, and souls being saved.

—Encouraging reports from Summerfield Circuit, Rev. G. Bacon, pastor, at Whettersville, 50 conversions.

MAINE.—A revival interest is prevailing at *Kezar Falls*: 11 have recently united with the M. E. Church on probation. At Sacca-rappa, 20 have professed conversion.

VERMONT.—The Camp-meeting of the Vermont Holiness Association at Silver Lake, in September, is reported to have been owned of God in saving results. The preaching was in the power of the Holy Ghost, believers were sanctified, and sinners converted. This is a vigorous organization, striving to spread Scriptural holiness.

MASSACHUSETTS.—At the last communion in Trinity M. E. Church, Charlestown, 14 were received on probation—and 8 in Trinity, Cambridge.

CANADA.—From the Rosseau Mission, Toronto Conference, Rev. J. McMullen writes to the *Guardian*: "God has been graciously visiting His people on this mission. In the ordinary means, the Holy Spirit has been manifest in convicting sinners. At the Christie appointment, 35, including old and young, have been converted, and 15 at a new appointment.

Loved Ones Gone Before.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14: 13

"O, death, the poor man's dearest friend,
The kindest and the best;
Welcome the hour my aged limbs
Are laid with thee to rest!"

MRS. MELINDA HAMLINE.

REV. F. G. HIBBARD, D.D.

The death of our late honored and lamented sister, Mrs. Melinda Hamline, widow of the late Bishop Hamline, demands a pause and thoughtful retrospection of all the lovers of Christ and His kingdom. To live in one's own age, abreast with the times, in full and consecrated sympathy with all that labor for Christ and wait for His coming, is indeed an honor and a triumph; but to lay upon the altar of this service, in devout self-abnegation, rare talents, rare opportunities, and the highest honors the Church could bestow, is an example that shall not lose its reward, and which the Church cannot afford to forget.

Mrs. Hamline lived in a most eventful and chivalrous age of our country and of Methodism. She was descended from an ancient family of New England, and was born Sept. 20, 1801. At the early age of four years Mrs. Hamline's tender mind became so impressed with a dream of the judgment-day that the vivid impressions thus made remained fresh in old age. Her conscientious parents had not properly considered the delicate susceptibilities of her mind, and had not in due measure inculcated the tender care and loving heart of our "Advocate with the Father," so that terror, rather than love and trust, became her leading religious exercise. But as she entered her ninth year, with many interesting circumstances attending, she came to a clear sense of her acceptance with God, and with the consent of her parents, in a class-meeting led by the preacher in charge, Rev. Tulman Lyon, she stepped forward and offered herself, saying, "I am unworthy; but if you can receive me, I wish to join the Church."

At the age of 19 she was united in marriage to Mr. Arnold Truesdall, of Hillsdale, N. Y. He was of reputable family connections, had been truly converted while a pupil at the Ohio State University, and in every respect was an estimable young man. At the time of the death of her husband, which occurred March 28, 1835, they were conducting a private seminary for young ladies, at Cincinnati, whither they had removed in 1826. As they were both highly adapted to this work, the school flourished under their care.

It was at the Conference of 1834 that the Rev. L. L. Hamline was appointed to Wesley Chapel, Cincinnati. Mrs. Hamline at that time was in a rapid decline; she died March 27, 1835. The following year Mr. Hamline and Mrs. Truesdall joined their lonely fortunes, and the latter now entered upon a new career of activity and usefulness, for which her education, experience, and personal qualities highly fitted her.

But it is her Christian experience and her work in the directly spiritual sphere that interests us most. Previous to, and during, her residence in Ohio, great revivals had swept over the State. A high spirit of evangelism prevailed in the Ohio Conference, and the Wesleyan standards of doctrine and discipline were deeply venerated. Mrs. Hamline's experience had been sound, and her Christian and Church life always grounded in a deeply religious conscience. The subject of sanctification was much held before the Churches, and many were the witnesses of its power and reality. Her conscious rising into a new sphere of experience, and gaining a permanent ground of victory over self and the world, dates at her conviction for and earnest seeking of entire sanctification. Her timidity and her sense of unworthiness, her fear of accepting something less than she sought, and thus becoming the victim of delusion and dishonoring Christ, were painful. "More than twenty years of my Christian life," she says, "I spent without ever thinking of entire sanctification *as possible to me*." She prayed and sought specially to obtain this grace from 1829 to 1843. During this period she was blessed with pastoral instruction, Christian encour-

agement, and the usual works on the subject provided by the press. In March, 1842, Mr. Hamline entered into this great rest, and became a living witness till his death. She says: "I knew how earnestly he had sought, and saw the fruits of the work, and the power that attended his ministry, and I rejoiced exceedingly. I knew—I could not doubt—that the work, in his case, was genuine. But how should I reach the good that he had attained?" Again and again she had obtained permanent victory over special particular besetments. Again and again prayers had been answered in particular requests. Blessings came, from time to time, which less timid or less conscientious souls would have accepted as the full blessing sought; but though she confessed the grace, she doubted that it was the full grace which she sought. The excessive fear of being deceived was the point where temptation took effect, and she doubted where she had Scriptural authority, and authority from real experience, to believe.

"Early in 1843," she writes, "I read in the *Christian Advocate and Journal* several numbers headed, 'Is there not a Shorter Way?' I knew not the author, but these gave me the first conception of consecration to God and belief of the promises—heart belief. At this I aimed. I was ready, I believed, to do anything for my Savior. Thus I went on, daily presenting myself a living sacrifice, and waiting on the Lord for the consuming fire." It was not till the month of August of that year that she received such full assurance of the answer of her prayers as to give a hopeful testimony, and not until about a year later that she gave her first distinct testimony in the words, "I believe I have tasted of this salvation."

The sphere of sister Hamline was mostly in the retirement of family life, in personal conversations, or in the social, prayer and experience meetings. For this she was admirably fitted.

She generally accompanied Bishop Hamline in his official and evangelical tours, and she says: "Often, when we would remain a few days in a place, I would inquire, Does any one here profess perfect love? or in

some other synonymous terms, and be told of some poor pauper or poverty-stricken cripple; when I would hasten to visit or send for the despised one."

As a joint laborer with her husband, the most perfect agreement subsisted between the two. While he was in the Annual Conference with the preachers, she, in her modest, womanly sphere, would often be with an assembly of women, talking, instructing, praying, and leading them into a higher Christian life. Emphatically might it be said of them—

"Their tears, their aims, their hopes were one,
Their comforts and their cares."

Mrs. Hamline's love for the Savior, and her abiding strength of Christian character and experience, assumed new beauty and confirmation during her widowed life. After her removal to Evanston as her permanent home, her house was the resort of Christian ministers and friends, and opened for prayer and Christian counsel. Down to the hour when laid aside by her last sickness, she held one meeting in her house, on the Sabbath-day, for the promotion of Bible holiness, and one class-meeting on week-day, mostly made up of young people. She has held these meetings when she could only recline upon the couch and lead them, or perhaps only witness and enjoy them. The record of her labor is with her God. She was a woman for her times, though she would have been a marked character and a leader in any age. For twenty-nine years previous to her departure she had been retired from public position, so that the present generation, beyond the circle of personal friends, knew her chiefly by the echo of her antecedent life. But she is not dead—she cannot die. She lives, and her name will live; for "the righteous shall be in everlasting remembrance." Her last earthly weeks and hours were in harmony with her Christian experience and profession. Calmly, and without fear or distrust, on the 29th of July, 1881, she passed away to her heavenly rest. Every expression of esteem and affection was given at her funeral, and silently and lovingly her remains were placed beside those of her sainted husband.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—
—No censoriousness—No evil speaking—
Love, Love—nothing but LOVE.

"My passions hold a pleasing reign,
When love inspires my breast,—
Love, the divinest of the train,
The sovereign of the rest."

SPECIAL OFFER!—We have offered to send the GUIDE for the remaining months of the year free, to new subscribers for 1882. And, to show our regard for old subscribers who stand by us from year to year, we will send a set of the four *Premium Tracts*, by Rev. N. Vansant, and a package of "*Phoebe Palmer Leaflets*," to each one renewing their subscription before January 1st. We do this to encourage *prompt renewals*.

—Thanks for remittances the past month. Let November be still more fruitful.

—Read the Supplement, carefully—also, cover pages.

THE WILY ADVERSARY.

There is a subtle adversary confronting every Christian. Paul, in writing to the Corinthians, says, "No marvel" that there are "false apostles," and "deceitful workers, for Satan himself is transformed into an angel of light." Alford renders it, "For even Satan transformeth himself into an angel of light." It is a present power of transformation that the arch foe possesses, and exercises, to deceive, if it be possible, the very elect.

This is a most perilous power. It is generally said that Satan has three forms under which he tempts men: 1. The subtle serpent. 2. The roaring lion. 3. The angel of light. When he comes as a serpent, his deadly advances may be distinctly apprehended and provided against. And yet, even in that form, he spoiled man's Eden-home, and opened the floodgates of ruin upon our race. When he assumes the terrible aspect of a roaring lion, we know the strength and destructiveness of our enemy and may flee from the dread encounter. But when he arrays himself as an angel of light, coming to us with celestial brightness and whisperings, then we have all "the deceivableness of unrighteousness" in our front, under a guise that requires a practiced eye to penetrate. Past centuries are strewn with the victims of his hellish subtlety. Saintly lives are objects of his supreme hate. To their

destruction he consecrates his mightiest energies. Their exceeding brilliance, irradiating earthly circles, is terribly damaging to the Satanic dominion. Hence his profound hostility thereto, and his quenchless determination to compass their overthrow. But, to accomplish his dark purpose he must try his "choicest arts." A lion-like approach would be unsuccessful. And the subtle, serpentine advance, would likewise fail. The beauty of the angelic countenance, the captivating angelic language, and the insinuating influence of the celestial presence, lead many an unwary soul captive. Such achievements fill the realms of darkness with fiendish exultation. O, how the legions of perdition shout when the chieftain makes proclamation of new conquests over the saints of the Most High!

His deadliest assaults are made in the realm of *experience*. The soul that he assaults has been purified, entirely purified, in the blood of the Lamb. The sunlight of the divine presence is all-pervading. Every prospect pleases. Verdure and flowers and welcome fragrance are everywhere. The charming notes of the birds are delightful. The crystal springs gushing from the sides of green-clad hills are indescribably refreshing. Who ever saw such a land?—a land of Beulah, truly! Ah! how the deceiver exults to sweep across the Beulah-scenery with the apparent effulgence of a divinely-commissioned seraph, proposing to escort the entranced believer into realms of more excessive brightness and magnificence. His bewitching promise is, that there, in a realm not far off, is perennial beauty, life without the possibility of sin, the human lost in the divine, no further need of Bible-searching, or, the overshadowing wings of the Spirit. The prospect is so entrancing that stealthily, little by little, the devil, thus transformed into an angel of light, gains the ear, and then the heart, and then the willing feet. Alas! for the death-stricken soul, the captive of the wily foe!

How may we apprehend this angelic approach of the Satanic chieftain? Mortal eyes, unilluminated, are too weak to discern the fiendish form enwrapped in celestial habiliments. The soul-eyes must be anointed with divine eye-salve. We must draw largely upon the wisdom of the indwelling Christ, who is "made unto us wisdom." We must hold ourselves steadily under the guardianship of the Holy Spirit. We shall do well to study Satanic history as written in the Scriptures, his character, devices, and ruinous exploits, marking well the monuments of destruction multiplied by the sweep of ages. Draw

thus upon the storehouses of grace, liberally, constantly, and the wily adversary coming even as an angel of light may be repelled, and allegiance to the Eternal Throne triumphantly maintained.

ECUMENICAL CONFERENCE.

This unique assembly in Methodism commenced promptly at 10 o'clock on Wednesday, Sept 7th, 1881, in the City Road Chapel, London, and adjourned Sept. 20th, at 6 P. M.

Bishop Simpson opened the Conference by an exceedingly interesting sermon on "Christ's Words—the Life of Methodism," from the text, "The words that I speak unto you they are spirit, and they are life."—John 6; 63.

Rev. George Osborn, President of the Wesleyan Conference, in the afternoon, delivered the address of welcome to the delegates, and conducted the services. The only objectionable part of the whole proceedings of this memorable Conference that has come under our observation, is thus given by Dr. Buckley, editor of the *Christian Advocate*:

"The liturgical form in use in some of the Wesleyan Chapels was used under the following disadvantages: Dr. Osborn's voice was very weak, and did by no means fill the Chapel; the liturgy is not generally used in City Road Chapel, and the people were not supplied with books, and no arrangements were made to sing the *jubilate* and other parts usually sung, which were inaudibly read. Methodism found no real expression till the hymns were sung. This, under a good leader, was done with spirit. If the liturgy had been made compulsory among us, Methodism would have had no real power over the masses. If it had been general, though not compulsory, it would have greatly restricted its progress. It is not at all general among the Wesleyans, and where it exists probably does more to educate its children and youth for the Establishment than for any thing else. To judge it by the way it was read on this occasion would be hardly fair. It might be made endurable."

We are thankful that our editor gives us thus frankly his opinion of the liturgy, though he adds, "that it might be made endurable." We trust that it will never be attempted, or come into use in the Methodist Episcopal Church, though our Agents at the Book Room have added the expense of publishing the Ritual with every copy of our new Hymnal. We are loyal to the Church, but are compelled to add our pro-

test against this heartless attempt to interfere with the spirituality and simplicity of our worship.

The Lord Mayor of London, who is an earnest Christian worker, gave the delegates a reception at the Mansion House. The Lord Mayor appeared in the resplendent insignia of his office, accompanied by two or three of his officials. In the grand audience room he made an earnest and eloquent address on Methodism, and then lined Wesley's hymn—

"See how great a flame aspires,"

which was sung by the assembly with immense enthusiasm. Such a service in the Mansion House is without a parallel.

RENOUNCING ROMANISM.

Count Enrico de Campobello, the Arch-priest of the Basilica of St. Peter in Rome, has publicly abjured Catholicism and joined the Methodist Episcopal Church in the Piazza Poli. St. Peter's Church is administered, as to its revenues, and as to its services, by a chapter of thirty Canons, presided over by a Cardinal. Count Campobello was one of the Canons.

"The letter of Campobello and his union with the Methodist Episcopal Church, which took place publicly, produced a most profound impression, because in Rome so high an official had never before left the Romish Church, under the very eyes of the Pope, and joined another communion. The day before, Campobello, by request, had an audience with the Pope, who sought in vain to change his purpose. Dr. L. M. Vernon says of Campobello; 'He is a man of about forty-seven years of age, of vigorous health, of high culture, of an excellent social position, and I believe soundly converted to God, and is full of zeal to go forth in the work of preaching the Gospel to his fellow-countrymen. I have great faith that by the blessing of God he will prove an instrument of great usefulness to the cause of God in Italy.' Campobello is a member of one of the oldest families of the nobility in Spoleto. His brothers are officers in the Pope's noble guards. He has been followed into the ranks of Protestantism by Canon Suszyriski, of Mogilno, who has been active among the Old Catholics for many years. For some time previous to his adoption of Protestantism he had been privately preparing himself for active duties in the ministry, and is now engaged in that capacity."

—"There is a moral omnipotence in holiness."

WORDS OF CONTEMPORARIES.

The *Baptist Teacher* says: "Let the alarm be faithfully sounded and parents solemnly admonished of the melancholy results that must inevitably follow, if their children are not trained from their very early childhood, to punctual attendance on the preaching of the Gospel."

Christian Union: "He, and he only, who does his best with each day's work, who is equal to each day's opportunities as they come, will ever find the great opportunity, or be capable of understanding and filling it."

Churchman: "A divided Christendom, a Church rent with schisms as well within as without, Christians arrayed in hostile parties and fighting fierce battles with each other and not against sin—is a contradiction in terms"

Evangelical Messenger: "When a notion, or a form, or anything else, becomes dearer than the will of God and the salvation of souls, it is time to sacrifice it."

National Baptist: "When a man goes in debt, he risks the loss of his own; when a Church goes in debt, it risks often the self-denying gifts of the people of God, and the honor of Christ."

Christian Advocate: "Not one instance can be found of good congregational singing on the Lord's day, and very poor singing in the prayer meetings of the same Church."

Baptist Weekly: "The criticism of a true friend will always be directed to the correction of faults, in the wise showing of the steps towards perfection, and how to climb them."

Christian Intelligencer: "To snatch a victory in the sight of a multitude is noble, but to conquer daily victory in the obscurity of one's home, with no drums beating, nor colors flying—that is nobler still."

Presbyterian: "Humanity has been voiced to prayer as a means to an end, and in its minor chords, at least, it will ever come to the surface from the undertones of our being."

Cumberland Presbyterian: "There will be no spirituality, no newness of life from a belief in error, or the practice of unsound doctrines."

Religious Herald: "For the noisy activities of our time there is a full supply of workers. But for the quiet, patient, self-denying work of watching and serving and strengthening the things that remain, there are comparatively few applicants."

—Correspondents must be patient. Do not think because communications do not immediately appear that they are rejected.

DAILY BREAD.

Toplady says: "The acts of breathing which I performed yesterday will not keep me alive to-day. I must continue to breathe afresh every moment, or animal life ceases. In like manner, yesterday's grace and spiritual strength must be renewed, and the Holy Spirit must continue to breathe in my soul from moment to moment, in order to my enjoying the consolations, and to my working the works of God."

There are fanatics who teach that we may get beyond the Blood, the Word, and the Spirit. No wonder that under such monstrous teaching persons make shipwreck of faith and a good conscience. No wonder that scandals arise in such circles. Our safety lies in keeping moment by moment "*under the blood*," seeking daily counsel from the Word, and being ever under the Spirit's guidance.

—Canvass for new subscribers earnestly this month. Our liberal offer, to furnish it gratis until the end of this year to all new subscribers for 1882, should bring us handsome lists before November closes. Don't wait until severe winter weather comes, when the work of canvassing is difficult, and money is scarce.

MISSIONARY PUBLISHING UNION.

NOTE THIS! If we could average twenty-five cents from each subscriber renewing his or her subscription to the *GUIDE*, it would supply the magazine to *thousands* of missionaries.

ANOTHER MISSIONARY VOICE — Rev. W. J. Gladwin, of Bombay, India, writes: "The Lord blesses my soul greatly. My wife and I are walking in the light and washed in the blood. We are now engaged in native mission work, and, like Paul, earning our support by our own labor. The Lord's work is hopeful; partly from its fruits here, but more from His great promises. How much yet remains to be fulfilled! "Lord Jesus, come quickly." Beg the whole Church to pray for India, and the little band of laborers here."

AN ACT OF WISDOM.—A sister in the West sent us, a few days ago, \$25.00 to furnish the *GUIDE* to missionaries. Who else will be among the wise?

ACKNOWLEDGMENTS.

FOR MISSIONARY UNION:

Mrs. L. P. Hedden, Neosha, Kansas, - - -	\$ 4.00
Mrs. Roena Vandever, " " - - -	1.00
Miss Lou C. Herrington, " " - - -	1.00
A Friend, Dovers, Wis., - - -	25.00
Mrs. M. J. Bowen, Baltimore, Md., - - -	.75

FOR REV. WM. TAYLOR'S MISSION.

R. Burr, Concord, O., - - - - -	1.00
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WORK FOR THE MONTH.

"Go work to-day in my vineyard."—Matt. 21: 28.

"We hear the call ; in dreams no more
In selfish ease we lie ;
But girded for our Father's work,
Go forth beneath the sky !"

CHEERFULNESS IN WORK.—"Are you not wearying for our heavenly rest?" said Whitefield one day to an old clergyman. "No, certainly not!" he replied. "Why not?" was the surprised rejoinder. "Why, my good friend," said the old minister, "if you were to send your servant into the field to do a certain portion of work for you, and promised to give him rest and refreshment in the evening, what would you say if you found him languid and discontented in the middle of the day, and murmuring, 'Would to God it were evening!' would you not bid Him be up and doing, and finish his work, and then go home and get the promised rest? Just so does God say to you and to me."

I. CLOSET WORK.

SCRIPTURE CALENDAR—NOVEMBER.

1. 2 Kings 6; 16. Psalms 27; 5-6. Psalms 76; 10.
2. Rom. 13; 12. Acts 2; 21. Psalms 80; 7.
3. Psalms 149; 5. Matt. 25; 34. Psalms 13; 5.
4. Luke 6; 27-28. Luke 11; 28. Psalms 119; 68.
5. Deut. 11; 16. 2 Pet. 2; 9. Jer. 31; 7.
6. Jer. 2; 19. Luke 19; 10. Rom. 7; 24.
7. Deut. 10; 20. Hab. 3; 19. Psalms 31; 1.
8. Psalms 96; 9. Psalms 147; 2. Psalms 45; 10.
9. Psalms 62; 10. Prov. 10; 22. Prov. 30; 8-9.
10. Deut. 5; 33. Rom. 6; 22. Psalms 63; 3.
11. 2 Pet. 3; 2. Acts 10; 43. Psalms 3; 4.
12. Prov. 3; 7. Psalms 91; 1. Psalms 30; 7.
13. Psalms 130; 7. Psalms 130; 7-8. Psalms 101; 2.
14. 2 Cor. 13; 5. Gal. 6; 4. Psalms 26; 2.
15. Deut. 10; 12. Psalms 147; 11. Psalms 144; 3.
16. 2 Tim. 2; 24-25. Dan. 12; 3. Psalms 132; 8-9.
17. 1 Cor. 1; 31. Psalms 64; 10. Psalms 36; 7.
18. 1 Kings 18; 21. Jer. 3; 22. Jer. 3; 22.
19. John 3; 7. Psalms 110; 3. Psalms 3; 8.
20. 1 Thess. 5; 15. Rom. 2; 4. Psalms 118; 29.
21. Psalms 62; 8. Matt. 11; 28. Lam. 3; 55-57.
22. Exod. 20; 8. Isa. 56; 2. Psalms 84; 2.
23. Rom. 13; 14. Acts 13; 38-39. Psalms 51; 9.
24. Rom. 13; 13. Rom. 8; 1. Psalms 35; 3.
25. Colos. 3; 23. Colos. 3; 24. Psalms 143; 1-2.
26. 2 Pet. 3; 17. Psalms 121; 8. Psalms 118; 25.
27. Matt. 24; 42. Rev. 16; 15. Isa. 8; 17.
28. 2 Tim. 2; 15. John 15; 16. Psalms 119; 41.
29. Psalms 107; 1. Isa. 42; 3. Psalms 119; 94.
30. Isa. 42; 18. Isa. 29; 18. Psalms 17; 7.

TOPICS FOR BIBLE STUDY.

"Teach us to love the sacred Word,
And view the Savior there !"

First Week.—"LOVE beareth all things,"—in the sense of *covering*. See what the Bible teaches about covering human faults and frailties—Christ as our example, &c.

Second Week.—"LOVE believeth all things,"—1 Cor. 13: 7. How faith works by love—in two respects, 1st. Toward God—2d. Toward man—Bible teaching in precept and example.

Third Week.—"LOVE hopeth all things,"—1 Cor. 13: 7. Love in her resources of hope to draw upon—in counteracting evil reports—either neutralizing them in whole or part, or anticipating the reformation of the offender.

Fourth Week.—"LOVE endureth all things,"—1 Cor. 13: 7. Love in her marvelous power of endurance—seen in Christ our great Exemplar—and various Bible characters. Examine in various connections.

SPECIAL REQUESTS FOR PRAYER.

L—C—, Florida: For a pastor, that he may have the witness of perfect love, and for an outpouring of the Spirit upon his charge. B—, Ont.: For conversion of two sons, for restoration of afflicted children, and for revival in the Church. A—, Missouri: For a son who is in trouble, that he may be delivered and converted. C—, Mich.: For a sister, that she may have a pure heart—has been seeking long, and is discouraged—also for her family.

A CLOSET HYMN.

My soul and all its powers
Thine, wholly Thine, shall be ;
All, all my happy hours
I consecrate to Thee :
Me to Thine image now restore,
And I shall praise Thee evermore.
Long as I live beneath,
To Thee O let me live ;
To Thee my every breath
In thanks and praises give :
Whate'er I have, whate'er I am,
Shall magnify my Maker's name
I wait Thy will to do,
As angels do in heaven ;
In Christ a creature new,
Most graciously forgiven ;
I wait Thy perfect will to prove,
All sanctified by spotless love.

—Charles Wesley.

II.—OUT-DOOR WORK.

1. Exert yourself to get one of our *Five Dollar Holiness Libraries* in circulation. See list of books in our October number.

2. If there is an invalid member of your Church, endeavor to have the *GUIDE* sent to that person, if you collect the subscription in ten cent contributions.

3. If any one has an unfriendly bearing toward you, pray specially for that person, and endeavor to do him a special kindness this month.

4. If any drunkard's wife near your abode cannot attend Church for want of clothing, look after the case at once.

5. If you come in contact with one using profane language, reprove gently, but pointedly.

The Children's Department.

"Then were there brought unto Him little children."—
—Matt. 19: 13.

ACROSTIC.

MRS. THOS. SHERWOOD.

God speed thee, dear GUIDE,
Until all people are blest ;
In the love of Jesus abide,
Doing His will, and in Him rest ;
Entirely consecrated to Jesus, entire ;
True faith, and true love,
Offered to God, in holy desire ;
Has always been crowned, from above.
O may thy motto, " LOVE, PURITY, POWER,"
Live and dwell with undying love
In us, is our heart's desire ;
Now, blest be the editors two,
Ever filled with the fulness of God ;
Shining lights to the many or few
Seeking " Love, Purity, Power."

MAKE UP WITH GOD.

MRS. MARY D. JAMES.

DEAR CHILDREN :—What would you think of a little boy who *had fallen out with God* ? It is a dreadful thing for a child to offend his father or mother, and to know that they are angry with him, but it is much worse to offend the great God who is almighty to save or to destroy forever.

A little boy came to his father one day, and said, "O, papa, *I have made up with God* !"

"Why, my son, said his father, "I hope you had not *fallen out with God*—had you ?"

"Yes, papa, I had. I was very bad and offended Him, and He was angry at me. But I felt real sorry, and asked Him to forgive me, and He did ; and now I am so happy because *I've made up with Him* !"

I wonder if any dear child who reads this letter has fallen out with God ? One thing is certain, that every one who is wicked and disobeys Him, has fallen out with Him—for the Bible says, "God is angry with the wicked every day." So, if any of you, dear children, are breaking His commandments, you may be sure He is angry with you ; and now you ought to hasten to ask His forgiveness as the little boy did, and you will find Him ready to receive you, and pardon and bless you.

When you have done wrong and displeased your father or mother, and have been sorry afterward, and asked them to forgive you, haven't

they taken you in their arms and kissed you, and said, "Yes, my darling, I forgive you !" And then how happy you have felt ! Just so ready is your heavenly Father to forgive you, if you repent of your sins and pray for pardon—and even more willing is God to receive you. But you must turn away from your sins. To repent is to turn away from all that is wrong and to do right, and that is the way to make up with God—to repent and to pray for your sins to be forgiven. Don't go to sleep to-night without first *making up with God*.

THE CHILDREN'S PRAYER.

Three little children, about six, four, and three years of age, respectively, were playing together, when disagreeing about something, two of them became rather sullen, and refused to go on with their play. The eldest of the three at once, with a serious, matronly air, said, "Stop ! and let us all kneel down and pray," which they did ; and she, leading them, and having them repeat after her deliberately each word by itself, said, "Dear Jesus, make us love one another." They all, in subdued and most serious tones, repeated the words after her ; and then, rising up, went on with their play as pleasantly as could be wished.

—Selected.

HOW GOD MAKES ROSES.—When Lottie was a wee bit of a girl she came running into her mother one day with a handful of roses, and asked, "Ma, how did God make the roses ?" But before her mother could reply, she said, "I know ; God said, 'Let there be roses,' and there were roses."

A NEW SOCIETY.—A little two-year-old wished to go from one room to another, and called for her auntie to open the door. "You can do it yourself, my dear," she said. "Don't you belong to the try society ?" "No, I doesn't," was the little one's reply. "I belong to the auntie try society."

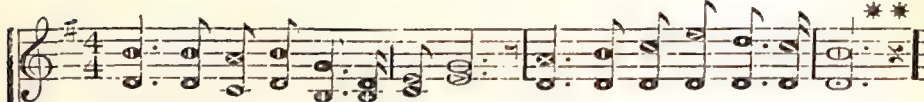
THE TRY COMPANY.

NEW QUESTIONS.—I. How many years subsequent to the event did Christ say, "*Remember Lot's wife* ?"

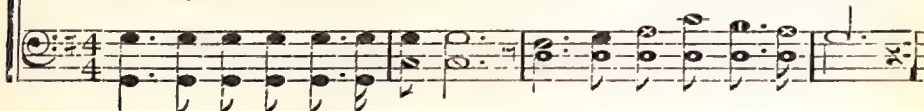
2. How many and what are the recorded expressions of our Savior on the cross ?

Let us hear from the members of the Try Company. Send answers to the above by Nov. 15th.


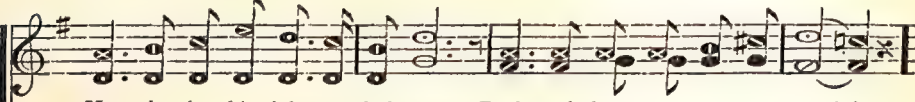
Cast thy Bread upon the Waters. 87



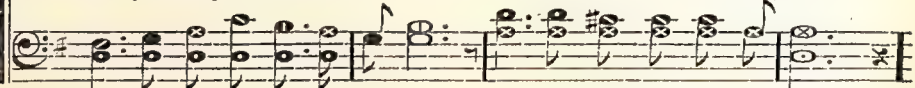
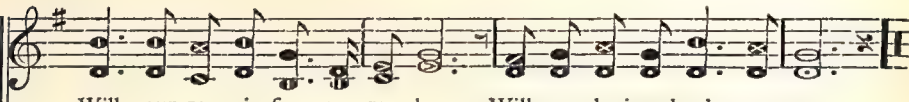
1. Cast thy bread up-on the wa-ters, Ye who have but scant sup- ply,
 2. Cast thy bread up-on the wa-ters, Poor and wea- ry, worn with care,—
 3. Cast thy bread up-on the wa-ters, Ye who have a - bundant store;
 4. Cast thy bread up-on the wa-ters, Far and wide your treasures strew,
 5. Cast thy bread up-on the wa-ters, Waft it on with praying breath,





An - gel eyes will watch above it;— You shall find it by and by;
 Of - ten sitting in the shadow,— Have you not a crumb to spare?
 It may float on many a bit - low, It may strand on many a shore;
 Scat - ter it with willing fin - gers, Laugh for joy to see it go!
 In some distant, doubtful moment It may save a soul from death;

He who in his righteous balance Doth each hu - man ac - tion weigh
 Can you not to those around you Sing some lit - tle song of hope,
 You may think it lost for - ev - er, But as sure as God is true,
 For if you do closely keep it, It will on - ly drag you down;
 When you sleep in solemn silence, 'Neath the morn and eve - ning dew,

Will your sac - ri - fice re - member, Will your loving deeds re - pay,
 As you look with longing vi - sion Thro' faith's mighty tel - e - scope?
 In this life or in the oth - er, It will yet re - turn to you.
 If you love it more than Je - sus, It will keep you from your crown.
 Stranger hands, which you have strengthened, May strew lilies ov - er you.



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DO RE MI FA SO LA SI

ANNUAL ADDRESS

TO OUR PATRONS.

THE ROYAL PROCLAMATION.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones: lift up a standard for the people."—Isaiah 62: 1.

"See on the mountain-top
The standard of your God;
In Jesus' name I lift it up,
All stained with hallow'd blood.

"His standard bearer, I
To all the nations call;
Let all to Jesus' cross draw nigh;
He bore the cross for all."

Congratulatory.

WE ARE brought almost to the close of another year of blessed work for our Divine Master. The issue of the December number will complete the *thirty-fifth* volume of THE GUIDE. It is with profound gratitude that we have to record, that it has been the most successful year enjoyed for some time past. The hand of the Lord has been continually toward us for good, and we have been richly crowned with His mercies. Never, perhaps, have our subscribers exerted themselves more to give our magazine a wide circulation. The commendations of our work, and the testimonies given respecting its edifying influence, have been unnumbered, and to the highest degree cheering to us in this holy employ. True, some would doubtless be quite willing to have the periodical blotted out of existence, as indeed all definite and uncompromising Holiness publications. But the cause is too dear to the hearts of thousands of God's elect people to allow it.

The GUIDE receives peculiar favor in its visits to Christians of various denominations for the following reasons, chiefly: 1st. Its Biblical character, in holding steadily to the Written Word. 2d. Its rich Department of Testimony, under the captions, "Tuesday Meeting," "Social Meeting," and, "Loved Ones Gone Before,"—arrangements peculiar to this magazine. 3d. Its Catholicity—maintaining the Wesleyan standard, yet avoiding the jarring of denominational prejudices. 4th. Its loving spirit—inculcating Love as the crowning grace of Christian character. We have legibly inscribed over the doors of our Sanctum and Printing House, "CHARITY, or

LOVE, the bond of perfectness." Thus, if assailed unjustly, by those interested in our destruction, we make no reply, leaving God to defend our reputation, and to shield our business from intended harm.

Purposing, God helping us, to abide by these well-established principles, we have the pleasure of announcing the following

Prospectus for 1882.

TWO PREMIUM NUMBERS.—The new volume for 1882 will include two handsome PREMIUM NUMBERS, one in January, and the other in July, each embellished with the portrait of some distinguished person, and several additional pages of matter. The name of the one whose portrait will be inserted in January will be announced in our next. Subscribers will note the liberality of this arrangement.

NEW CONTRIBUTORS.—We are arranging for a corps of new contributors, in addition to the present staff of able correspondents. We shall thus have at command the most gifted pens, embracing writers of various Christian denominations, on both sides of the Atlantic. The intellectual strength, therefore, of our pages, under the unction of the Holy Spirit, will, we trust, render the old and well-established PIONEER MAGAZINE unrivaled in point of excellence.

NEW DEPARTMENTS.—The introduction of two new Departments in the last volume, "*Work for the Month*" and the "*Social Circle*," has received so much favor, that we shall add *two* more in the coming volume—viz., "*The Inquiry Room*," and, "*The Home Circle*." The Department of "*The Inquiry Room*" will allow sincere inquirers to propound questions, and we hope to aid in removing difficulties. "*The Home Circle*" will contain matter designed to promote holiness in home character and life.

AGENCY WORK.—We offer the most liberal commissions to Agents in money or books, as they prefer. By this means, lovers of the cause may get a large number of Holiness books in circulation. By obtaining *ten subscribers* they can earn one of our *Libraries*. Or, persons needing money—help, may take their commissions in cash. Ministers on small salaries, missionaries, evangelists, colporteurs, ministers' widows, and others, may thus add to limited incomes. Let all who will engage in canvassing send to us at once for an outfit and *terms to Agents*. Begin the work at once, before severe winter weather comes, and before others occupy the field with corrupting literature.

NO POSTAGE! NO POSTAGE!—In addition to furnishing 32 pages of excellent matter per month, with a choice selection of music, 384 pages per year, enough for a large volume—we have reduced the price of the magazine from \$1.25, to *one dollar* per year, *including postage*. We thus assume a heavy expense of postage ourselves, instead of taxing subscribers therewith. This ought to be appreciated greatly. Instead of an *extra ten cents* for postage, persons may remit that amount, if they are able, with their subscription, and receive a set of Rev. N. Vansant's Premium Tracts.

An Appeal.

Having distinctly stated our plans for the coming year, embracing new and interesting features, which will, we think, render the magazine more than ever a blessing to its readers, we lay our interests upon the hearts of our many thousands of patrons. In addition to the new features specified which are to characterize the next volume, especially the Two PREMIUM NUMBERS, that the generous offer made to send to each new subscriber for 1882 the remaining numbers of the present year, *free*, should bring us large lists before the end of the present month. We appeal—

1st. TO PASTORS.—All Christian pastors who would have a deepening of the religious tone among their people will contribute largely to that end by bringing the claims of THE GUIDE to the attention of their congregations, in some way, as may be deemed advisable. And if, amid the multiplicity of pastoral cares, it is impracticable for them to personally canvass for subscribers, they will serve the cause by engaging some reliable brother or sister to do this, to whom we will send an outfit.

2d. TO LEADERS OF HOLINESS MEETINGS.—There are being held in various places Holiness Meetings, weekly or otherwise. The leaders of such meetings will help those who are accustomed to attend their respective meetings, to a close walk with God, by placing in their hands a copy of THE GUIDE. It is not enough for persons to be introduced into the narrow way—they need to have wholesome instruction that they may become established in the life of faith.

3d. TO OUR PRESENT SUBSCRIBERS.—To these we look especially to co-operate with us in the work of our hands. We know that you are strongly attached to us; indeed, we are united by strong bonds of love, and you will not allow the bonds to be dissolved for trivial causes.

First of all, we urge you to notify us promptly of your purpose to continue as a subscriber the coming year. Do this before the 1st of January; and to all who do this, as a token of our appreciation of *prompt renewals*, we have promised to send a set of the four *Premium Tracts*, by Rev. N. Vansant—and a package of the "*Phæbe Palmer Leaflets*." We hope none will ask for a discontinuance unless circumstances beyond control compel it. Our custom is to take it for granted that all who do not notify us to the contrary before January 1st, wish to be considered as continuing their subscriptions.

Second—Canvass for new subscribers! Begin at once, before severe weather is upon us. The work is then difficult, if not impossible, and money is scarce. Do the work *thoroughly*. See that your pastor, somehow, has a copy, and your class leader. You may send it to a friend in England, Ireland, or Scotland, by remitting to us \$1.00. No better present to a friend at home or abroad. Let the motto be, *Each old subscriber procure at least three more!* and we will have a splendid list.

Holiness Libraries.

In order to encourage the circulation of Holiness Literature we have arranged for four Libraries, putting the prices as low as possible. The \$5 Library is re-arranged since the first announcement. We have now added a \$10 Library, specially adapted to the work of missionaries, at home and abroad.

LIBRARY A, FIVE DOLLARS, 12 VOLUMES,

And *one* copy of the GUIDE for a year (not three, as before announced).

Mrs. Phoebe Palmer's works: Way of Holiness, Faith and its Effects, Entire Devotion; Sanctification Practical, Boynton; Wesley's Plain Account of Christian Perfection; Fletcher's Christian Perfection; Life of Carvosso; Infancy and Manhood, Rev. Wm. Taylor; Christian's Pattern, Thomas a'Kempis; Christian's Manual, Rev. T. Merritt; Journal of Hester Ann Rogers; Life of Rev. Wm. Bramwell.

LIBRARY B, TEN DOLLARS, 18 VOLUMES,

And two copies of the GUIDE for a year.

Mrs. Phoebe Palmer's works: Way of Holiness, Faith and its Effects, Entire Devotion; Arrows from my Quiver, Rev. J. Caughey; Sanctification Practical, Rev. J. Boynton; "Reconciliation—How to be Saved" and Infancy and Manhood, Rev. Wm. Taylor; Life of Carvosso; Fletcher's Christian perfection; Wesley's Plain Account of Christian Perfection; Christian's Manual Rev. T. Merritt; Life of Benjamin Abbott; Christian's Pattern, Thomas a'Kempis; Journal of Hester Ann Rogers; Memoir Rev. John Smith; All for Christ, Rev. Dr. Carter; Life of Rev. Wm. Bramwell; Father Reeves, the Class Leader.

LIBRARY C, TWENTY-FIVE DOLLARS, 50 VOLUMES,

And three copies of the GUIDE for a year.

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DECEMBER, 1881.

Word for the Month.—“Let not your heart be troubled, neither let it be afraid.”—John 14; 27.

HYMN FOR THE MONTH.

Tossed with rough winds, and faint with fear,
Above the tempest, soft and clear,
What still, small accents greet mine ear?

“’Tis I; be not afraid!”

“’Tis I who led thy steps aright;
“’Tis I, who gave thy blind eyes sight;
“’Tis I, thy Lord, Thy Life, thy Light;

“’Tis I; be not afraid!”

These raging winds, this surging sea,
Bear not a breath of wrath to thee;
That storm has all been spent on Me;

“’Tis I; be not afraid!”

When on the other side thy feet
Shall rest ’mid thousand welcomes sweet,
One well known voice thy heart shall greet;

“’Tis I; be not afraid!”

EXPOSITION.

REV. SHERIDAN BAKER, D.D.

“In my Father’s house are many mansions: if it were not so, I would have told you.”—John 14: 2.

IN THIS passage the singular number of the noun “house” is used, showing that our Father has but one house. He has but one family. Hence we read of “the whole family in heaven and earth.” This house and family are partly in the visible and partly in the invisible world. In this house are many mansions or apartments for the

accommodation of the members of this immense household. These apartments represent the various allotments of God’s children in this life and their different degrees of glory in the life to come.

The different conditions and experiences of believers here are produced in part by circumstances and constitutional peculiarities over which they have no control; but for the most part they take their complexion from voluntary course and conduct. In the case of wealthy families which afford rooms in the house for each member, the several

apartments show the tastes and habits of their occupants. With all equally well furnished, some will be more orderly arranged and kept than others. While all these apartments might be equally desirable before their occupancy, they might attract very unequally after they had been used some time by their respective inmates. So, while the Heavenly Father places all His children on equal footing for happiness and heaven, under very different circumstances, conditions and experiences, the care of some, and the carelessness of others, soon make their religious states very different. But, unless the grace of God be entirely lost, these different states must be regarded as religious states, or mansions in the same house. The Scriptures evidently discriminate between blamable and unblamable, between faulty and faultless, and between imperfect and perfect Christians.

It is most likely, however, that the Saviour alludes to those different environments and experiences which Providence allots to different believers, and not to the modifications produced by the believer's conduct. He intimates that there is something specially important in the thought, that in His Father's house there are many mansions. "If it were not so," said He, "I would have told you." You need not, therefore, be alarmed at, or misinterpret, your varied circumstances and conditions. You shall only be careful to act well your part, and be faithful in your particular sphere, and you shall be as happy here, and glorified as much henceforth, as others faithful in higher places and more promising situations. The great matter, He would teach, is fidelity in the calling, in the sphere, among the people, and in the place, where grace may find us. "Let every

man abide in the same calling wherein he was called,"—1 Cor. 7:20. The baptism of power which so many Christians seek and never obtain, because they misapprehend its nature, is not a miraculous endowment which lifts out of the sphere of the common into the marvelous and supernatural, but a humility and love which condescend to do the little things around us and nearest us with fidelity and trust in God. Many, instead of using what they have, and being of some use in the world, spend their lives in seeking and longing after some great endowments which would ruin them if they had them, and which God mercifully withholds from them.

Christian reader, instead of coveting the experiences of others, or seeking after their fields of labor or opportunities of usefulness, be contented to walk humbly with your God; be faithful in your sphere; don't assume that you have no power to do your work and be always seeking for it, instead of using it, but assume, as one united to Jesus, that you have power to do what comes to hand to be done, and you will find yourself always happy and efficient in your work. Such a course will make your mansion attractive here, and secure you a choice apartment in the house above.

—"Honesty is the best policy; but he who acts upon this principle is not an honest man." *Whately.*

—"When Rev. Dr. Franklin was near his end, being asked by his son and pastoral successor for some word of condensed wisdom to be treasured in remembrance as a prompter, he breathed into his ear the word, 'FRUITFUL.'"

—"Dr. Payson recommends Christians who would raise their minds to close communion with God, to take one scene in the life of Christ a day for meditation, and dwell upon it closely, till the scene grows clear and bright, and the heart begins to glow with love to the Savior."

"Thy faithfulness is to all generations."—Psa. 119: 90.

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 "We mark her goodly battlements
 And her foundations strong."

THE ECUMENICAL CONFERENCE AND HOLINESS.

REV. WM. REDDY D.D.

THE attitude of the Methodist Episcopal Church—and indeed of the Methodist Churches—upon the distinctive doctrine, experience and profession of holiness, is a question of vital interest not only to the Churches bearing the Methodist name, but to the cause of evangelical Christianity in general. Methodism was distinguished by this doctrine at the outset. The inculcation of this, and the confession of its realization, drew upon the early Methodists the greatest obloquy and bitterest invectives.

It was, however, the secret of their power. It was the *animus* of that wonderful *movement*. When this theme languished the general work of God declined; and Mr. Wesley attributed that decline to the neglect of his preachers to preach the doctrine, and to urge believers to "*expect it every moment*."

The faithful preaching of this doctrine, and the realization of it, in experience in the societies, accompanied with an exemplification of it in life, have uniformly connected with it the most powerful revivals among us. But careful and extensive observation have wrought a conviction, that the subject is practically ignored by some of our ministers, both in the pulpit and in the social meetings. Cautions against fanaticism, and inconsistencies in those that profess it, are often heard from those who never specifically explain its nature and blessings, and who never encourage

the flock to seek it as a distinct privilege and experience. Hence, *testimony* on that subject is very seldom heard in class-meetings or lovefeasts, and the "groaning after it," with which ministers have declared that they were seeking and expecting it, have seldom been heard. The private members have been restrained from speaking of it definitely, and the profession of it has, in too many instances, been seemingly regarded as contraband. "The offense of the cross" in respect to it, in too many places, has well-nigh "ceased." But, blessed be God, the tide is rising again, and the Methodist Churches are turning once more to this distinctive feature of their history and secret of power.

The Ecumenical Conference, while reviewing the history of the great evangelical movement, beginning with the Wesleys, did not fail to recognize and emphasize this glorious feature. At the opening of the Conference there was an address of welcome by Dr. Osborn, President of the British Conference, and then followed most eloquent and inspiring responsive addresses. Prominent among these was the address of Dr. Douglass, of Canada. In this he gave great prominence to the experience of perfect love, as the distinctive feature of early Methodism, and fully endorsed and emphasized its importance. Dr. J. P. Newman, by assignment, read a most admirable, timely, and able paper on this distinctive theme.

Thus, the full weight of this great representative body was given to the subject, and a new momentum was thus given to the work of holiness. It should be taken up anew by all our ministers, and the echo of the voice of the Ecumenical Conference should be heard reverberating among the hills and valleys throughout the land. It is the

evangel, let us hope, of a new and powerful revival of the work of God throughout the whole sweep of Methodism. If this shall be the result, it will be the grandest vindication, as it will be the most important result of that august gathering in City Road Chapel.

In the Central New York Conference recently held in Penn Yan, in the report of the committee on the "State of the Church," this subject was made distinctively prominent, and the report was ordered to be printed in the minutes, and in the *New York Christian Advocate*. It had the true Methodist ring.

O, there are multitudes of hungry souls all through our Churches, that long for instruction and help in this pursuit; and Jesus is saying to the shepherds, "*Feed my sheep!*"—"Feed my lambs!" We lament the *loss* of converts, as well as the *want* of them. Instruction and incitement to claim full salvation would save the former, while the focalization of this truth on the heart of the Church would insure the latter.

The Methodist Church is the depository of this precious treasure. It contains the ark, with "the tables of the covenant," and "the pot of manna." It is the table of the shew bread. Full salvation! the Canaan of perfect love, "the land of corn and wine and oil,"—"the grapes of Eschol." O for the Joshuas and Calebs, and the faith which says, "Let us go up at once and possess it, for we are well able to overcome it!"

"From the smitten Rock, I see
Streams of life gush out for me;
Now His love I apprehend,
While the living streams descend;
Freely o'er my guilty soul,
See the living current roll;
In this healing, swelling tide,
All my woes and wants I hide."

"Bless the Lord, O my soul, and forget not all his benefits."—Psa. 103: 2.

"Praise with my heart, my mind, my voice,
For all Thy mercy I will give."

LEAVES FROM THE DIARY

OF THE LATE MRS. PHOEBE PALMER.

PHILADELPHIA, Sept. 7th, 1848.—

After weighing the matter prayerfully, I left home for Baltimore on Saturday morning, arrived at this place about one o'clock. Sabbath, attended class before morning service, and heard Rev. John Kennedy preach. A large and most interesting meeting on the subject of holiness was held in the lecture room, and the friends from various Churches in the city were present. Rev. Mr. Atwood was with us and spoke sweetly.

The Lord was very present with me, and had Gabriel been commissioned to tell me that the Lord had sent me to this place, I think I could not have been more fully assured of it. At the opening of the meeting brother B— said that there was one among them whom they would all be pleased to see, and then referred to me. All day it had been passing through my mind, "There is one among you who baptizeth with the Holy Ghost and with fire," and when brother B— announced me thus, I could not forbear saying that I thought he was about to repeat the inspired assurance which had occupied my thoughts.

Monday morning I started at nine o'clock for Baltimore, in accordance with my expectations. On Tuesday morning was present at the marriage ceremony of my husband's sister, who was united to Captain Adams. Soon after the nuptials were solemnized they left the city. In the afternoon, mother Palmer

and I also left for the Camp-ground, where we arrived about eight o'clock in the evening. Rev. Wm. Taylor was just announcing his text, "Be ye holy." The sermon was clear and powerful. I kept without making myself known during the remainder of the evening.

A prayer-meeting of a general character was going on, and I knelt down to converse with one who among others had presented herself for prayer, and found that she was seeking holiness. Previous to my conversing with her, I listened to the advice which she was receiving from a brother, than whom she was probably more advanced in experience. I could not help thinking how important it is, that those who endeavor to lead others in the way of the Lord should of themselves, by their own experience, lead the way.

I am reminded of a class leader who was present at a meeting held in our tent at Pleasantville. After speaking of strong and commanding reasons why he should live in the enjoyment of sanctification, he continued to say, "I am tired of being a class-driver, I want to be a class-leader." Mrs. Frye says: "I see how needful it is that the vessel be kept clean that contains a gift to hand to others." I was permitted to see the fruit of my labor with the sister to whom I referred; before I parted with her that evening, she was enabled to claim Christ as her full Savior.

Wednesday morning I attended general class-meeting in one of the large tents, at a very early hour. Perhaps, from one hundred and fifty to two hundred were present. In speaking of the dealings of God, I found myself inclined to speak in a manner which might not intimate who I was, but had scarcely commenced speaking before I perceived that I was recognized, and most sweetly did I feel that the friends of Jesus were

my friends, ay, more than friends—brothers and sisters in Christ. The ministers present seemed to drink truly into the same spirit. I was called upon to close the interview with prayer, after which scores gathered around me, who, though they had never seen my face in the flesh, expressed themselves acquainted in spirit.

What sweet friendships the child of God knows, of which the children of this world can have no conception! Begotten together in the bonds of Christ, relationships are formed which, though spiritual, are not less real than the closest ties of earthly consanguinity—relationships which are to endure as long as the undying spirit endures. Among others who strongly grasped my hand, was Mr. Creamer, the hymnologist of Baltimore. I was pleased to recognize him as an ardently devoted Christian. Dr. Dorsey, the presiding elder, called, with whose Christian and courteous deportment I was much pleased.

At the instance of the friends, and with the approval of the presiding elder, a special meeting was appointed after the close of the public service, in view of my being present. It was in one of the largest tents on the ground, but it was crowded even to a distance outside the door. Dr. Dorsey, with several ministers, manifested much interest, while witnesses of the grace of holiness in humility spoke of the work of the Spirit on their hearts. I felt liberty and a joyous conviction amounting to a divine certainty that God, in the order of His gracious providence, had called me to the work in which I am engaged. I heard three sermons, and attended social meetings in the intervals. I sat up during the most of the last night. Several received the witness of full salvation after the mid-

night hour, while the Holy Spirit helped me present the way of faith, one a young brother studying for the ministry, a student at Carlisle. Some special friendships were formed here which may never be forgotten. I would regard as worthy of note, that the Rev. Mr. and Mrs. William Taylor are now stationed in Baltimore.

Thursday.—I desire to record, to the praise of God, the extraordinary liberty during the closing exercises at one of the large tents this morning. It was announced that about twenty had been born into the kingdom of God during the night. The Lord caused me to realize the awful responsibility of the Church, when new-born babes had thus been committed to her keeping. I can indeed say that it was out of the abundance of my heart that my mouth spake, O, what need that the Church and individual professors pray that they may be delivered from blood-guiltiness! Young converts will inevitably backslide, unless they obey the command and go on to perfection. But if ministers and class leaders, and others who should be nursing fathers and mothers, do not themselves go on to this state, so that they may experimentally lead the way, the awful danger is that these may prove stumbling-blocks in the way of the youthful disciples; and if they do not get into the highway of holiness, get into by-paths, and eventually fall away, upon whose skirts will the blood of these souls be found?

I have been pained to observe at the various meetings I have attended lately, that of the many who present themselves as seekers of religion, perhaps more than half of the number have before experienced religion, and through their backslidings have lost a sense of pardon, and assurance. Thus it is in the midst of what may be thought a most gracious

revival, the Church may but little more than regain what she had lost.

FAITH.

REV. JOHN SCARLETT.

What is the Christian faith?—Can it be known,
By hearts and minds, within the frigid zone
Of nature's unbelief, and blinded sight?
Can nature pour upon it any light?
Its nature, and its origin, who sees?
Can cultured man behold its properties?
Aside from grace, no man will God believe,
Aside from faith, how can we grace receive?
Then, what is saving faith? It is the thing—
"The one thing needful," we alone can bring
To Jesus, trusting in atoning blood—
The reconciling Way, that leads to God.
Faith, from all doubting, sets our spirit free;
Then we with God in all His ways agree;
His teachings, and His promises, we take,
And use them, momentarily, for Jesus' sake.
With self-denying, Christ-confessing mind,
To trust in asking, and in seeking find;
To trample down self, vanity, and pride,
And "works of darkness," by the Spirit's guide;
Robe-washing, ever giving sweet employ—
God-pleasing, echoing in holy joy.
Dark unbelief works wrath—its mouths uncouth
Spit venom out, on all the ways of truth!
Rank poison drips from all its many tongues,
It has no heart of grace to right its wrongs;
It has no streams of goodness to impart,
"Faith works by love and purifies the heart."
This grand, "most holy faith," be ours, that we
Ourselves upbuilding, may progressively
"Arise and shine," for Light of life "is come;"
And Faith sees love and bliss survive the tomb.
Hope helps Faith work, and joyous, holy Love,
Is ever drawing hearts to realms above!
When trusting Faith draws to the Holy One,
Then holiness is in our souls begun.
God works in us the pleasure of His ways;
Our life of faith is then a life of praise.
Intelligence supreme is guide of Faith,
While we receive the Spirit's living breath;
We look at things not seen, and own their sway,
Through Christ, who is the Truth, the Life, the
We glory in His cross—are crucified [Way,
With Him, and in His precious love abide,
We joy in God, with all our ransom'd powers,
For Faith beholds all things in Christ as ours.

"We ought to study Christ as our Intercessor."

'With my lips have I declared all the judgments of thy mouth.' —Psa 119: 13.

♦♦♦
 "I find Him lifting up my head;
 He brings salvation near."
 ♦♦♦

THE PROFESSION OF HOLINESS.

REV. N. BURNS.

WHEN, and under what circumstances, should we witness to the possession of the grace of entire sanctification?

There are several errors into which we may glide in this matter. In the first place we may fetter ourselves with some cast-iron rule, as, for example, resolving on every possible occasion to perform this duty. This we think a faulty practice, for it is substituting a human rule for Christ, who is the rule of our life; so that in experience meetings we are led, in place of consulting the Spirit who is our momentary Counselor, to consult the god we have set up. What wonder that, under such circumstances, telling the wondrous story of Jesus and His love becomes "cross bearing"—repugnant to our feelings, and what is still worse, unedifying to others.

In the second place, we may be tempted to perform this duty just as our feelings may prompt. This is running into the other extreme, and is allowing our surroundings to take the place of Christ as our guide. It is the same fault as the other in principle, for it measurably dethrones the Spirit from His place as Counselor.

Again, we may be tempted to indefiniteness in relating our experience. Methodists, if no others, know well the difference between an experience which says plainly, "I enjoy the blessing of holiness," and one which says, "I have been greatly blessed, been rebaptized,

have had a deeper work of grace," &c. The one has a distinct meaning, the other may mean almost any thing. To bear the former witness makes one at once a marked individual, the latter makes us wear no distinctive badge. And our observation shows us that the latter witness given, even when the former is enjoyed, soon makes the former experience merge into the latter. Let us cease to bear definite witness and we soon lose the definite experience.

When, then, should the definite experience be given? We think it should be given as soon after its reception as practicable, and repeated just so often and *no oftener* than is necessary to define clearly our position to the intelligence of the Church. Of course, there are occasions when the relation of it may be needed for the edification of others; but the knowledge of such times may be safely left with the Holy Spirit, who abides in us for this reason among others, "To guide us into all truth." To the extent that we take it out of the hands of the Spirit and make it come under some rule, however conscientious we may be about it, to that extent we come under bondage and fail of the freedom which is in Christ Jesus: for where the Spirit of the Lord is there is liberty.

"Ye are my witnesses," saith God. Let us then see that we act out His pleasure in this relation. Our witness to our personal knowledge of full salvation, in its direct influence on others and its indirect influence on ourselves, is freighted with such vast, such eternal consequences, that we may well tremble in attempting to use it in our own strength—that is, after our own judgment. But with the Holy One as our Guide, we may confidently, nay, joyously, go forward, knowing that not

one act of witness bearing for the Master shall fail to glorify Him and help others. We shall overcome by the testimony we bear.

♦♦♦

TRUSTING.

MRS. M. BOTTOME.

"In the Lord put I my trust."

THIS passage has been freshly illuminated to me by the circumstance of a disastrous fire that has recently occurred in our city. The building was supposed to be fire-proof—indeed, any one could read the words on the storehouse, "*Absolute security for valuables.*" And yet, when the fire came, all went with the flames; and now the "records," which were in the vault and supposed to be safe, the heat, it was found, was too much for them, and they are gone.

This loss sustained by so many, who felt quite secure, suggested other valuables, especially the most valuable possession we have—our *trust*, our *confidence*; and in this Scripture the Psalmist gives us this place of absolute security—in the Lord! "In the Lord put I my trust."

"What God is, and that alone,
Is faith's delightful plea."

In God's character we may invest all our trust, all our hopes, and rest in "perfect peace." And then we shall know something of the meaning of that wonderful word, "They that trust in the Lord shalt be as Mount Zion, which *cannot* be removed, but abideth forever." I remember once to have read of a ship that held firmly during a terrible gale, while all the anchors around were lifted; and afterwards it was ascertained that the anchor of that ship had rested in another anchor, and was held in that large anchor, which could not be removed. Our anchorage

must be in God! "*Hope thou in God.*" Again, you see, we are taken past everything to God! And in these days, when the winds of controversy are blowing and so many anchors are dragging—so many are sustaining losses that make all other losses seem small—would it not be well to place our most valuable jewel of perfect trust in a perfect God—of infinite wisdom, infinite love, infinite power? "In the Lord put I my trust."

♦♦♦

HE LOVETH WHEN HE CHASTENETH.

MRS. LIZZIE FENNER BAKER.

Dear Savior! I am weary, and my feet
Falter upon the pathway I must tread;
The rest of heaven seems to my heart so sweet—
Let me lean hard on thee, my drooping head.
I have wept many tears!—for life to me
Hath brought full share of sorrow and of loss;
Is it a wonder that I long to be,
Sometimes, beyond the bearing of the cross?
Is it a wonder that I long to go,
In the "pearl gate"—where the life waters flow?

And yet, I do not murmur!—will not, Lord;
I will hold fast thine hand and so be still;
Thy love will yet its olden strength afford—
And I can suffer—if it be Thy will.
I know that suffering for Thy blessed name
Can only make my spirit more like Thee;
O, Jesus! Thou in weal or woe the same
Fresh loveliness in Thy meek life I see.
That weary earth-life—full of pain and care
Once borne for me—shall I refuse to share?

I know the end is near—for longest years,
Cheered by Thy presence, swift shall pass away,
And Thine own hand shall wipe away the tears
From off all faces—in that glorious day
When Thou shalt come—all sighing will be o'er,
And every weary footstep find a rest, [more,
God's saints shall drink of Marah's fount no
And I can wait. O, Will Divine and Best!
If Thou dost chasten till life's parting hour,
Thy children shall o'ercome—thro' Thine own
power.

♦♦♦

—"It is no romance which makes the Christian a spiritual lighthouse for the world, with the eyes of the whole world upon him."

"Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ."

♦♦♦
 "Ye dwellers in the dust,
 Awake, come forth and sing!
 Sharp has your frost of winter been,
 But bright shall be your spring."
 ♦♦♦

WALKS WITH THE COMFORTER.

REV. G. HUGHES.

WALKS OF HOPE.

THE Christian is designed to be full of hope, joyful in hope, triumphant in hope. This divine grace is the anchor of the soul. "Our hope," says Rutherford, "is not hung upon such an untwisted thread as 'I imagine so,' or, 'It is likely;'" but the cable, the strong rope of our fastened anchor, is the oath and promise of Him who is eternal verity; our salvation is fastened with God's own hand, and Christ's own strength, to the strong stake of God's unchangeable nature." Now, it is the blessed office of the Holy Comforter to develop and give healthful exercise to this beautiful grace. And in those precious walks with Him which are among the privileges of saintly life, He frequently leads along the flowery and sunny paths of Christian hope. In these walks He opens to the inner vision the glorious objects of hope, which stimulate our activities.

First, The second advent of the adorable Redeemer. This is a great verity as seen in New Testament promise. And, although like other Christian doctrines it has been associated with some erroneous teachings, calculated to do injury, the truth remains in all its inspired excellency and glory. The angelic proclamation to the disciples, as they saw their Lord taken from them into glory, "This same Jesus which is taken up from you into heaven, shall so

come in like manner as ye have seen him go into heaven," should rest with due weight upon the minds of all the disciples of Jesus—for the promise is unto us as well as unto them. The apostolic writings are full of inspiring declarations concerning this event. It is spoken of as Christ's "glorious appearing"—"in the glory of His Father, in the glory of His holy angels, and His own glory." Divine benedictions are pronounced upon those who "love His appearing;" and the beloved John says, "And every man that hath this hope in him purifieth himself even as He is pure." Now, the blessed Comforter, in these walks of hope, can open to us such visions of that day of coming glory as to thrill the soul with ecstasy. O, beloved, let Him talk with you of the coming advent of Jesus, divested of all its erroneous accompaniments, in New Testament simplicity, and depend upon it, hope's fires will burn brightly and intensely within you.

Second, The hope of personal assimilation into Christ's image. The first verity, upon which our hope fastens, is glorious—"We shall see Him as He is!" and the second vastly augments the glory—"We shall be like Him!" And, the reason given for this grand assimilation is all-comprehensive—"For we shall see Him." A sight of Him by faith here is morally transforming—we are changed into the same image, from glory to glory, as by the Spirit of the Lord. O, blessed vision!—divesting the soul of all its earthly, carnal features, and arraying it in the heavenly and the divine! But, beholding our descending Lord, coming in His final glory, will have a double assimilating force. It will not only pass upon the spiritual, but also upon the physical nature—

"Soul and body
 Shall His glorious image bear!"

How the adorable Spirit, in our familiar walks with Him, walks of hope, can inspire the soul with these lively prospects! It is winter-time—winter without—but saints need have no winter within; with them—

“December’s as pleasant as May.”

But, while December winds strike through the earthly tenement, and make us shiver under the consciousness of frailty, how does the hope of possessing a body like unto the glorious body of Christ, spread broad sunshine o’er a wintry path! No wintry breath will ever touch that assimilated nature!

Third, Immortality in Christ’s immediate presence. That was a memorable expression of Christ’s *will* in His prayer to the Father on behalf of the disciples: “Father, I will that they also whom Thou hast given me be with me where I am; that they may behold my glory which Thou hast given me.” Here we reach a climax; a dazzling, overpowering climax. To see Jesus in his advental glory will be wonderful—to be changed into the same image, soul and body, “in a moment, in the twinkling of an eye,” will be still more marvelous—but to be with Him in glory, covered during the sweep of immortal ages with His glorious presence, beholding the glory given Him of the Father—ah, that is the marvelous climax! Let us, beloved, be on the march toward that celestial, that immortal climax! Beloved of the Lord, are you dwelling in the mountains, covered with snow, the streams ice-bound, the winter winds making “music of melancholy sort?”—let the blessed and Holy Comforter give you a few refreshing, inspiring *soul-walks*, in the luminous paths of hope, where the sun burns brightly at all seasons—and let these lively hopes revive your courage by the way.

“Nevertheless I live; yet not I, but Christ liveth in me.”—Gal. 2; 20.

“Jesus, I live to Thee,
The loveliest and the best;
My life in Thee, Thy life in me,
In that blest love I rest.”

—“What the light of nature cannot make manifest, that of grace can.”

SILENT TEACHING.

N. J. BAILEY.

MANY excellent Christian men and women, no doubt, frequently regret their inability to express their thoughts clearly and with readiness at those gatherings of the Church where all are privileged to testify of the goodness of God, and speak words of cheer to those who may be faltering in the way.

But there are teachings far more potent than words—we mean the force of example. For it matters but little how eloquent or heart-stirring may be the words of the speaker in advocating holiness, if his daily walk and conversation do not tally with the sentiments expressed.

Not long ago a brother rose in love-feast, and stated, that when but a mere boy his attention was drawn to a prominent member of the Church for his faithful attendance on the means of grace. “At the various meetings of the Church this good man’s place,” said the speaker, “was seldom or ever vacant; and when solicitations were made for financial aid for the furtherance of the Gospel, his hand was not slack in answering the calls of the Church.” “And yet,” continued the speaker, “this good man’s voice was seldom heard in the prayer-meeting or lovefeast. In fact, he was a silent teacher, and those silent teachings made an indellible impression

on my youthful mind which long years have not dimmed—and which have been as a polar star, guiding me with unfading light in the paths of duty.”

The world is a close observer, and public opinion, in its estimate of character, is rarely at fault. Then, however much we may prize the gift of a ready utterance, let those of us not possessed of this gift, remember, that by a Christian example in the various duties of life we can exert an influence for good which, in the great day of final account, will be found to have borne much precious fruit.

FAITH IN THE PROMISES.

E. G.

WHO, in reading the pages of Holy Scripture, can doubt the reality of that religion which is founded upon faith in the precious promises? Truly, there is a God above that can and does inspire the hearts of those who receive Christ as their Savior. From childhood, I have felt that there was life eternal in the precious promises. Sixteen years ago, God, for Christ's sake, spoke peace to my soul; and coming into the home of the Methodist Episcopal Church, that was a stepping-stone to a higher life—a life, according to the precious promises, giving peace and good will on earth, and an unbroken, yea, an eternal happiness when our pilgrimage here is ended.

I have not always lived so near the Savior as I ought. At times, I have listened to the tempter's voice, which has led me to think the promises were not for me. Thus I “quenched the Spirit.” These errors have caused me to lose ground in the Christian race. Jesus has, however, been gently pleading, and ready to bring the doubting one back, establishing my feet more

firmly on the Rock of ages. O, how much it helps those who are trying to walk in the “good way,” to be blessed with religious privileges—the public services of the sanctuary, Sabbath-school, class-meetings, and other Christian ordinances. Time at the longest is short, and it should all our powers engage to live to the honor and glory of God, “choosing rather to suffer affliction with the people of God than enjoy the pleasures of sin for a season.”

Faith in the precious promises will help us to overcome when tried and tempted, realizing that Jesus is near to guide and direct us, and the way will grow “brighter and brighter unto the perfect day.” When I was willing to lay all upon the altar, I felt that the promises were for me. The Word of God really appeared like a new book. I love now to search it, for it is to me “the bread of life.”

—“The draw is open,” said a man as he pulled in his head and shut down the car window, and there we waited fifteen minutes in silence. I thought of the prayer-meeting not long before, where the good minister had talked about the Sunday-school lesson about half an hour, and then said, “The meeting is open, brethren,” and it was a good deal like our train—it stopped. After a long time one kneeled and thanked the Lord we were privileged to meet together, and glad of our opportunity to pray. It seemed a little queer, he had waited so long before he had embraced his chance—if he was so glad to get it. Why should the meeting stop, when there are no drawbridges on the Lord's highways?—*Rev. B. M. Adams.*

—“Divine knowledge is not the light of the moon, for us to sleep by, but the light of the sun to walk by.”

"He layeth up sound wisdom for the righteous."—Prov. 2; 7.

"And ours the grateful service whence Comes, day by day, the recompense."

THE SOUL WINNER.

MRS. MARY D. JAMES.

SELF-SACRIFICING LABOR.

SOON after Edmund J. Yard went to Philadelphia to reside; he found there was demand for special labor in a settlement of colored people in the northwestern part of the city. Typhus fever had broken out among them in the most terribly contagious form,—sweeping them away in large numbers. In attempting to minister to these poor creatures he would imperil his own life; but he felt that God called him to this field of labor, and he must go. The filth and stench were so extreme that he was near fainting every time he entered the infected district. Nevertheless, he went, day after day, and talked and prayed with the sick and dying, pointing them to the atoning Lamb; and many a redeemed spirit took its flight from those hovels of wretchedness to the Paradise above. On Sabbath days he would go in the morning and labor among those poor sufferers, instead of enjoying the privileges of the sanctuary; and in the afternoons he would visit the almshouse, hospital, and prisons, as time would allow; and during the week he visited the sick in all parts of the city, as he had opportunity.

About the same time of his arduous labors among the sick colored people, he became interested in a sick man on the Westchester road, five miles from the city, dying with consumption: whose sister had requested Mr. Yard

to visit him. He went on the next Sabbath, after his toils among the colored people. When he had reached the place, he almost fainted from exhaustion. The sick man and his mother both treated him coldly, and he felt that he was an *unwelcome* visitor. When he introduced the subject of religion, the man was offended, and would not listen to the affectionate entreaties to give his heart to Christ and seek a fitness for heaven. He said he "was not going to die, he should get well." In this his mother joined him. At length the weary visitor left, without receiving an invitation to come again. But on the following Sabbath he repeated his visit, persisting in his efforts to open the blinded eyes of the poor invalid to his perilous condition; only to receive similar treatment. With a sad heart he again left him, without any apparent results from his labors.

"INSTANT IN SEASON AND OUT OF SEASON."

The next walk of the faithful one to that house, a week later, was through a severe snow-storm. Breathing the cold northeast wind and snow, he plodded his way, weary from previous labors. When he had reached the house he was quite overcome with the excessive fatigue. Still no kind word was spoken to cheer his heart; but as before, only forbidding looks, and hateful treatment. To the question, "May I pray for you?" the reply was, in a gruff voice, "You may pray if you choose." Prayer was offered, and the visitor took his leave, as on former visits, without one word of encouragement. On the fourth Sabbath he wended his way there again, still determined to win that soul for Jesus. As he entered the room, the sick man's eyes filled with tears, and with extended hand he said, "O, Mr.

Yard, how glad I am to see you! I feel very different now from what I did when you were here before. After your last visit I thought a great deal about you, and what you said to me, and said to myself, What can it be that makes that man walk five miles out here every Sunday to see me? Leaving his own comfortable fireside to breast the cold, bleak winds, and even storms—to visit one who treats him with contempt whenever he comes! *What can it mean?* It must be that he knows there is a reality in the teachings of the Bible, and that my soul is at stake! It is to save my poor soul from eternal ruin that he makes these sacrifices. Then my hard heart began to melt, and I began to love you for your great kindness to me: and O, how I have longed to see you, that I might ask your pardon and beg you still to pray for me, and not give me up." A melting time it was that day! The mother, too, was subdued. In unison they prayed that the penitent sinner might be forgiven and saved. The power of the Holy Spirit came down; the cleansing blood was applied, and the contrite sinner could say,

"My sins are washed away
In the blood of the Lamb!"

"Was not that a glorious recompense for the toil, the ill treatment, and the sacrifice?" asked the happy soul winner, turning to his sister with a smile, as he finished the recital. She replied, "Yes, indeed; a grand recompense!" And then she thought of the blessed promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." "*Doubtless!*"—let no faithful worker for Christ forget that word. No matter how great the discouragements, the good seed cannot be sown in vain.

"Let us not be weary in well doing, for in due season we shall reap, if we faint not.—Gal. 6: 9.

Such labors as those related above might well be called "*self-sacrificing labors.*" And his whole life was filled with such faithful work for humanity. His health, always frail, was often *overtaxed* by his long, fatiguing walks—for there were no street cars then to relieve the weary pedestrian—and the great excitement to which his interviews with the suffering subjected him was very wearying to one of so sensitive a temperament. After hours of business requiring all his physical strength, often, on his way home, or on his arrival there, a summons would meet him to go to the sick-room; and instead of taking his much needed rest, he would hasten away on some errand of mercy. Even at night, when the hour for retiring had come, he would go to minister to the sick. But so rich was his compensation when he would see a precious soul brought from darkness to light, that he said *it paid him a thousand times over!* Such cases were so frequent, that he was kept in a state of joyous excitement nearly all the time. It is really marvelous that he lived so many years, under such a pressure. It would seem impossible that an organism so fragile could endure such a perpetual strain for such a length of time.

While I appreciated the estimate which he placed upon immortal souls, and greatly rejoiced with him in the success of his labors, I felt, and sometimes expressed, solicitude in regard to his overtaxing his feeble physical system. But he would smile, and say, "Sister, you know 'Man is immortal till his work is done.'"

—"In all mercies think not so much of them, as of Christ's love that sweetens them."

The Precious Word.

"Open Thou mine eyes, that I may behold wondrous things out of Thy law."—Psa. 119: 18.

SABBATH READINGS.

REV. W. GLUYAS PASCOE.

A MIDNIGHT CRY.

DEC. 4.—"Give us of your oil; for our lamps are gone out."—Matt. xxv. 8.

An exceeding bitter midnight cry this! To wake up when the night has come on, and find that there is no true preparation for eternity; to look at our fancied preparation and find that it is worthless, and that there only remains the darkness of eternal night—it is awful! Those lamps were once trimmed, there was a supply of oil or they would not have burnt, there was sufficient light to last for a time and give some degree of comfort; but at last, when most needed, it was found that the lamps had been neglected, there was no reserve of oil, and the lights were gone out. A bitter midnight cry this—"Give us of your oil!"

How comes it to pass that after a period of enjoyment of the Divine favor, and comfort and satisfaction in the ways of God, anyone should be found at last destitute of grace, the very remains of their past life but as the sickening effluvia emitted by a going out lamp? Alas! it is too easily accounted for. Want of watchfulness, want of care, want of faithful and constant communion with the Lord, is the neglect of the lamp, which means gradually diminishing grace, and in the end extinguishment of grace. But of all bitter regrets in the last great day, the saddest, bitterest, most exceedingly terrible, will be the regrets of those who have once enjoyed the favor of God, and then, by neglect or other cause have lost it. The memory of the once bright hope will be the keenest pang all through the history of despair.

READY FOR THE LORD'S COMING.

DEC. 11.—"And they that were ready went in with Him to the marriage."

The wise virgins have their lamps trimmed

and burning; they have anticipated the coming of the Bridegroom; their faces are radiant with the joys of anticipation, for they have at length heard the call they have been so long waiting for, "Behold the Bridegroom cometh!" They were ready for that call. They had not suffered their reserve of oil to run short. They had carefully attended to their lamps, that there might be no disaster at the moment when their light would be most of all needed. And now the reward had come. They were called to join the glorious marriage procession and partake of the marriage feast.

"They that were ready." They that had made their peace with God, and continued their peace with God, and been faithful to God,, "they that were ready." The Prince of darkness would fain persuade us that it is impossible to continue faithful to the end, that the difficulties in the way are so numerous as to make the stoutest heart quail. But then, the Prince of this world calculates without taking our Savior into account. Our difficulties would indeed be too numerous for us to surmount, but for the fact that He is on our side. "If God be for us who can be against us?" We may be cheered by a remembrance of Paul's experiences, Amid the most tremendous opposition that mortals can endure he said, "I can do all things through Christ that strengtheneth me." And we may be always ready for the coming of the heavenly Bridegroom. In faith and patience, let us watch; in love and meekness let us endure; in devotion and constancy let us look to the end; and the call announcing the Bridegroom's approach will be the call to heaven.

FEEDING AMONG THE LILIES.

DEC. 18.—"My beloved is mine and I am His; He feedeth among the lilies."—Sol. Song, ii. 16.

The lilies are the children of God. They are not thorns, nor briars, nor mere stunted brushwood; when comparisons are made between the children of God and plants in nature, the noble and useful or the beautiful plants are referred to as emblems. That the interpretation is not a fanciful one, is proved by the recurrence of the simile in the

second verse of this chapter—"As the lily among the thorns, so is my love among the daughters." And for the beloved to feed among the lilies is to seek their fellowship and delight in their society. The Lord of heaven is nothing loath to be in the company of the servants of God. He seeks that companionship. Even though they be accounted not worthy of much notice by men, He is not ashamed to call them brethren. And we need not be satisfied with just obtaining the knowledge of sins forgiven; we may go on to enjoy fellowship with our risen Lord. It is not enough to be delivered from darkness; we may walk in the light as God is in the light, enjoying fellowship with the Father and the Son, and know that the blood of Jesus Christ cleanseth us from all sin. "He feedeth among the lilies." Then there must be some powerful attraction bringing Him there. There must be some peculiar fitness in this relationship. And there is; for as soon as we taste His love we become partakers of His nature, and we find how He longs to help us on in all divine ways, to fill us with His fulness, to satisfy us with His fellowship. Let us not stint ourselves of grace. We may go on to ask and have. He will only cease giving when we cease asking.

HIS STAR.

DEC. 25.—Where is He that is born King of the Jews? for we saw His star in the east, and are come to worship Him."—Matt. ii. 2.

No doubt the wise men spake the literal truth when they said, "We have seen *His star* in the east." That star guided them all the way from their own country during the long time that the journey would take. It never left them until they trusted to reason and went down to Jerusalem. And when they again consented to go forward by faith, the star appeared and led them to where the young child lay. No theory of that star is acceptable, except that it was a special creation set in the heavens to guide these wise men.

But what a beautiful illustration is here of the great truth that God guides all earnest souls in their search after Him. These heathen philosophers were not left to the

guidance of their own philosophy, the light of nature, or the light of reason. He gave them His own light to lead them to the world's Savior.

We are better off than they were. We have the light of God's completed Word, a light that never fails the earnest seeker, a light that flashes radiance upon the most intricate paths of human duty and privilege—a light that, like the star in the east, will lead all the way. On this blessed morning, when the whole Christian Church, east and west, will be thinking of the birth of our glorious Savior, I want to find Him afresh. I want to be let into His immediate presence, and experience anew that He is well pleased with my offerings—first of all, with myself. With the wise men, I would worship Him, and acknowledge Him as my Lord and Savior. Next I would offer my gifts, the choicest I can present—my life, my service, my goods, my all.

REPORTINGS.

ABBIE MILLS.

All through the summer's glorious days
My soul has gathered food for praise;
No noted places have I seen,
But still I found some ears to glean.

Never alone 'mid stranger throng,
The Lord hath filled my heart with song;
And He who led each journey through,
Gave me such pleasant work to do.

And O! 'twas sweet to rest awhile
With friends of yore, beneath His smile;
Too short those longest summer days
To tell of all His wondrous ways!

Sometimes the multitude was near,
What God had done for me to hear;
Sometimes His glory round me shone,
Where dwelt some humble saint alone.

I'm rested and I'm resting still,
And list to know the Savior's will;
I can but trust, I cannot fear,
While He protects, forever near.

Greeting, ye saints, "All's well!" I cry,
I'm hasting to my home on high,—
The longed, and looked for, camping
ground.

Where all the pure in heart are found.

The Tuesday Meeting.

"And ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth."—Acts 1: 8.

Meetings for the promotion of Holiness are held at the residence of Dr. Palmer,

316 EAST 15th STREET,

opposite Stuyvesant Park, at 2 1-2 o'clock, every Tuesday afternoon.

The meeting was opened by singing the 246th hymn, and requests for prayer were received from Florida, Maryland, Ohio, and elsewhere, and several presented their thanksgiving offerings for prayer already answered; after which Dr. Palmer requested that the Doxology be sung, acting on the principle that if we give God the glory we shall receive the greater blessing. Rev. Mr. Thurston, followed by Dr. Palmer, led in prayer.

Mrs. Palmer read the lesson from 2 Kings 6: 8-17, remarking that the thought of God's care over His people was to her inspiring and thrilling. "The angel of the Lord encampeth round about them that fear Him." If we had the eyes of our faith open we should be like Elisha, not troubled or worried, but know that "they that be with us are more than they that be with them." It seemed as if the lesson had been so illuminated to her, that the eye of her faith was a little clearer, and she was astonished that she ever could doubt any of God's promises. God has positively promised some things, yet we fear and tremble, forgetting that "all things are possible with God." In the time of trouble He has promised to hide us in His pavilion: if this is so, why need we fear? There is a resting place for the soul, but it is only found in full surrender. Some seem to have difficulty in trusting after being surrendered, but when the surrender is perfect the trust will be easy.—Nothing can hinder us when we mean to be right with God.

GOD'S PROMISES ARE SURE.

Dr. Palmer.—The message, that there are more for us than there are against us, ought to inspire all the lovers of Jesus with new

courage. Shall we put that down for a fact, and expect God to give us the victory? No battles, no victory! Soldiers don't mind a severe battle, so long as they know that victory is perched on their banner. God is interested in our being holy: Christ came to raise up a holy people, and He has chosen you, brother, sister, that He might show what He can do for fallen humanity. He would not wish to set you up as a "city set on a hill," unless He intended to make you pure. God's word is eternal truth and His promises are sure. You remember there was a council held in the court of heaven at one time, when it was determined to destroy some wicked cities, and the question was asked, "Shall I hide from Abraham that thing which I do?" No! Abraham was a friend of God and he had to be told what was to be done. Shall we not without reserve give ourselves up and trust the word of Jehovah? God's promise never fails, and He is willing to fulfil the desires of all who will put their trust in Him to-day.

ARE YOU ON THE LORD'S SIDE?

Rev. Bro. Horue.—In his journeying he reached Jerusalem on a Saturday evening, and early on Sunday morning went out on the flat roof of the hotel to view the scenery. As he looked, he saw the mountains were all around him—Mount Olivet and the Mounts of Gilead and others—and the text came home to his mind with great force, "As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth and forever," and it made such an impression that he never had forgotten it. Many times in life he had been severely tried, yet he felt that the God of Jacob was his refuge and the "Lord was round about him." God has promised never to forsake them who put their trust in Him, but in order to realize these promises we must be sure that we are on the Lord's side. During the late Rebellion, when everything seemed very dark, a politician went to Mr. Lincoln and expressed his sorrow and concern, and closed his remarks by saying, "If I could only feel perfectly sure that the Lord was on our side!" "It does not trouble me," replied Lincoln, "about the Lord being on

our side, but the question is, are we on the Lord's side?—the Lord is on our side when we are on His side." All the advantage, honor, safety and blessedness are on that side. He proposed to stand with God, and in so doing to be more than conqueror.

I WILL BELIEVE GOD.

Brother Hyde said, The Lord in testing His people, brought them to have faith in seeming impossibilities. So Abraham's faith was tried and David's, and all along through life God's people are tested. He had been called to face seeming impossibilities, but the promise of God was at the back of them; and as he said, "I will believe God," he felt something super-human in his soul that made him feel conscious of victory. Let us never stagger at God's promises, but, "Commit thy way unto the Lord: trust also in Him, and He *shall* bring it to pass."

ABANDON YOURSELF TO GOD.

Dr. Ball.—To surrender to God *without faith* is a failure and does no good: to believe, *without entire consecration*, is a failure and does no good. Prof. Upham said he consecrated his entire being solemnly to God in writing one hundred times, and it was a failure, because there was legality and self-will in it; but when on one occasion he not only consecrated himself but believed God accepted him, the work was done. He had learned much truth through mistakes. He made one mistake when he looked in himself for salvation—to an *experience* that he could rest upon; but he never got a good enough experience in that way, but went hungering and thirsting for ten years, until he utterly abandoned himself to God; and then Jesus made such a manifestation of himself as to fill him with all the fulness of His love, and he lost himself in God. Now he lived by faith on the Son of God. God wants workers, and if we live on a low level of experience we have barely strength to save ourselves; but we want to forget self and have the mind of Christ, and find our joy in seeking the salvation of others.

ONCE FOR ALL.

Brother — had had an experience in repeated consecrations, but he did not make

much progress till he believed the word of God. For two years he was a sincere seeker, and gave himself up, and claimed the promises again and again; but one time when he came to this meeting, this lesson was read, "*By the which will we are sanctified, through the offering of the body of Christ Jesus once for all.*" He was then led to see that his sanctification was not in his tears or efforts, but in the offering of Christ, and all he had to do was to cease struggling and rest on the offering of Christ. In seeking justification, one look to Jesus with submission, brought peace, and he was saved on the ground of the everlasting truth of God. So in sanctification, if you look within yourself, you will never get it; but when you are sanctified through the offering of Christ, your experience is based on the word of God and His foundation is sure.

"THE BLOOD CLEANSETH."

Sister S—— said that in singing she tried to take in all the meaning of the words. When we sang

"Wash me, but not my feet alone,
My hands, my head, my heart."

she wanted her feet prepared to run in the way of the Lord, and her hands clean to do clean work for Jesus—and her head clean, so that every thought and plan shall be clean—and her heart clean, that every motive and inspiration may be pure. Christ did thus wash her. She was not two years seeking, but she was so simple hearted that she went right straight to the Lord, and in three days He manifested himself to her. When she was empty before the Lord, *then* came the cleansing and filling.

CRUCIFIED WITH CHRIST.

Brother — believed in a religion of the heart, and not a cold, indifferent religion of the head. When God saved his soul He changed it fully. He had the testimony that he had crucified the flesh, with all the powers and lusts thereof. He was dead to the world when in a justified state, but when Christ took up His abode within his heart he became dead to the flesh, and he had now only to fight the devil. He never enjoyed life till he became a Christian.

Our Better Bearer.

* That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus."—Philemon, 6th vs.

"A NEW HEART WILL I GIVE UNTO THEE."

R. EVANS.

Exultant soul, where is the sense of sin
That once consumed thee with a hidden fire?
What means this springing up of sweet desire,
This hallowing calm that rests on all within,—
These thoughts like stars in heaven's blue vault
serene,—
The filial instincts that the heavens inspire?
To me, His presence here seems purer, nigher,
His mercy's glow is lovelier than their sheen.
All things are changed in all they're more like
God—
Bright in the smile of His benevolence,
Earth flowers anew like Egypt's budding rod,—
Or is it in the sight of some new sense?
A something rests on all, beneath, above,
Some holy light of God—can this be love?

DIVINE CHASTISEMENT.

I. N. KANAGA.

"Now, no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." How truly grievous to the flesh is it to be afflicted! *Present* affliction is what so sorely tries the children of men. All other afflictions in the past are comparatively light to those we now endure. And when the present becomes the future it will be much the same. Afflictions are truly so in proportion to the grace, more or less, we have in the endurance of them.

Then, often the afflictions of our fellow-men do not appear half so onerous as ours. Hence, one of old cries out, "I am the man that hath seen affliction." Ours is a peculiar case. Faith in the fiery trial somewhat falters. We know not if God's grace will be sufficient for us, Sometimes we almost despair. Who will deliver us? Will we see good again in the land of the living? But, in our emergency God comes

to our rescue. Thus we have been tried as by fire. The divine chastisement now ceases. The rod of correction drops from His hand, while compassion and pity stoop to embrace us. Now, what peace and pleasure, love and joy, ensue! "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Blessed, therefore, is the man that rightly endureth affliction; for out of the furnace he shall come forth as silver is tried. Endure, therefore, every affliction "as seeing Him who is invisible," and "who doeth all things well."

"Saints, at your Heav'nly Father's word,
Give up your comforts to the Lord;
He shall restore what you resign,
Or grant you blessings more divine."

PRESENT EXPERIENCE.

MRS. A. A. HOBART.

In some of the experiences of the immediate past a scarlet line has been interwoven; sometimes it has been of physical suffering, sometimes spiritual. I have had much of heart-searching, intermingled with much of thanksgiving, that God himself has become my wisdom. These are days with the Comforter. More recently, the one prayer has been, "Crucify me to the world at any cost." Having ceased from my own works, with wonder and astonishment I go through so easily and so freely all the open doors. He knows my will is the will of my God. He draws me and I follow on, charmed to confess the voice divine.

Life has in many things become heaven here below. Sometimes as I go to secret prayer, there seems a sweet perfume upon the air which fills the room; God is there every time. O, what close fellowship there exists in divine union between God and this heart, as there goes up before Him from the golden censer sweet incense to the throne! He knows that all I want is the divine indwelling, a walk close by His bleeding side. How He blesses me with Christian association in heavenly places!

Since making over all my interests, one entire consecration, I have known but little if any impatience, corroding care, or anxiety, concerning the things of this life. Some-

times there springs up a thistle among the lilies of the valley of blessing, to warn us to watch where we put our feet. What a death has come over all dependencies! Once I sought comfort in fellowship with the saints, and in sermons and testimonies, and rather looked for good in these; I now find that nothing but God himself can satisfy the hungering of my soul. A living faith, whose foundation is unshaken as the everlasting Rock of ages, has God inspired in this heart.

Will there ever come a time when we may be called to drink the vinegar mingled with gall, or wear the scarlet robe? and if so, let us remember, He bore it all for us. What are we without Him? Nothing but a mass of sin and folly. "In Him is life, and this Life is the Light of men."

My thoughts now linger on the faithfulness of God, while the friendship of the world is death—how glad I am to-day I have become dead to its charms. Consecrated eyes and ears, feet and hands—to see and hear, to run and work, at the Almighty bidding. What a wonder that he puts into my life so much of blessedness, while I in my utter weakness can do nothing for Him. I say nothing because all the good there is done in me and by me, is by and through the inspiration of the Holy Ghost, therefore it is all of grace. Life is now truly one unceasing hungering and thirsting after righteousness, and a continual reaching out after higher and deeper things in the way of holiness.

FROM THE SALVATION ARMY.

Headquarters, London, Nov. 1, 1881.

We take pleasure in laying before our readers the following extract from a private letter:

"We distinctly and continually desire our converts to go on to perfect love. Herein is the secret of power which makes the principle of adaptation in measures possibly and mightily successful among the thousands of our populations that are without God and hope. Pray for us, and may God greatly bless your work. Yours faithfully,

"W. BRAMWELL BOOTH,"

FROM PHILADELPHIA.

REV. W. L. GRAY.

SIGNS OF THE TIMES.

The many movements in the Church at the present, as in the past, may be regarded as the outgrowth of her internal spirit and life. It is certainly true that the outward and manifested spirit of the individual Christian is a reliable index to the state of the heart. And the Church in her condition is but the aggregated state of her individual members.

The Church in her activities and methods is but the expression of the mind of those who govern or lead its affairs. The efforts being made to convert the *resorts for summer recreation* into places of religious profit and improvement, is one of the favorable signs of the times. The arrangements for work in Churches from the standpoint of entire devotion to the interests of Christ's kingdom, were never greater than at the present time. The subject of Christian holiness at no time in the last fifty years has had such general attention given to it, by preachers and people, in the extra efforts made for the building of the waste places of our Zion.

There is a prominence given to the subject of personal experience that indicates a favorable state of mind upon the part of the pastors. The impression prevails among us, that a personal consciousness of the favor of God is indispensable to the believer's safety, and that he can only work successfully in the cause of God who enjoys this experience. A joyous religious life, arising from entire devotion will, and does, command the confidence and sympathy of a majority of the members of the Church.

The newly awakened interest in the class-meeting, by our active and devoted members, together with the special efforts of the pastors and chief ministers among us, to impress upon the whole Church the vital importance to us as Methodists of this training-school in spiritual religion, is another pleasing sign of the times.

And lastly, we would thankfully refer to the fact that those who are fully pronounced on the subject of entire sanctification, find

an open door in many places heretofore closed against them. Indeed, our brethren who are engaged in leading the Church forward into the *full salvation* offered in Christ, never had so much to give them encouragement, as in the present attitude of the Church in our beloved country.

To God be the glory for these signs—may they increase.

THE BEACON BANNER.

Our brother Ev. D. J. Mandell, of Massachusetts, referring to an article of the associate editor of the *GUIDE*, written for the *Union Evangelist*, proposing the uplifting of the snowy banner of Christian Unity, at a Union Camp-meeting, writes us a letter from which we make some extracts. He has been for years advocating this great principle, and at one time published a paper in this interest. He writes,

"In my early manhood, and long after, there was but little attention anywhere to the most vital energies of the true Christian life, and the great principle of heaven-born love, charity, or, good-will. In fact, the very thought of unity in Christ, except on the limited denominational plane, was not recognized. As I opened the subject, personally, to those of different creeds and classes, the almost universal response was, 'It is not in human nature, brother Mandell.' My reply was, 'Then we will put it into human nature, or have God do so—for that is what Christianity means, and is what Christians are bound to attain.' And, as my part of the work, I made a systematic adaptation of the Christ-principle to the needs, the organic relations of the people, in their departments of mutual and public life and action, published in schedule, and urged in sermons and lectures. The "Banner Song" was printed in the first number of my paper, "*The White Flag*," and set to a ringing and cheering melody. Below the words of this song are given. And, not to enlarge more at present, permit me to say that the spirit and power of the movement inaugurated so long ago, has shown itself in the commendation of some of the best minds in numerous points of advanced Christianity.

Not the least significant of these is the advocacy of holiness, and the aim for the higher life."

THE WHITE FLAG.

A Banner Song of Christian Unity.

D. J. MANDELL.

Our Flag has the hue of a Seraph's pure robe,
As if born from the blaze of a star;
It shall shine in each breeze, and shall float o'er
the globe,
Like a Smile—like a Smile on the air.

Our Flag is a flag of beauty and bloom
Which the storm and the night cannot shroud;
Midst the shadow it brightens, and glows through
the gloom,
Like the Bow—like the Bow in the cloud.

Our Flag is a flag of the brave and the blest,
Who would strive but to honor and save;
It shall guide, it shall lead on to safety and rest,
Like the Light—like the Light on the wave.

Our flag has the charm of delight for the eye
Of a world long distressed and forlorn;
It shall gild the dark earth where it flames
through the sky,
Like the Blush—like the Blush of the morn.

FROM AN OLD SUBSCRIBER.

DEAR BROTHER PALMER:—I send you one dollar to renew my subscription for *THE GUIDE* for another year—it may be the last, as I am getting old and feeble. I commenced taking *THE GUIDE* thirty years ago. At that time sister Phœbe Palmer was passing through the city of Rochester, N. Y. She stopped there, and on the east side of the river, on Bowery St., she organized a meeting for Christian holiness, which proved a great success, and a blessing to many. I was among the first that joined the band. Since then I have been drifting along life's rugged path, and I expect ere long to get to the end of my journey. O, how sweetly Jesus is leading me along! I feel His hand, I know His voice. The thought of death brings such a light! I can truly say, "O death, where is thy sting? O grave, where is thy victory?" MRS. A. G. JOHNSTON.

P. S.—Send me some sermons that have solid food in them. (*Ah, how many hungry souls cry out for sermons that are solid food!*)—ED.

Our Social Meeting

GOLDEN TEXT.—“Beloved, let us love one another.”—
1 John, 4: 7.

—Maria A. Hoyt, Palestine Valley, Neb.: “I am clinging close to the Sanctifier—all is joy and peace.”

—Wm. Fletcher, Trumbull, Ohio: “I feel like David when He said, ‘I will bless the Lord at all times, His praise shall continually be in my mouth.’ It is as natural to praise God as it is to breathe, when our heart is full of the love of God. Thank the Lord for the sanctifying grace of God, which I feel in my heart!”

—L. T., Charles Co., Maryland: “I was converted when about ten and a half years old. For eight years I strove to live a Christian. Like many others, I often went astray, but about a year ago I became impressed with the necessity of a deeper work of grace in my heart, and God through many instruments led me to believe in sanctification as a separate blessing. I became utterly miserable because I did not possess it, but just a little over a month ago I was enabled to lay all on the altar and by faith to accept Jesus as my Savior from all sin, and He has given me that peace which passeth understanding. I am still saying—

“Draw me nearer, nearer, blessed Lord!”

—E. B. Wills, Johnstown, O.: I am now an invalid—have been prostrated for nearly three years. All praise to my Heavenly Father, His precious Word has been my support and comfort. In my utter helplessness, and extreme bodily suffering, how sweet to realize that Jesus can to the uttermost save, while the Holy Spirit assures us—

“Tis done; Thou dost this moment save,
With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace.”

—Benjamin Carrothers, London, Ont.: “I was born July 17, 1859—infallibly, clearly born again June, 1877—in a certain hour I was instantaneously sanctified, and my

peace floweth as a river, even in trying moments. All glory, infinite glory, praise, blessing, thanksgiving and adoration to the Triune God forever and ever. The blood of Jesus Christ has cleansed me from all sin, and keeps me clean. When the love of God was first shed abroad in my heart I felt that I could stretch out my hands and feet and be nailed to a cross for other people, and so have often felt since. Christ did it for us all.”

—Samuel Shaw, Kingston, Can.: “On 1st January, 1828, I was by the Divine Spirit convinced of sin—on 1st January, 1829, God did for Christ’s sake grant me forgiveness. At that time I was aware that there was a higher state of grace known as sanctification or perfect love, but neglected to press into it, from which neglect I sustained a great loss. The *Guide to Holiness* was put into my hands in 1846, and from its teaching and the many examples set forth therein, I was brought to believe that I had no time to spare, that sanctification was instantaneous. I made the application, and through faith in the precious blood of Christ I was cleansed from all defilement, and I know as long as I abide in Him I can appropriate the promise, ‘Lo, I am with you always.’”

—Sarah E. Walters, Spencerville, Indiana: “Although not permitted to attend the Tuesday meeting, I am glad that I have the privilege of telling you that Jesus is my Savior—we have no such meetings here. When twelve years old I gave my heart to Jesus. He is still my Savior. Jesus is all in all to me. The *Guide* has proved a wonderful blessing to my soul.”

—David W. Whiting, Lockport, N. Y.: “I was soundly converted to God fifty years ago, and almost ten years ago my soul was wonderfully cleansed, and He has kept me to this day. For six or seven years I have given a part of my time to evangelistic labor, in Ohio and Western New York. Latterly, have seen it my duty to devote all my time to this work. I have always esteemed Mrs. Phoebe Palmer the best exponent of the Wesleyan doctrine, and have longed to possess an entire set of her works.”

News Along the Line.

"As cold waters to a thirsty soul, so is good news from a far country."—Prov. 25: 25.

"O Lord, our efforts own,
To spread the Gospel rays,
And rear, on sin's demolish'd throne,
The temples of Thy praise."

MERIDEN, CONN.—We gave our readers an account of the glorious revival of religion in Meriden, Conn., last winter, under the labors of the Rev. Mr. Harrison, in connection with the hearty co-operation of the excellent pastor—at the time, Rev. I. J. Lansing. We are thankful to be able to give a statement of the permanency of the work. A happy choice of a successor was made in Rev. Benjamin M. Adams. The young converts were faithfully trained. The close of the critical year shows that the Divine seal was placed upon the "great awakening." This is the summing up of the work at the close of the year, as reported by the present pastor:—"Sunday, Oct. 30, Mr. Lansing preached a grand sermon in the morning to a large congregation, and assisted in the services the rest of the day, which were full of interest. The following report was read at the reception into full connection of the probationers: Whole number of probationers, 371; recommended to full membership, 254; continued on probation, 39; removed, 34; joined other Churches, 3; died, 1; cannot be found, 2; discontinued, 38; 83 per cent. are adults, 91 per cent. over 15 years of age, 45 per cent. married people. The revival lives and is a growing benediction." This certainly is a very inspiring showing. Would that such a work could be repeated over the land!"

GERMANY.—Prof. Christlieb, of Bonn, has been visiting Scotland. On a recent Sabbath he addressed a meeting in Edinburgh, and gave a most interesting account of the revival of religious life in Germany. He mentioned the gratifying fact that, whereas a generation ago there was a comparatively small per centage of orthodox and evangelical preachers, about seventy per cent. of the pastors may now be said to be evangelical,

preaching the Gospel more or less fully. Dr Christlieb considers the religious outlook in Germany encouraging, though the influence of the Crown Prince is in favor of Rationalism. But genuine revivals of religion are quietly in progress in various quarters. Numbers of German young men, who formerly spent Sunday afternoon playing at ten-pins and frequenting beer-gardens, now meet to read the Scriptures, to sing, and to pray to God.

HAWAIIAN ISLANDS.—There is something very beautiful in the efforts of the Hawaiian Islanders to convert the 10,000 Chinese who have settled among them. Mr. Sit Moon, pastor of the Chinese Church of Honolulu, reports that two hundred and forty-eight of his countrymen in these islands are Christians.

LIBERAL CHRISTIANITY.—One of the most remarkable "straws" of the hour is the exposition, through an interviewer in the New York *Evening Post*, of the present views of Mr. O. B. Frothingham, late "liberal" preacher in this city, on the prospects of modern infidelity. He reiterates his affirmation made before his late European tour as to the practical failure of his own ministry and his deepened conviction of the inutility of resuming it. He sees "liberalism" everywhere tending to bald materialism, and without any spiritual life in it. He believes revealed religion, instead of being weakened by the modern criticism to which it has been subjected, has strengthened its hold upon the popular mind. He notices this, particularly in Germany—the very seat of doubt. He does not care, he says, to go on denying the existence of such a fact. He closes his interview in this form:

"The creeds of to-day do not seem in my eyes to be so wholly groundless as they were then, and while I believe that the next hundred years will see great changes in them, I do not think that they are destined to disappear. To sum up the whole matter, the work which I have been doing appears to lead to nothing, and may have been grounded upon mistaken premises. Therefore it is better to stop. But I do not want to give the impression that I recant anything. I simply stop denying and wait for more light."

Revival Miscellany.

"And I will make them and the place round about my hill a blessing: and I will cause the shower to come down in his season: there shall be showers of blessing."—Ezek. 34: 26.

PRESBYTERIAN TOKENS.—The leading Presbyterian pastors and elders of this city are earnestly considering the need of a deeper work of grace in the Churches and of greater efforts toward the evangelization of the unreached masses of this country. Many of these brethren for the last three Monday evenings have met in the chapel of Dr. Crosby's Church, and these conferences, we are informed, "have been marked with such fervor and evident tokens of the Divine presence," that it has been unanimously agreed to invite, also, "the pastors and officers of other Churches, united to those of thier Presbytery by ties of a common faith and order." The next meeting will be held in the same place.

NEW YORK.—Forsyth Street Church, A. C. Morehouse, pastor, is in revival work—18 united with the Church on a late Sabbath.

OHIO.—Rev. P. S. Butts, writes from Jasper: "Our first meeting on Jasper circuit closed with 36 accessions, and the payment of an old Church debt. The Lord is with us.

PENNSYLVANIA.—Rev. C. P. Masden, of Wheeling, and Rev. Dr. Watson, of Kentucky, have been aiding Rev. Dr. W. B. Wood, in 20th Street, Philadelphia—revival work progressing.

NEW JERSEY.—In Halsey Street Methodist Episcopal Church, Newark, Rev. J. Montgomery, pastor, on a recent Sabbath morning, 30 probationers were received into full membership, making 115 by letter, and from the probationers' list since Conference.

ALABAMA.—On Warrenton circuit, North Alabama Conference, Rev. G. J. Hall, pastor, 83 conversions are reported.

TENNESSEE.—On Dixon circuit, 45 have professed conversion.

—Rev. Dr. G. T. Sullivan, Kenton, Tenn., writes: "I have just closed a meeting at Boyett's Chapel, which continued only six days, and which resulted in 28 conversions, and 22 additions to the Church.

MISSISSIPPI.—On Panola circuit, North Mississippi Conference, there have been 58 conversions.

KENTUCKY.—On Buffalo circuit, Louisville Conference, 15 have professed conversion.

CANADA.—Rev. R. C. Wilkenson, Sidney, writes: "A four days' meeting, followed by special services, in the old 'Third Concession Church, have been a great success—about 40 have professed conversion, and over 30 have united with the Wesleyan Church."

—Rev. N. S. Burwash writes from Hanover: "The Lord has graciously poured out His Spirit upon the 'Crawford' appointment. The membership is greatly quickened—scores of sinners have publicly signified their purpose to seek God, and a goodly number have professed pardon. The circuit greatly needs a revival."

ENGLAND.—For the four months following April 1st, upwards of five thousand meetings were held by the agents of the English Evangelization Society. These were principally held in the streets, in the fields, in public halls, and wherever else it was possible to lay hold of the non-Church-going population.

"*The Salvation Army.*"—It is reported that the "Salvation Army" recently held a "Council of war" at Exeter Hall, when "General" Booth said that the organization now had 245 stations, with 470 officers, 7,000 soldiers, 46,000 people attending its meetings every week, and an income of \$250,000 a year. A great "salvation" temple is talked of, to cost \$500,000, and to hold 10,000 people.

JAPAN.—Mr. Soper, of the Methodist Episcopal Mission in Japan, in a recent tour north of Tokio, baptized 29 Christian believers, representing both the educated and the uneducated classes of society, the fruit of less than a year's work on the part of a native preacher and an assistant.

Loved Ones Gone Before.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. 14: 13

"O, death, the poor man's dearest friend,
The kindest and the best;
Welcome the hour my aged limbs
Are laid with thee to rest!"

MRS. ANN MANLY,

wife of William Manly, died at Fairview, Ohio, April 29th, 1881, in the 51st year of her age. Her native place was Morgan Co., Ohio.

Sister Manly was a devoted Christian, showing piety at home in every-day life, exerting such an influence that her children were brought to Christ. She abounded in Christian works, occupying the position of class-leader in the Church, also actively engaged in the Sabbath-school.

Our departed sister was deeply interested in Christian holiness, prizing the *GUIDE*, as she said, "next to her Bible," and constantly sought to promote the cause which it represents.

For some time previous to her departure, sister Manly was a great sufferer, physically, which she bore patiently and uncomplainingly. When persons would speak of its being hard to be so much afflicted, she would say, "*it was all right.*" Thus calmly waiting in hope of a better life, she passed the time of her earthly sojourn, until the summons came for her to join the blood-washed company around the throne,

Funeral services were conducted in the Methodist Episcopal Church, Fairview, by her pastor, Rev. I. C. Lusk, who used as a text on the occasion, Rev. 2: 10. May we be re-united with our translated sister in the eternal world of joy.

LOTTIE STARKWETHER.

BLANCHE MOULTON,

Of Hamilton, Iowa, deceased January, 1881, aged 15. She was a quiet, gentle girl, beloved by all who knew her. When told that

she could not get well, she said, "it was all right." As death approached, she said, "I am ready to go, meet me in heaven!" We mourn her loss, but not without hope.

MARY FLANDERS.

MRS. WILLIAM MILLER

Died in Veteran, Chemung Co., N. Y., Sept. 26, 1881, aged 47. She arose in the morning as well as usual, and engaged in the Monday's washing. After working for some time, she remarked to her daughter-in-law that she had a severe pain in her head, and requested support, for she felt like falling. Those were her last words. Her daughter-in-law sprang to her assistance, but she fell to the floor, dying. The family physician was sent for, but his skill was unavailing—he said that apoplexy had done its work.

Mrs. Miller was a noble Christian woman, her Christian character shining in deeds of love and kindness toward those around her. In these benevolent activities she manifested a most self-sacrificing spirit. Her memory, on this account, will be cherished affectionately by many surviving friends.

In the sudden death of this beloved sister, the words of Christ come home to us, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." We know that she is at rest, and precious is her memory.

Sister Miller was warmly attached to the Methodist Church, and loved the *Guide to Holiness*, often expressing her interest in its words of comfort and strength. She was especially profited thereby, not being always able to attend public worship on the Sabbath—she could enjoy a sermon at home with her *Guide*. She leaves a husband and three children to mourn her unexpected departure, and our earnest prayer is that God may earnestly comfort them, and sanctify this dispensation to their eternal good.

MRS. LUCY A. MCDUGAL.

MRS. MARY LINES,

Of Lanark, Ill., who had been for many years an earnest Christian, and a constant reader of the *Guide*, entered into her rest, July 10, 1881, at the age of 57. E. W. L.

The Editors' Portfolio.

Our Motto:—Love, Purity, Power.

—No bitterness— —No wrath— —No strife—

—No censoriousness—No evil speaking—

Love, Love—nothing but LOVE.

"My passions hold a pleasing reign,
When love inspires my breast,—
Love, the divinest of the train,
The sovereign of the rest."

—Read the page, "*In the Library*," carefully.

—We can still supply new subscribers for 1882, with October, November and December numbers, free. Be prompt, however, to send on the names—editions limited.

—Our subscribers will be gratified to learn that the January Premium Number will contain a handsome steel portrait of Rev. William Taylor, the world's missionary, engraved expressly for this magazine, with a sketch of his experience and labors—also a valuable sermon by Rev. F. G. Hibbard, D.D.

—Favor us, dear friends, with your Holiday orders for books—our own or other publishers—a copy of THE GUIDE for a year for each five dollar order.

ANOTHER MILESTONE.

We have almost reached another milestone in our earthly pilgrimage. The year will soon close. How swiftly does the stream of time bear us toward eternity. Soon we shall make the transition from the terrestrial to the celestial. Solemn transition for an immortal intelligence, involving eternal weal or woe!

The milestone is in sight. Does it denote a year's march nearer home—nearer the crown and the throne? If so, be joyful, O ye saints of the Most High! With many of our readers, 1881 was commenced in brightness and joy. The indubitable tokens of Divine favor were present—the vital union with Christ was assured by the Spirit's inner testimony—the joy of perfect love pervaded every part of the soul-temple. And, as the days have been gliding past, new developments of spiritual character, the Christian graces rendered more lustrous, mightier conquests over "principalities and powers," and more perfect and blissful communion with Christ—constitute the record of the period. If such be the retrospect, we congratulate you, beloved of the Lord.

Others of our readers commenced the year in conflict. The Spirit had made use of the keen, double-edged sword. It pierced to the very marrow. You apprehended, O, so clearly! the

exceeding breadth of the divine command—and you trembled. There appeared to be such a deep and wide chasm between that command, "holy, just and good," and your spiritual attainments, that you were well nigh ready to cry, Alas! for me; there is no hope! But, that same Spirit which opened to your view the awful chasm, quickly revealed a bridge stretching across the chasm—the bridge of atoning love and virtue and power. And under that cheering illumination you made haste to cross the bridge, and lo, you were in the land of Beulah! Under the bright beams of the Sun of righteousness, you were ready to sing—

"My hope is full, O glorious hope,
Of immortality!"

O ye blood-washed, conquering ones—we congratulate you—a thousand congratulations to you gush from our loving hearts! This is to you the most lustrous December that ever marked your history.

There is another class of readers for whom we have a word—those who are panting for liberty, longing for the incoming fulness. You see your privilege. Your soul-cry is—

"O that I now, from sin released,
Thy word may to the utmost prove;
Enter into the promised rest,
The Canaan of Thy perfect love!"

Hesitate no longer—doubt no longer. Let the December milestone, now in sight, bring you to the grand consummation. Your letters, telling of desire, and tears and pleadings at the throne, for this great gift, have come to our office. We have sympathized with you, and prayed for you. Enter in, O enter in, ye struggling ones—the Lord of salvation help you to pass the gate, and live the full life of glorious love!

OUR PROSPECTS.

We close up the present volume of THE GUIDE most auspiciously. The tokens are abundant and joyous that the work of our hands has been made a blessing to thousands. To God alone be all the glory. The outlook for 1882 is most cheering. Already new subscribers are pouring in, showing that the canvass has been well opened. We devoutly wish that the Lord would, by His blessed Spirit, put it into the hearts of one hundred of His elect ones, to whom He has intrusted a liberal amount of His property, as stewards, to send us \$50 each, to supply the ministers in Methodist Annual Conferences, or other ecclesiastical bodies. Who will respond? Pray and act, beloved.

HOLIDAY HOLINESS.

The holidays are at hand. Holiness puts in its paramount claims at all seasons, and under all circumstances, and emphatically so during the holidays. There is nothing so joyous as Christian holiness—it stands opposed to all sourness, gloom and melancholy—it is “the joy of the Lord,” which is “our strength.” It is not solitary, but sociable—like our great Exemplar, JESUS, His representatives, holy people, know how to mingle in society, to hold familiar intercourse with friends and with men in general. They have been taught in the divine philosophy, learning how to be “*in* the world, and yet not *of* the world.” As the Master walked along the highways of life, uncontaminated, unspotted—so may His lowly followers. Nowhere is the brightness of Christmas poured so fully or so joyously as upon the highway of holiness. Who can appreciate the blessed advent of the adorable Jesus so well as the one who has proved, to the fullest extent, the virtues of His name, JESUS—so called, “because He shall save His people from their sins.” Those who have accepted Him as the mighty Savior, and who know that He has power, not only to forgive sins, but, “to cleanse from all unrighteousness,”—and who know the bliss of an indwelling Christ, by the revelation of the Holy Spirit—they are the ones to have a happy Christmas. And they do. *They* can sing the Christmas song, making melody in their hearts unto the Lord—they can walk at liberty, conscious of their heirship to a kingdom and a throne—*they* can fill every circle where they move with light and joy.

They will mingle, however, in no scenes of guilty mirth. They seek not those earthly resorts where thronging multitudes appear. They are circumspect, letting their moderation be known unto all men—showing what is the highest style of Christian manhood—Christ, only Christ, everywhere, and at all times. They delight, at Christmas especially, to seek the abodes of the sorrowing and distressed, if peradventure they may cast a ray of light upon the benighted dwelling, or press a cup of refreshing to some fevered lips. Make presents; yes, make presents to your loved ones—but remember, *to send portions to those for whom nothing is provided.*

But, beloved, stand aloof from frivolity—from every place and scene where Jesus cannot accompany you. If the Churches in your midst, carried away with a worldly spirit, will have

amusements which are adverse to true spiritual Christianity, lovingly but firmly testify against them—but stand aloof—hold to your Christly allegiance—maintain a good conscience at all hazards. This is no time for compromise—but for loving, stern, unflinching integrity. The Lord help us to keep pure!

 MORE GRACE.

“Rev. John Fletcher, having written a pamphlet which secured the approval of the King, was asked what benefit the King should bestow upon him. Mr. Fletcher made the characteristic reply, that he was sensible of the kindness intended, but only wanted one thing, and that was, *more grace!*”

He was one of the Lord's nobility—the son of a King—allied to the heavenly. Earth's gifts were too poor to attract him—the King's exchequer too limited for his large drafts. Grace had captivated him, and he was in too large a place to be drawn toward the blandishments of time. Observe! Holiness in its highest development gives profoundest emphasis to the word “MORE!”

“Insatiate to this spring we fly,
We drink, and yet are ever dry;
Ah, who against Christ's charms is proof,
Ah, who that loves can love enough!”

 BINDING THE MAGAZINE.

It has been our custom, heretofore, to insert a title page and index in the December number, which is intended for those who wish to bind the magazine. It has been suggested that this benefits a comparatively small number of subscribers, inasmuch as many lend their copies, or mail them to friends, not wishing to bind. Much the larger part, therefore, not wishing to bind, are deprived of four pages of reading matter, if we insert the index. We have therefore determined this time to print the index separately, and will send it without cost, to any of our subscribers wishing to bind their numbers, if they will drop us a postal requesting it. Under this arrangement our readers have this month the usual 32 pages of matter. We can furnish volumes of last year's numbers, tastefully bound, for \$1.50, including postage. Orders should reach us soon.

—Keep up the canvass for new subscribers—steadily vigorously—send on the names as fast as possible, so that we may know how large an edition of the January number to print.

BE YOUR OWN EXECUTOR.

One of the most serious questions for a Christian who has money is to know what to do with it, how to hold the keys wisely as a steward, glorifying the Master. Human selfishness joined with Satanic subtlety make dreadful havoc in the gold-realm. Holiness excludes selfishness, entirely, and fortifies against the stealthy advances of the deceiver. Mr. Wesley has given some excellent counsels at this point: "*Get all you can, without hurting your soul, your body, or your neighbor. Save all you can, cutting off every needless expense. Give all you can, be glad to give, and ready to distribute; laying up in store for yourselves a good foundation against the time to come, that ye may attain eternal life.*"

But, a greater than Mr. Wesley has spoken to us, the DIVINE TEACHER himself. He has said, "Lay not up for yourselves treasures upon earth,"—"but lay up for yourselves treasures in heaven,"—read the verses in connection, Matt. 6: 19-21. "And again, I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations."—Luke 16: 9.

Dean Alford says, on this latter passage: "We are to use this mammon of unrighteousness to make ourselves, not palaces, nor barns, nor estates, nor treasures,—but *friends*; i. e., to bestow it upon the poor and needy—see chap. 12: 33, which is the most striking parallel to our text—"when it fails," with "*a treasure which shall NOT fail*,"—that when it shall fail—they, i. e., the friends, may receive you into the (or their) everlasting tabernacles." How joyous to be thus welcomed by those whom we have helped to save!

We repeat, it is a nice question for a Christian, an entirely devoted Christian, to settle, if property accumulates upon his hands, what to do with it. Divine wisdom needs to be earnestly sought; and being earnestly sought, will surely be imparted by our Heavenly Father, who giveth liberally and upbraideth not. One thing is certain, in view of the explicit teachings of Christ, and the many and emphatic New Testament injunctions respecting benevolent activities, and in consideration of the constant family contentions and litigations, whereby large estates are ruthlessly squandered—that it is wise, in the main, to be our own executor—to make investments while living, that we know will yield compound interest, in blessing our age and race. Look heavenward, not earthward, for infallible counsel.

DANGEROUS EXPERIMENTING.

A person who suspected that a minister of his acquaintance was not truly orthodox, according to his standard, went to him and said, "Sir, I am told that you are against the perseverance of the saints." "Not I, indeed," answered he; "it is the perseverance of sinners that I oppose." The other replied, "But that is not a satisfactory answer. Do you think that a child of God can fall very low, and yet be restored?" The minister replied, "I think it will be very dangerous to make the experiment."

Alas! how many have risen *very* high and sunk *very* low. Fearful experimenting! We need to keep near our Shepherd's side.

"The wolf can never harm,
Unless he first divide."

Keep up the life-connections. Nearness to Jesus, that is the guarantee of continuous life. Be among the living, persevering saints.

AMAZING VITALITY.

Spurgeon says: "See what vitality the Gospel has! Plunge her under the wave, and she rises purer from her washing; thrust her in the fire, and she comes out the more bright from her burning; cut her in sunder, and each piece shall make another Church; behead her, and, like the hydra of old, she shall have a hundred heads for every one you cut away. She cannot die, she must live; for she has the power of God within her."

Christian history attests the truth of these burning sentences. The Church has a quenchless vitality. Neither earth nor hell can touch her heart. Her life is "hid with Christ in God." No weapon formed against her can prosper.

HOLINESS CONVENTION.—Rev. S. B. Shaw informs us that there will be a Holiness Convention at Lansing, Ingham Co., Mich., December 23-25, commencing on Friday at 3 P.M., in Representative Hall.

A NEW WORK.—The American Sunday School Union, Philadelphia, will shortly issue a Pictorial Commentary on the Gospel of St. Mark, a companion for the Sunday-school Lessons for 1882.

OUR PREMIUM NUMBER.—Our Premium Number of the GUIDE announced for January, with a steel portrait of Rev. William Taylor, with a sketch of his experience and work, and a sermon by Dr. Hibbard, is attracting much attention.

WORDS OF CONTEMPORARIES.

Rev. Dr. R. S. Macarthur: "When the hand of the crucified Christ is laid on the press, then the Millennium is near."

Religious Herald: "It is high time to know and to say whether there is or is not a day God has sanctified."

Morning Star: "The cup of cold water which any one of us gives to a disciple, in the name of a disciple, is not to be dripped off from the end of an icicle."

Methodist: "If the primary object of the pulpit were to refute skepticism, its most direct route to that result would be to give exclusive attention to the salvation of souls."

National Sunday-school Teacher: "It is better for the Church, and better for the man, to have one man set ten others to laboring, than for him to do the work of ten men."

Rev. Phillips Brooks: "We can do nothing now to build the streets and gates (of heaven), but by God's grace we can do much, very much, now to begin to become the men and women to whom one day heaven shall be possible."

Christian Intelligencer: "The Church of this day is strong enough in numbers, in intelligence, in money, in ability of every kind to stir the entire population of the earth as it has never before been stirred. All that is wanting is the disposition."

Sunday-School Times: "If in every case of misunderstanding or misjudging each could see the environments, the difficulties, the perplexities, and the influencing thoughts and opinions of the other, how much of injustice would be obviated; how much of pain or regret would be relieved or done away with!"

Independent: "It is doubtless a good thing to raise money for the Lord's cause by proper means; but there is no grosser heresy than that the end sanctifies the means, when the latter are inherently immoral or such in their tendency."

National Baptist: "While Satan moves by steam and electricity, let us not toil along on foot or by horse-power."

Presbyterian: "A revival is of great service that makes the air of Christian life too saintly to contain hypocrites."

Zion's Herald: "The proper time, the right time, the prosperous time, the good time, the favorable time, the sure time, the very time, the precise time, the successful time, the exact time, the golden time—any or all of these—may be said to be comprehended in the great Scriptural idea of "accepted time." And this time is *now*."

CLUB ARRANGEMENTS.

We are enabled to announce the following CLUB Arrangements, for 1882.

1. We can furnish subscribers with *The Methodist* (New York) and *THE GUIDE* for \$2.25—usual price of the two \$3.00.

2. *Philadelphia Methodist*, (enlarged to a handsome double sheet), and *THE GUIDE*, for \$2.00—usual price of the two, \$2.50.

3. *The Christian Woman*, edited by Mrs. Wittenmyer, and *THE GUIDE*, for \$1.50—usual price of the two, \$2.00.

4. *New England Methodist*, with *THE GUIDE*, \$1.00—usual price of the two, \$1.50. *The Methodist* will be semi-monthly after Jan. 1st.

5. *Ocean Grove Record*, with *THE GUIDE*, \$2.00—usual price of the two, \$2.50.

6. *Our Union*, organ of the "Woman's National and International Christian Temperance Union," and *THE GUIDE*, \$1.25—usual price of the two, \$1.75.

This is an excellent opportunity for our friends to get two excellent periodicals at a cheap rate.

—“Owe no man anything but to love one another.”
Let all indebted to *THE GUIDE*, please remit—we need money.

MISSIONARY PUBLISHING UNION.

A WIDOW'S OFFERING.—A widow, 80 years and 6 months of age, who has recently been bereaved of her earthly companion, and who is a great sufferer, writes:

"I am not alone, for the dear Savior is with me, and I claim the widow's promise. I feel like doing something for the Master. The Missionary cause is very dear to me, so I will relate the facts connected with the dollar I enclose. More than a year ago I pieced a quilt to help the cause a little, but could not dispose of it until recently. I sold it for two dollars, one I gave to our Auxiliary, and you have the other dollar. The lady that bought it said, "I had better keep one dollar for my own use, but I could not feel it to be right." [Friends, ponder the above.—ED.]

ACKNOWLEDGMENTS.

FOR MISSIONARY UNION:

A widow's offering, Penn.,	-	-	-	\$1.00
Elizabeth Hunt, Johnstown, Pa.,	-	-	-	.75
Thomas Eyre, Harlem, Ont.,	-	-	-	1.00
Mrs. Shore, Eldon Iowa,	-	-	-	1.00
Mrs. S. V. Snow, Chester, Mass.,	-	-	-	1.00

FOR REV. WM. TAYLOR'S MISSION.

A Friend, Orono, Ont.,	-	-	-	2.00
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FOR BENEVOLENT FUND.

Mrs. Shurtleff, Taunton, Mass.,	-	-	-	1.40
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WORK FOR THE MONTH.

Rev. D. Sandeman said, "I find almost invariably, that the more I am engaged in doing something for the good of others, the happier I am in my mind." The secret of his burning zeal was the threefold motto, which he took from the day of his conversion—

"Looking unto Jesus,"

"My grace is sufficient for thee,"

"Whose I am, and whom I serve."

I. CLOSET WORK.

SCRIPTURE CALENDAR—DECEMBER.

1. 1 Cor. 10; 31. Rom. 8; 6. Psal. 63; 7.
2. Prov. 22; 22. Psal. 41; 1-2. Psal. 71; 4.
3. Prov. 3; 25. Prov. 3; 26. Psal. 50; 17.
4. Titus 3; 2. Phil. 3; 20. Psal. 86; 3.
5. Ephes. 5; 17. John 6; 45. Psal. 119; 26.
6. Prov. 8; 34. Prov. 8; 35. Psal. 63; 4-5.
7. Ephes. 4; 2. Job 22; 29. Psal. 40; 12-13.
8. Mark 16; 15. Matt. 12; 21. Psal. 67; 1-2.
9. Prov. 4; 13. Isa. 32; 18. Psal. 119; 125.
10. Deut. 11; 1. 1 Tim. 4; 8. Psal. 5; 12.
11. Prov. 3; 11. Prov. 3; 12. Psal. 90; 15.
12. Prov. 3; 5. Prov. 2; 6. Psal. 54; 2.
13. Ephes. 5; 6. Isa. 45; 17. Psal. 7; 1.
14. Ephes. 4; 23. Psal. 91; 13. Psal. 5; 7.
15. Prov. 27; 1. Prov. 1; 23. Jer. 14; 20-21.
16. Psal. 135; 3. Prov. 14; 26. Psal. 145; 1.
17. 1 Thess. 5; 8. Psal. 46; 5. Psal. 18; 3.
18. 1 Pet. 2; 11. Rom. 4; 5. Psal. 69; 29.
19. James 1; 21. Jer. 17; 7-8. Jer. 17; 11.
20. Colos. 3; 14. Rom. 13; 10. 1 Thess. 3; 12.
21. Psal. 40; 16. Isa. 30; 19. Psal. 28; 7.
22. Psal. 22; 23. Rom. 1; 16. Psal. 8; 4.
23. James 3; 13. Rom. 2; 10. Phil. 1; 10-11.
24. John 12; 35. Psal. 37; 17. Psal. 13; 3.
25. Acts 3; 22. Gal. 4; 4-5. Luke 1; 68.
26. 1 Cor. 1; 10. 1 Cor. 1; 7-8. 2 Thess. 1; 11; 12.
27. James 1; 2. James 1; 3. Psal. 119; 153.
28. Heb. 3; 12. Jer. 24; 7. Psal. 69; 13.
29. Deut. 8; 6. Isa. 30; 18. Psal. 57; 1.
30. James 5; 7-8. Psal. 121; 7. Psal. 39; 12.
31. Rev. 3; 11. Rev. 3; 12. Psal. 17; 5.

TOPICS FOR BIBLE STUDY.

First Week.—ENTIRE CONSECRATION—Rom. 12; 1. Note, that this apostolic counsel is to young converts—study the several parts of the required consecration—observing the difference between the consecration of the sinner prior to conversion, and of the justified prior to entire sanctification.

Second Week.—"CHRISTIAN CONFORMITY"—Rom. 12; 2. The negative and positive aspects of the precept—trace out Bible teaching on the subject—injunctions and examples, especially that of Christ.

Third Week.—RIGHT SELF-ESTIMATION—Rom. 13; 3-5. See what the Bible teaches concerning soberness of thought, proper self-esteem, &c.

Fourth Week.—"DIVERSITY OF GIFTS, and their proper exercise—Rom. 12; 6-8. The best gifts—whence derived—how to be exercised, and the fruits.

SPECIAL REQUESTS FOR PRAYER.

New Jersey: For a brother and his wife, that they may be filled with the Spirit. L——, N. Y.: For a sister and her husband, that they may be entirely the Lord's, and for relief from temporal embarrassment—also for a sister in P——, that her husband and children may be converted, and that they may have pecuniary relief. E. H——, Conn.: For a little meeting just commenced in a school-house. Penn.: For the sanctification of a pastor and presiding elder—for the conversion of an infidel, and a girl leading a wicked life—also for an aged lady—and for the revival of religion on the circuit. S——, Pa.: For a revival—for the sanctification of a husband, for the conversion of two sons, one a backslider—and for two daughters and their husbands. Mass.: For aged brother, 78 years old, that he may be sustained. A——, Iowa: For a brother, that he may be fully saved, and his loved ones converted.

A CLOSET HYMN.

God of Israel's faithful three,
Who braved a tyrant's ire,
Nobly scorned to bow the knee.
And walked, unburnt, in fire;
Breathe their faith into my breast.
Arm me in this fiery hour;
Stand, O Son of man, confessed
In all Thy saving power.

For, while Thou, my Lord, art nigh,
My soul disdains to fear;
Sin and Satan I defy,
Still impotently near;
Earth and hell their wars may wage,
Calm I mark their vain design;
Smile to see them idly rage
Against a child of Thine."

—Charles Wesley

II.—OUT-DOOR WORK.

1. Endeavor to make some poor family happy at Christmas.

2. Save a soul from death this month, if possible.

3. Calmly, but resolutely, discountenance fairs and festivals of a worldly character, if proposed for your Church during the holidays—or semi-theatrical exhibitions in the Sabbath-school.

4. Circulate some tracts against holiday drinking.

5. If you have reason to think any family near you needs clothing for the winter, look to it.

6. Go and pray with some family that is specially indifferent to religious matters.

The Children's Department.

"Then were there brought unto Him little children."—
—Matt. 19: 13.

SCRIPTURE ENIGMA.

Not within and not without ;
Yet it could content
One who sought to know about
News to sinners sent.

Ah, beware! The place is not
A proper seat for all.
Few are safe in such a spot ;
One, alas! did fall.

GOD SPEAKS TO CHILDREN.

MRS. MARY D. JAMES.

DEAR CHILDREN:—Would it not make you feel very glad to know that God speaks to you? A little boy said, "When I read the Bible I always think it is God speaking to me." And so you should think, because it is really true that God speaks to us all in the Bible. It is called the WORD OF GOD, and every one should think when reading the sacred pages, *this is God's word to me*—these commandments are given to me, and I must keep every one of them. And if you are really obeying all God's commandments then you have a right to believe that all His promises belong to you; and when you read them, you should say of each one, *this is mine!* God is saying this to me because I love Him and obey Him.

I have always felt so glad that I could realize that the promises were mine. From my early childhood, when I gave myself to God, I have read the promises just as if my name were prefixed to each of them like this—"Mary, I will never leave thee nor forsake thee." "Mary, I have loved thee with an everlasting love." "Mary, I will be thy guide even unto death." "Mary, ask what thou wilt and it shall be given unto thee." "Mary, the eternal God is thy refuge and underneath thee are the everlasting arms." And so of all the promises.

O, how precious these sweet promises of God have been to me all these sixty years, since I first called them mine! And there are so many of them—3,600 it is said there are between the lids of the blessed Bible! Only think of that, children! If you belong to Jesus all those promises belong to you. If 3,600 one dollar greenback notes were given to you, how glad you would be.

You would say, "O, I'm rich! I'm rich!" But the promises of God are of much more value than are so many promissory notes on our United States Banks.

Those notes would be worth 3,600 dollars in gold, but the Bible promises will bring to you what is 3,600 times better than gold—the favor of God, the love of God, the protection of God, the peace of God, the blessing of God and the salvation of God—all you need for this life—all of earthly good that is best for you—true happiness here and eternal joys in heaven, when you shall leave this world. Without the Bible we never should have known God, and we never should have been spoken to by Him, nor instructed and blessed and saved by Him through the death of His dear Son, Jesus Christ.

O, how thankful we should be that God speaks to us through the Bible, and how we should love and prize that blessed Book! I hope you all read it every day, and that you will always remember, when you read it or hear it read, that it is *God speaking to you.*"

THE TRY COMPANY.

We have received the following letter from a Southern State:—

Juka, Miss., Oct. 16th, 1881.

DEAR EDITORS OF THE GUIDE:—Our three children, Terry, Lelia and Laura Hammerly, wish to become members of your Try Company. Their ages are respectively eleven, eight, and five. They all ask an interest in your prayers, that they may become good and useful children. Terry is a member of the Church, and wishes to become a better Christian. I hope their parents will also have an interest in your prayers.

M. A. HAMMERLY.

A LITTLE GIRL'S LETTER.

DR. W. C. PALMER:—I see in your last GUIDE a question asking, "How many and what are the recorded expressions of our Savior on the cross?" I am not a member of the Try Company. I am a Sunday-school girl, not eight years old. I go to Sunday-school and learn about Jesus. These are the utterances of Jesus: "Then said Jesus, Father, forgive them, for they know not what they do." Another utterance is where He spoke to the dying thief, "To-day shalt thou be with me in Paradise." And again, where He said, "Father, into Thy hands I commend my spirit."

LILLIE MAY CRAMER.

P. S.—Pray for me.

LAST QUESTIONS ANSWERED.—Bertie and Jacob Abeel, Empire, Col., send answers. 1st. 1930 years. 2nd. Christ's expressions on the cross—5, named—but there are more—try again.

NEW QUESTIONS.—1. How many times did Jesus cleanse the temple? 2. On what occasions did Jesus check the curiosity of one of His disciples?

In the Library.

"Give attendance to reading."—1 Tim. 4: 13.

COUNSEL FOR THE SEASON.

The time is at hand for the making of HOLIDAY PRESENTS. These interchanges of love and friendship in the home circle are beautiful and very welcome. We should aim, however, as Christians, to make this custom contribute to the best possible good. Much money is spent at this season, frivolously, and of course without real or permanent advantage. There is nothing better than a good book, or periodical—because it is not simply for *to-day*, but for many days, and even years—repeating its ministries of instruction and consolation for an indefinite period. We therefore advise our friends to be liberal patrons of the publishers, during the holiday season. And, we hope, those at a distance who cannot come to the city to make purchases, will favor us with their orders. What is not found in our own catalogue, we can procure direct from the publishers, and will be furnished as liberally as possible—and, for every order amounting to *Five Dollars*, we include a copy of *THE GUIDE for the year*.

MRS. PALMER'S LIFE AND LETTERS.

Our new edition of this work, is admirably adapted for a holiday present. See the special notice on the 2nd page of the cover. We hope to send out many of them before Jan'y. 1st.

WAY OF HOLINESS—FAITH AND EFFECTS.

These two books go well together. It is doubtful whether persons who desire to do good could invest \$1.25 to better purpose. They are neatly bound in cloth—the former, only 50 cents, the latter, 75 cents.

MOTHER'S GIFT.

This is a beautiful volume of Mrs. Phoebe Palmer's poems—tastefully gotten up—as a mother's gift to a daughter, very desirable. Price \$1.00.

LIFE OF BISHOP JANES.

This new work issued from the Methodist Book Concern, written by Rev. H. B. Ridgway, D.D., comes just in time for the holidays. It has a handsome steel-plate portrait. Bishop Janes was true to the great doctrine of Christian Holiness. This biography should go all over the country.

REV. WILLIAM TAYLOR'S WORKS.

We ask special attention to the *six volumes* of this excellent author, the world's missionary, which are found noticed on preceding page.

BOOK NOTICES.

FROM THE NILE TO NORWAY AND HOMEWARD—By Rev. Theodore L. Cuyler, D.D.

This is an interesting volume such as the Rev. Dr. Theodore L. Cuyler, alone could write. It gives a vast amount of information on many subjects, and it is told in such a fascinating manner, that if you begin to read the book, you will scarcely know when to stop till you have finished it. Publishers: Carter & Bros., New York.

THE HEROISM OF CHRISTIAN WOMEN OF OUR OWN TIME—By J. M. Darton, Robert Carter & Bros., New York.

This work will be found both entertaining and profitable to all those who will read the experiences of the seventeen worthy examples given. The motto of the volume "*Go thou and do likewise*," is very appropriate. The printing and binding is in the highest style of the art.

NEW JUBILEE HARP, or, Christian Hymns and Songs.—A new collection of Hymns and Tunes for Public and Social worship. It is chiefly designed for the use of those who are looking for the speedy advent of the Lord Jesus. It embraces selections from prominent musical authors and publishers. Published by Ozias Goodrich, Boston.

GOLDEN THOUGHTS, ON MOTHER, HOME AND HEAVEN.—From Poetic and Prose Literature of all ages and all lands. With an introduction, by Rev. Theo. L. Cuyler, D.D. A handsome volume, embracing choice poetical and prose selections from distinguished writers, with a variety of beautiful embellishments. It is in clear type, on beautiful paper, and tasteful binding—a splendid book for the holidays. Published by E. B. Treat, 757 Broadway, New York.

COMPENSATION, and other Devotional Poems, by Francis Ridley Havergal. A gem-volume of the beautiful poems of this gifted and devout authoress. It is in handsome binding, plain or gilt. Published by A. D. F. Randolph & Co., 900 Broadway, New York.

LECTURES in Defence of the Christian Faith—By Prof. F. Godet, author of Commentaries on St. Luke, St. John, &c. A valuable treatise on the evidences of Christian Faith, calculated to be useful at the present time, strengthening the confidence of the wavering, saving from the miseries of blank and hopeless infidelity. Published by A. D. F. Randolph & Co., New York.

THE GATES OF PRAYER—A book of private Devotion for morning and evening—by the author of "*Morning and Night Watches*." A very neat little volume, suitable for a holiday gift. The quotation on the title page is true: "Prayer is a golden key which should open the morning and lock up the evening." Two classes, the author says, have expressed thanks for his former treatise—"those in active business pursuits," and the afflicted—he hopes the present treatise will be alike acceptable. Published by Carter Brothers, New York.

PEARLS FROM THE EAST—Stories and Incidents from Bible History—by Rev. R. Newton, D.D. A beautiful volume for children and youth—a fine present for the holidays. The name of the author guarantees its excellence. Neatly bound, 49 illustrations. Published by the American Sunday School Union, Philadelphia, \$1.25.

THE SPRAG BOY, or, Faithful in the Least—by Helen B. Williams—171 pages—illustrated. Suitable for the Sabbath-school Library, or for a present. Published by the American Sunday School Union, Philadelphia, Price, 75 cents.

THE DECORATIVE SISTERS—a Poem by Josephine Pollard—with illustrations. Suitable for a present to a child. Published by A. D. F. Randolph & Co., New York.

The Child of a King.

KATTIE BUELL.

Arr. from Melody by JOHN SUMMER.

1. My Fath-er is rich in hous-es and lands, He hold-eth the wealth of the
 2. My Fath-er's own Son, the Sav-iour of men, Once wander'd o'er earth as the

world in his hands! Of ru-bies and diamonds, of sil-ver and gold: His
 poor-est of men, But now he is reigning for-ev-er on high, And will

CHORUS.

cof-fers are full, he has rich-es un-told. I'm the child of a King, The
 give me a home in the sweet by and by.

ad lib.

child of a King; With Je-sus, my Saviour, I'm the child of a King.

<p>3 I once was an outcast stranger on earth, A sinner by choice, an "alien" by birth! [down: But I've been "adopted," my name's written An heir to a mansion, a robe, and a crown.</p>	<p>4 A tent or a cottage, why should I care? They're building a palace for me over there! Tho' exiled from home yet, still I may sing: All glory to God, I'm the child of a King.</p>
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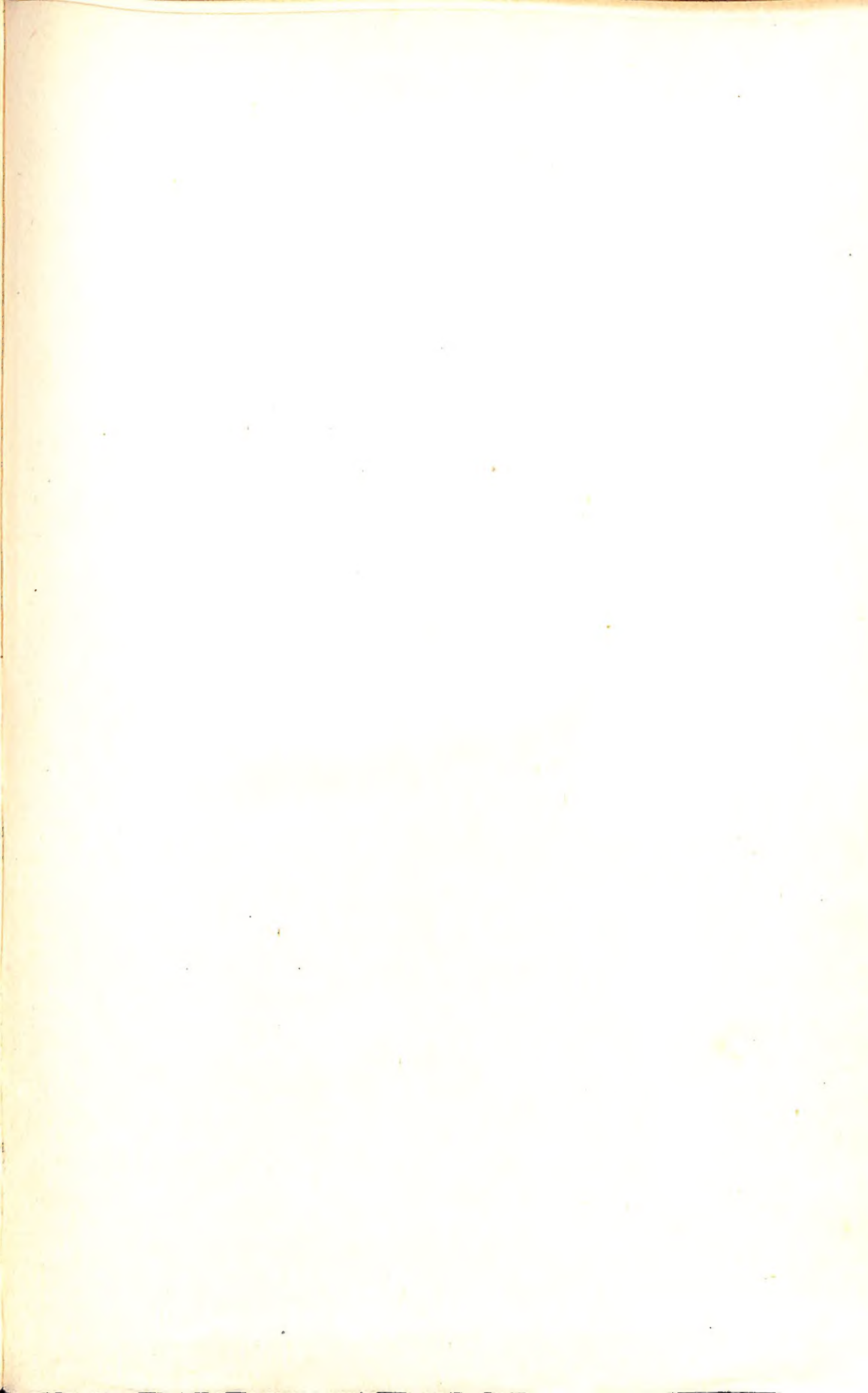
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